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THE
MAHÁWANSO — Vol. I

IN ROMAN CHARACTERS.

WITH THE

Translation Subjoined;

AND AN

INTRODUCTORY ESSAY

ON

PÁLI BUDDHISTICAL LITERATURE.

—
IN TWO VOLUMES.

—
Vol. I.

CONTAINING THE FIRST THIRTY EIGHT CHAPTERS.

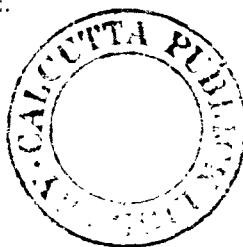
—
BY THE HON. GEORGE TURNOUR Esq.

CEYLON CIVIL SERVICE.

—
Ceylon:

COTTA CHURCH MISSION PRESS.

1837.



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TO

GENERAL, SIR EDWARD BARNES, G. C. B.

LATE GOVERNOR AND COMMANDER IN CHIEF IN CEYLON.

SIR,

In dedicating this volume to you, as the Governor of Ceylon, to whom I am chiefly indebted for the opportunities and facilities which were afforded to me, to prosecute the research which has led to this publication, I cannot allow so appropriate an occasion to pass without assuring you, that I bear in distinct and gratified recollection the many obligations conferred upon me, as well in your private as your public capacity, during the long period I had the honor of serving under you in this colony.

With sentiments, therefore, of the sincerest respect and regard, I subscribe myself,

Your very faithful and obliged servant,

GEORGE TURNOUR

KANDY, CEYLON, 31 May, 1837.

INTRODUCTORY ESSAY

AND

Appendixes.

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INTRODUCTION.

THE circumstances under which "THE EPILOGUE OF THE HISTORY OF CEYLON," which was published in the Ceylon Almanac of 1823, was compiled, are explained in the following letter —

To the Editor of the Ceylon Almanac.

SIR.—In compliance with your request, I have the pleasure to send you a chronological table of the Kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

CORDINER affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ.

PERCIVAL asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

BERTOLACCI, in his valuable statistical work, states, "we learn, from tradition, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys, although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

PHILALETHES, professedly writing "The History of Ceylon from the earliest period," which is prefixed to the last edition of KNOX's historical relation of the island, dates the commencement of the Wajayan dynasty in a. d. 100, instead of b. c. 543, and is then reduced to the necessity of adding, "Without attempting to clear a way, where so little light is afforded through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cinghalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVY appears to have been more accurately informed, but, dependent on the interpretations of the natives, who are always prone to dwell on the exaggerations and fictions which abound in all oriental literature, has been induced to form the opinion, that "the Singhalese possess no accurate record of events: are ignorant of genuine history, and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly *twenty four centuries*, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the *Mahâwansâ*. It is composed in Pali verse. The prosody of P. grammar prescribes not only the observance of certain rules which regulate syllable quantity, but admits of an accent.

* This table, divested of the narrative portion of the Epitome, will be found in the Appendix. The names of the Kings, as they are pronounced in Singhalese.

license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pāli manuscripts in Ceylon are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these various difficulties, that the authors of Pāli works of any note, usually compiled a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Pāli language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the *Mahāvamsé*; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of Gállé, the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgirigalla wihare, a temple built in the reign of Saidaitissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island. It had heretofore been the received opinion of the best informed priests, and other natives, that the *Mahāvamsé* was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the *Mahāvamsé*, but it has likewise refuted that tradition, by proving that *Mahanāma*, the writer of that commentary, was also the author of the *Mahāvamsé*, from the commencement of the work to the end of the reign of Mahā Sen, at least, comprising the history of Ceylon from B. C. 543 to A. D. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anurādhapura, under the auspices of his nephew Dāsen Kelliya, between A. D. 459 and 477. It is still doubtful whether *Mahanāma* was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 301, and the subsequent portion of the work is usually called the *Sulu Wamsé*, I am disposed to infer that he only wrote the history to A. D. 301.

From the period at which *Mahanāma*'s work terminated, to the reign of Prākrama Bāhu in A. D. 1266, the *Sulu Wamsé* was composed, under the patronage of the last named sovereign, by Dharma Kirti, at Dambedeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Prākrama Bāhu of Kurunaigalla was written, but from that reign to A. D. 1758, the Mahā or rather *Sulu Wamsé* was compiled by Tibbottuwewé, by the command of Kirti-Sree, partly, from the works brought to this island during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to Ceylon), and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Rājja Singha I.

The other works from which the accompanying statement has been framed, and which have supplied many details not contained in the *Mahāvamsé*, are the following; which are written in Singhalese, and contain the history of the island, also from B. C. 543, to the period each work was written.

The *Puṇḍavalliya*, composed by Mairupāda, in the reign of Prākrama Bāhu, between A. D. 1266 and 1301

The *Nikāyasangraha* or *Saisaṇḍasāra*, by Daivarakhita Jaya-Bāhu, in the reign of Bhuwanēka Bāhu in A. D. 1347

The *Rājaraṇaika*, written at a more recent period (the exact date of which I have not been able to ascertain) by Abhayarāja of Walgampāye wihare.

The *Rājawallaya*, which was compiled by different persons, at various periods, and has both furnished the materials to and borrowed from, the *Mahāvamsé*.

Lastly, *Willājedera Mudiyansé*'s account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of those annals.

The materials, from which this statement is framed, were collected by me (assisted in the translation from the Pāli by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage of publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anurādhapura and to Trincomalie, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year

I am, Sir, your faithful obedient servant.

Kandy, September 14th, 1832.

GEORGE TURNOUR.

Ceylon Civil Service

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahāwanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained in the ancient Pāli Buddhistical records, as exhibited in the Mahāwanso, contrasted with the results of their profound researches in the ancient Sanscrit Hindu records, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston, and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY OF BUDDHISM," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pāli or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations:—

To the Chairman and Deputy Chairman of the Council of Directors.

19, Great Cumberland Place, 4th Nov. 1825.

GENTLEMEN.

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called *Mahāvāṃsī*, the *Rājāwālī*, and the *Rājaratnācarī*. The first is written in the Pālī, and the other two in the Singhalēse language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and the first member of his majesty's council on that island, and after a constant intercourse, both literally and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect, and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the *Mahāvāṃsī*, *Rājāwālī*, *Rājaratnācarī*, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Budhu religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pālī and Singhalēse scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan Missionary, and who is the best European Pālī and Singhalēse scholar at present in Europe.

I have the honour to be, Gentlemen

Your most obedient humble servant

(Signed) A. C. J. Fox

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted, apparently, better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island*," by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook, of rendering the Páli Maháwanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Páli original, and translating it into the vernacular language (from which "*the official translators*" were to transpose it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; amplifying it considerably beyond the text with materials procured from the commentary on the Maháwanso, and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Maháwanso, which brings the history of Ceylon down to A. D. 1319; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators*," by whom this Singhalese version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalese:—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply rather to the past, than to the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since placed within their reach, and amply proved, by several highly creditable examples, their capacity as well as their anxiety to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the causes above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "*The SACRED AND HISTORICAL BOOKS OF CEYLON*."

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Muttesiwé, called *Second Pelissa*, became king of the island of

Ceylon. He was a fortunate king:" p. 83. "This was in the year of our Buddhó 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second*." Now, the monarch here spoken of, is the most celebrated rája in the history of Ceylon; the ally of Asóko, the emperor of India, and the founder of buddhism in this island. His individual name was "Tisso." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Dewánanpiyatisso;" literally, "of-the-dévos-the-delight-tisso." This title in the Singhalese histories is contracted into "Dewenipaitissa;" and in the vernacular language, "deweni" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*"! !

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects which result from appending notes of explanation, when the text is not thoroughly understood.

Page 1. "In former times, our gracious Buddhú, who has overcome the five deadly sins, having seen Buddhú Deepankara,* did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus† had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient: he is the Budhu, the most high lord Guádma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhús*" *subsequent to Deepankara*; and, secondly, in adopting the peculiar spelling, "Guádma," for the name of the present Buddhó, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* "In the Buddhist doctrine (according to the first note) there are to be five Budhus in the present kalpe: Maha'dewa'nan, Goutama, Deepankara—these have already existed and are in niewana;—Gua'dma, the fourth, is the Budhu of the present system, which has lasted 2372 years in 1830; the Budhu verousa or era, according to the greatest number of coincident dates, having commenced about the year 540 B. C."

† "The Loutoros Budhus (according to the second note) are inferior persons, being usually the companions of the Budhu. for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "Deepankara" the *immediate predecessor* of "Guádma" all "*subsequent Buddhús*," therefore, must become equally *subsequent* to him,—and yet the term is applied in the translation to those *predecessors* of "Guádma," by whom his advent was *predicted*!

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent*."

There are two classes of Buddhús, styled, respectively, in Páli, "Lókuttaro" and "Pachchéko." The former term, derived from "Lókassa-uttaro contracted into "Lókuttaro," signifies "the supreme of the universe." The latter from "Pati-ékan," by permutation of letters contracted into "Pachchéko" and "Pachché," signifies "severed from unity (with supreme buddhohood):" and is a term applied to an

inferior being or saint who is never coexistent with a supreme Buddho, as he is only manifested during an "abuddhótpádo," or the period intervening between the nibbána of one, and the advent of the succeeding supreme Buddho; and attains nibbána without rising to supreme buddhohood. These terms in Singhalese are respectively written "Louturá" and "Pasé." But "passé" (with a double s.) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhos exclusive of Dipankaro, as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhos and the Pasé Buddhos," or "the twenty four Buddhos, commencing with Dipankaro, and the Pasé Buddhos," as having been the sanctified characters who vouchsafed to him the "wiwerana" or sacred assurance. By some jumble, however, the word "pasé" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhos," instead of being rendered as the appellation of an inferior Buddho. Hence the rendering of the passage "did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and therefore appended the second note of explanation. In that note, however, an explanation is given, conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Louturá Budhus" are stated to be "inferior persons, usually the companions of the Budhu;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasé Buddho" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddho is called "Guádma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "Guádma" was here intended for the Ceylonese appellations (Páli) "Gótamo," (Singhalese) "Goutama." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhos of this (Páli) "kappo," (Singhalese) "kalpa," who have already attained buddhohood. They specify them to be Mahádewánan, Goutama, Deepankara, and Guádma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahádewánan" is not the individual name of any one of the twenty four Buddhos. It is an epithet applying equally to all of them, and literally means "the chief of the déwos." The first Buddho of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhos there is no other Goutama than the Buddho of the present period) but "Konágamano." The third is not "Deepankara," for he is the first of the twenty four Buddhos, but "Kassapo." The fourth, or present Buddho, is not "Guádma," but, in Páli, Gótamo; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this work for the second Buddho of this kappo, the publishers have, I presume, adopted the spelling "Guádma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhos; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "two ablest priests of Buddha," and the "official translators;" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhos are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Budhos, viz., Wipasya, Sikhi, and Wisabhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the *name of every one of the twenty four Buddhos, stated in the order of their advent*; to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (Mahāwansa-Tikā), for I observe in the list of Pāli and Singhalese books,—vol. iii. p. 170.—two copies of that work are mentioned; one in the temple at Mulgirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, * is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (Rājapaxa, maha modliar), *who was himself the best Pāli and Singhalese scholar in the country*." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalia) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Pāli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Pāli scholars resident in the maritime districts of the island, than Rājapaxa was. This was, however, the full extent to which this chief *could* have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the maha modliar was not himself either a Pāli, or an English scholar. That is to say, he had no better acquaintance with the Pāli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English. * He must, therefore, (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Pāli version translated into Singhalese, and of the Singhalese version into English.

* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine Rājapaxa, maha modliar, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present permanent assessor, Mr. Dias, modliar) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Pāli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Pāli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism and countries professing buddhism.

"The Mahavansi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Pāli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Jatakas or incarnations of Buddha."

This extract serves to acquit him most fully of laying claim to any knowledge of the Pāli language, as he only speaks of having "carefully compared the translations of the *three Singhalese* books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Mahāwanso is translated "to be correct translations, giving with great fidelity the sense of the original copies;" and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments), "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant"!!

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Mahāwanso a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, as to its being an "abridged copy," Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "*The History of Buddhism*," makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Rājapaxa, a well known intelligent native of Ceylon, the Mahawansi is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the oldest of their writings, being throughout composed in Pālee, the sacred buddhist language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains the doctrine, the race, and lineage of Buddha, and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Rājapaxa, as an intelligent native of Ceylon, never could have been the real author of this note, in any language, asserting that the Mahāwanso "is one of the most esteemed of all the *sacred* books of his countrymen;" nor could he, without

recording a self-evident absurdity, have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any material defect the work he edits may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The SACRED AND HISTORICAL BOOKS" are to be attributed to him.

Thus, p. 83, the translator states that "Mahindo was accompanied with his nephew Sumenow, a samanere priest, seven years old, *the son of his sister Sangemittrah*;" and p. 97, "The first queen Anulah, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 *pleasure women*, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subjects in the following passage, p. 100, "in these days, the queen Anulah, together with 1000 women, were created priestesses by Sangamittrah, and obtained the state of rahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*matron queens and pleasure women*," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was so fortunate as to meet one of these *sacred virgins*, was entitled, at her command, to a pardon; and this privilege was *subsequently copied*, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "sacred virgins" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "was *subsequently copied*, and adopted among the Romans." Again, p. 222, in a note, he states correctly enough, that the "upasampadā were the priests of the superior quality." But at p. 300, where the ceremony of upasampadā (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "SACRED AND HISTORICAL BOOKS," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The HISTORY AND DOCTRINE OF BUDDHISM from Sir A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "pitakattaya," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there must necessarily prevail great diversity of opinions on these abstruse and

intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained, in the native annals of this island, "The History of Buddhism" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guādma, this distinguished teacher of the eastern world, has chosen to make *the scene of his birth*, and the chief theatre of his acts and miracles: p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, *whence he ascended to the Dēvalōka heavens*:" p. 73. "The buddhist temple of Mulgirigala *on Adam's peak*, is declared to be within this region (Jugandara Parwatte.)"

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour; that his ascension took place from Derby peak; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The SACRED AND HISTORICAL WORKS OF CEYLON" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government!!

After this signal failure in Sir A. Johnston's well intentioned exertions, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data, and consistent in chronology*, I have not the hardihood to imagine, that the *translation alone* of a Pāli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries*; and a connected sketch of the buddhistical history of India, embracing the interesting period between B. C. 600, and B. C. 300; besides various other subsequent references, as well to India, as the eastern peninsula, would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Pāli buddhistical records, as exhibited in the Mahāwanso; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the *prevailing* religion had, from a remote period, extending back, perhaps, to the christian era, been uninterruptedly hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches. The *classical language* in which that literature was embodied was SANSKRIT.

The rival religion to hinduism in Asia, promulgated by Buddhos antecedant to Gótamó, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendancy in India, subsequent to the advent of Gótamó, was in the fourth century *before* the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidences, literary, as well as of the arts, still survive, to attest that that religion had once been predominant throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendancy in India: though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalis to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the PA'LI or MA'GADHI language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,—of analysing their various systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is HISTORY; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any discovery made, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labors of orientalis. In the pages of the Asiatic Journal alone, the decyphering of the alphabets, in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important

chronological and historical results); the identification and arrangement of the ancient coins found in the Panjab; the examination of the recently discovered fossil geology of India: the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by M. Cosson Kertel and professor Wilson; and the translation of the hindu plays, by the latter distinguished scholar;—exhibit triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "no little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference, evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance,* as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and *timed* in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the advancement or arrest of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is to be wished that they ever should, operate on the European mind. Even in Europe, where the advantages of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominant opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical

* Vide Appendix for a comparison of *Mahabharata* with *Herodotus and Justinus*

mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. *Matis mutandis*, I regard the recent Indian fiat “that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of *English* education,” to be conceived in the same spirit.

These early assertions, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight) the creation of a *general* interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the department of History; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: “You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary.” Again, “You will not perhaps be disposed to admit more translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors.”

Sir W. Jones himself led the way in the discussion of the chronology of the hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the

* A. R. vol. i. p. 71.

hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Raghunatha Serranin, "a pupil of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the purāṇas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

"*Puraṇjya*, son of the twelfth king, was put to death by his minister, *Sunara*, who placed his own son *Pradyota* on the throne of his *master*; and this revolution constitutes an epoch of the highest importance in our present inquiry; first, because it happened, according to the *Bhupavācā*, two years before Balha's appearance in the same kingdom: next, because it is believed by the hindus to have taken place 333 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government, and that chronology I will now lay before you, after observing only, that *Raghunatha* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avatars in their proper places.

KINGS OF MAGADHA.

	Y. B. C.
Pradyota	
Palaca	2100
Visaḥḥayupa	
Rajaca	
Nandiwerdhana,.....5 reigns = 133	
Si-unaga	
Cacaverna.	1962
Cshemadherman	
Cshetrajnya	
Vidhiara	
Ajatasatru	
Darbhaca	
Ajaya	
Nandiverdhana	
Mahananda10 reigns = 360 years	1602
Nanda	

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahman, whose name was Chānacya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Cshatriya family of Pradyota became extinct.

MAURYA KINGS.

	Y. B. C.
Chandragupta.....	1502
Varisara	
Asocaverdhana	
Suyāṣas	
Desarat'ha.....5	
Sangata	
Salisuca	
Somasarman	
Satadhanwas	
Vrihadrat'ha.10 reigns = 137	

"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pusamitra, of the Sanga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottus, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about B. C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhas, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford* next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purána, the Bhagavat, and other puránas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the puránas, (he says-) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishtir reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,584,000,000 pounds sterling, in gold coin alone; the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etruscians, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious affinity between the chronological system of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The puránas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been

* A. R. vol. v. p. 241.

recently translated and published by professor Wilson.) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance* also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Káliyuga by upwards of seventeen centuries.

“The beginning of the Cali-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100 B. C.—But the beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

“In the Vishnu, Bráhmānda, and Vāyu purānas, it is declared, that from the beginning of the Cali-yuga, to Mahananda's accession to the throne, there were exactly 1015 years. This emperor reigned 23 years, his sons 12, in all 40; when Chandragupta ascended the throne, 315 years B. C.—The Cali-yuga, then, began 1370 B. C., or 1314 before Vicramaditya; and this is confirmed by an observation of the place of the solstices, made in the time of Parásāra; and which, according to Mr. Davis, happened 1391 years B. C. or nearly so. Parásāra, the father of Vyāsa, died a little before the beginning of the Cali-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly.”

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities, and to shew that they are the result of systematic preversions, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson, in his introductory observations on the “Rāja Taringiní, a history of Cashmir.” He thus expresses himself:—

“The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rāja Taringiní, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acher, Abulfazl; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acher. The example set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest work of this description, after that which was prepared by order of Acher, is one mentioned by Bernier, who states, an abridged translation of the Rāja Taringiní into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mulla Husein, Kári, or the reader, and by Hyder Malee, Chhadwaria, whilst the work in which this notice occurs, the Wakiat-i-Cashmir, was written in the time of Mohammed Shah; as was another history of the province, entitled, the Nawadir-ul-Akhbar. The fashion seems to have continued to a very recent date, as Ghulam Husein notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivana the Sic'h, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

* A. R. vol. ix. p. 87.

The ill directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the *Ayin Acberi*, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Cashmir authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a brahman, who died in Calcutta, and about the same time, or shortly afterwards, another transcript of the *Raja Taringini* was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta, and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The *Raja Taringini* has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors may be regarded almost as the chroniclers of their own times. The first of the series is the *Raja Taringini* of Calhāna pandit, the son of Champaca; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of Suvrata and Narādā; the history of Gonarda and his three successors, by Hela Raja, an ascetic, of Lava, and his successors to Asoca, by Padma Mihira; and of Asoca and the four next princes, by Sri Ch'havillacara. He also cites the authority of Nila Muni, meaning probably the Nila Purāna, a purāna known only in Cashmir: the whole forming a remarkable proof of the attention bestowed by Cashmirian writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. *The history of Calhāna commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Duddā Rāni, in Saca 949, or A. D. 1027, approaching to what appears to have been his own date, Saca 1070, or A. D. 1149.*

The next work is the *Rājawali* of Jona Rāja, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhāna stops, and it closes about the time of Zein-ul-Ab-ad-din, or the year of the Hijra 815, as we know from the next of the series.

The Sri Jaina *Raja Taringini* is the work of Sri Vara Pandita, the pupil of Jona Rāja, whose work it professes to continue, so as to form with it, and the history of Calhāna, a complete record of the Kingdom of Cashmir. It begins with Zein-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognize, in its Negari transfiguration of Sri Jaina Olibbha Dina, and closes with the accession of Fattah Shah, in the year of the Hijra 882, or A. D. 1477. The name which the author has chosen to give his work of Jaina Taringini, has led to a very mistaken notion of its character; it has been included amongst the productions of jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Zein-ul-Ab-ad-din, a prince who was a great friend to his hindu subjects, and a liberal patron of hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of *Raja Taringini* was written in the time of Acber, expressly to continue to the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acber's empire. It begins accordingly where Sri Vara ended, or with Fattah Shah, and closes with Nasir Shah; the historian apparently, and judiciously, avoiding to notice the fate of the kingdom during Hamayun's retreat into Persia. The work is called the *Rājawali Patana*, and is the production of Panja or Prajuga Bhatta.

Of the works thus denoted, the manuscript of Mr. Speke, containing the compositions of Calhāna and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of Panja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made: and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Rāja; and but one of them, the transcript of Mr. Colebrooke's manuscript, has the third tarang or section of Calhāna's history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of Abulfazl, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the Rājā Tūmagini is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct, and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gonerda the third, which, as I have previously explained is established according to the chronology of the text. Gonerda the third lived, according to Calhana pandit, 2339 years before the year Saca 1070, or A. D. 1148, and consequently his accession is placed B. C. 1182; the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 120 years before the author's own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmud's invasions, and the introduction of a Prithivi Pālā, who is very possibly the same with the Pitteruge Pal of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gonerda the third is not less than 796 years: the date arrived at by this recession being B. C. 388, while the text gives B. C. 1182: and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one*. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1049 years. The respective dates being, text B. C. 3714, and adjusted epoch B. C. 2665.

In Colonel Tod's superb publication, "The Annals of Rājasthan," the whole of the above data are reconsidered in reference to the hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the Balābhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the *MEGHA RAKSHASA*, and the *REKHAVALI*; to both which I shall have to refer, in commenting on the chapters of the *Mahāwanso*, which embrace the periods during which the events represented on these hindu plays occurred.

I believe, I have now adverted to the principal published notices of hindu literature, in reference to *continuous* hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first part of that proposition—That there does not now exist an authentic, connected, and chronologically correct hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor their destruction by the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the hindu faith is based.

* I have ventured to suggest in an article in the *Journal of the Asiatic Society* for September 1836, that this anachronism amounts to about 1177 instead of 796 years.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins. I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned Principal observes, "Were there any regular chronological history of this part of Northern India, we could hardly fail in the circumstances of this inscription, even if it were without names, to determine the person and the age to which it belongs. We have here a prince who restores the fallen fortunes of a royal race that had been dispossessed and degraded by the kings of a hostile family—who removes this misfortune from himself and his kindred by means of an able guardian or minister, who contrives to raise armies in his cause; succeeding at last in spite of vigorous warlike opposition, including that of some haughty independent princesses, whose daughters, when vanquished, become the wives of the conqueror—who pushes his conquests on the east to Assam, as well as to Nepal and the more western countries—and performs many other magnificent and liberal exploits, constructing roads and bridges, encouraging commerce, &c. &c.—in all which, allowing fully for oriental flattery and extravagance, we could scarcely expect to find more than one sovereign, to whom the whole would apply. But the inscription gives us the *names* also of the prince and his immediate progenitors: and in accordance with the above mentioned account, while we find his dethroned ancestors, his grandfather and great grandfather, designated only by the honorific epithet *Mahá-rāja*, which would characterize their royal descent and rights—the king himself (SAMUDRAGUPTA) and his father are distinguished by the title of *Máha-rájá-Adhi-rájá*, which indicates actual sovereignty. And the last mentioned circumstance might lead some to conjecture, that the restoration of royalty in the house began with the father, named CHANDRAGUPTA, whose exploits might be supposed to be related in the first part of the inscription, to add lustre to those of the son.

"Undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named—(though the name is far from being an uncommon one) with a celebrated prince so called, the only one in whom the Puranic and the Greek histories meet, the CHANDRAGUPTA or SANDRACOPTUS, to whom SELEUCUS NICATOR sent the able ambassador, from whom STRABO, ARRIAN, and others derived the principal part of their information respecting India. This would fix the inscription to an age which its character (disused as it has been in India for much more than a thousand years), might seem to make sufficiently probable, viz. the third century before the christian era. And a critic, who chose to maintain this identity, might find abundance of plausible arguments in the inscription: he might imagine he read there the restoration of the asserted genuine line of NANDA in the person of CHANDRAGUPTA, and the destruction of the nine usurpers of his throne: and in what the inscription, line 16, tells of the guardian GIRI-KALKA'RAKA-SVAMI, he might trace the exploits of CHANDRAGUPTA's wily brahman counsellor CHA'NAKYA, so graphically described in the historical play called the *Mudra-Ráxasa*, in levying troops for his master, and counterplotting all the schemes of his adversaries

able minister RA'XASA, until he recovered the throne: nay the assistance of that RA'XASA himself, who from an enemy was turned to a faithful friend, might be supposed to be given *with his name* in line 10 of the inscription. And the discrepancy of all the other names besides these two, viz. of CHANDRAGUPTA's son, father, grandfather, and guardian minister, to none of whom do the known Puranic histories of that prince assign the several names of the inscription, might be overcome by the expedient—usual among historical and chronological theorists in similar cases,—of supposing several different names of the same persons.

“But there is a more serious objection to this hypothesis than any arising from the discrepancy of even so many names—and one which I cannot but think fatal to it. In the two great divisions of the Xattriya Rājas of India, the CHANDRAGUPTA of the inscription is distinctly assigned to the Solar race—his son being styled child of the Sun. On the other hand, the celebrated founder of the Maurya dynasty, if reckoned at all among Xattriyas, (being, like the family of the NANDAS, of the inferior caste of Sudras, as the Greek accounts unite with the Purānas in respecting him,) would rather find his place among the high-born princes of Magadha whose throne he occupied, who were children of the moon: and so he is in fact enumerated, together with all the rest who reigned at Pātaliputra or Palibothra, in the royal genealogies of the Hindus. It is not therefore among the descendants or successors of CURU, whether reigning (like those Magadha princes) at Patna, or at Delhi, that we must look for the subject of the Allahabad inscription; but if I mistake not, in a much nearer kingdom, that of Canyācubja or Canouje.”

Laudable as is the caution with which Dr. Mill abandons this important identification, the annals of Pāli literature appear to afford several interesting notices, well worthy of his consideration, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing extracts from the commentary on the Mahāwanso, that the Mōriyan was a branch of the Sākyan dynasty, who were the descendants of Ikswaku, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Mōriya of that family, and lost his life with his kingdom: his queen, who was then pregnant, fled with her brothers to Pātaliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose grandfather, Susunāgo, was the issue of a Lichhawi rāja, by a “nagarasōbhini,”—one of the Aspasiās of Rājagaha: he married the daughter of the eldest of these maternal uncles, who were of the LICHCHAWI line: the issue of that princess would hence appropriately enough be termed “maternal grandson of Lichhawi:” and he and his son, the subject of this inscription, as the supreme monarchs of India could alone be entitled, of all the rōjās whose names are inscribed, to the title *Mahā rājā Adhi rājā*.” Dr. Mill thus translates the 26th line of the inscription.

“Of him who is also *maternal grandson* of LICHCHAWI, conceived in the great goddess-like CUMARA-DEWI, the great king, the supreme monarch SAMUDRA GUPTA, illustrious for having filled the whole earth with the revenues arising from his universal conquest, (equal) to INDRA, chief of the gods;”—

If, under these multiplied coincidences and similarities, and this apparent removal of the Reverend Principal's objections, the identity of Chandragupta may be considered to be established, Samudragupta would be the Bindusāro of Pāli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahāwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammāsōko, a similar epithet is applied to his empire.

The amended rules of grammar have been formed into memorial verses by Bhartri-hari, whose metrical aphorisms, entitled *Cūka*, have almost equal authority with the precepts of Pāṇini, and emendations of Caṭyayana. If the popular traditions concerning Bhartri-hari be well founded, he lived in the century preceding the Christian era: for he is supposed to be the same with the brother of Viśvadevīya, and the period when this prince reigned at Ujjayini is determined by the date of the *samvat era*."

It can be no matter of surprize, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Māgadhi with Apabhraṃśa, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prācrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay, which must have the tendency of raising a doubt in his mind as to the justice of the criticisms of the hindu philologists, which imputes this inferiority to the Māgadhi language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Māgadhi from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prācrit generally, and the Māgadhi in particular; yet, in his introduction to "the Drama of Vikrama and Urvashi, one of the three plays attributed to Kālidās" he bears the following decided testimony in its favour:—

"The richness of the Prācrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the fourth act, is in this language; and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, *and this might lead us to doubt whether the composition can bear so remote a date as the reign of Viśvadevīya* (56 B. C.) It is yet rather uncertain whether the classical language of hindu literature had at that time received so high a polish as appears in the present drama; *and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude.* We can scarcely conceive that the cultivation of Prācrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter; *but it must be confessed that the relation between Sanscrit and Prācrit has been hitherto very imperfectly investigated, and is yet far from being understood.*"

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Māgadhi language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Pāli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from an essay on the Pāli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Society of Paris in 1827.

"Et d'abord on peut se demander quel est le caractère de la langue pālie? Jusqu'à quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanscrit? Dans quelle contrée a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans

les pays dont le bouddhisme est la loi religieuse : Le pâli diffère-t-il suivant les divers contrées ? A-t-il comme certaines langues sacrées, où bien est-il partout uniformément et invariablement le même ? Enfin le pâli présente-t-il quelques analogies avec les dialectes dérivés de la même source qui l'ont et, s'il en présente, de quelle nature sont-elles ? On conviendra sans peine que le seul moyen d'essayer de résoudre de pareilles questions, est de faire une analyse exacte de la structure grammaticale du pâli : c'est ce que nous allons tenter de faire, mais, avant que nous commençons, qu'on nous permette quelques remarques sur les matériaux et les sources, où nous avons puisé la connaissance de cette langue.

Il y a deux moyens d'arriver à la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestée par des compositions littéraires : c'est de l'apprendre dans les grammaires originales, c'est-à-dire, aller de l'inconnu au plus inconnu, ou l'en abstraire la connaissance des livres et de la littérature même. Les secours de la première espèce existent pour le pâli, en moins. L'eyon affirme-t-il qu'on possède en Ceylon quelques vocabulaires et grammaires de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son *Memoire* cité plus haut. *Pour nous, ce secours nous a complètement manqué ; il nous a donc fallu faire la grammaire nous-mêmes*, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu'extrêmement intéressans sous un autre rapport, se sont malheureusement trouvés les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons données dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presque exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varié, et il reproduit constamment, avec le retour des mêmes formules, la monotone répétition des mêmes inflexions grammaticales. Il eût été à désirer que nous eussions pu consulter un plus grand nombre d'ouvrages historiques, qui nous eussent donné une grande variété de mots et de termes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu déterminer l'étendue réelle de la conjugaison pâli.

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Pâli afforded, than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolfrey, of the Ceylon civil service, projected the translation of the most practical and condensed Pâli Grammar extant in Ceylon, called the *Balâvâtâro*, and of Moggallânâ's Pâli vocabulary, both which, as well as the Singhalese dictionary, scarcely commenced, I understand, at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the *Bâlâvâtâro*, and on the Pâli historical work I have now attempted to give to the public, the claims both of the Pâli language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Pâli grammar noticed in the literature of Ceylon, is that of Kachchâyano. It is not now extant. The several works which pass under the name of Kachchâyano's grammar, are compilations from, or revisions of, the original: made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the *Bâlâvâtâro*.

The oldest version of the compilation from Kachchâyano's grammar is acknowledged to be the *Mapariddhi*. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the *Dâsina*, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily established the interesting and important point that the Pâli language, as it is now spoken, is a direct descendant of the original. Mr. Colebrooke says in his essay, in

“involved in the impenetrable darkness of mythology,” was one of the eighty celebrated contemporary disciples of Gótamo Buddho, whose names are repeatedly mentioned in various portions of the Pitakattaya. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhatrihári, the brother of Vicramaditya, by whom, according to Mr. Colebrooke’s essay, “the amended rules of grammar were formed into memorial verses;” as well as before Kālidāsa, on whose play professor Wilson comments.*

The first quotation is from the conclusion of the Rúpasiddhi:—

Wike hyatánandathéravahaya waragurúnañ Tambapaññitthajánañ sissó Dipaṅkarākkhyo Damilawasumati dipalutthappakāso Bāladicchādi vāsaddwitayamadhiwasan, sāsanañ jōtayi yō, sōyam Buddhappiyawaḥo yati; imamuḥkan Rúpasiddhiñ a’ āsi.

A certain disciple of A’nando, a preceptor who was † (a rallying point) unto eminent preceptors like unto a standard, in † Tambapanni, named Dipankaro, renowned in the Damila kingdom (of Chola) and the resident-superior of two fraternities, there, the Pāṭichhā, (and the Chudāmanikyo), caused the religion (of Buddho) to shine forth. He was the priest who obtained the appellation of Buddhappiyo (the delight of Buddho.) and compiled this perfect Rúpasiddhi.

Buddhiappiyo commences the Rúpasiddhi in these words:—

Kachchāyanachchāriyañ nemitwā; nissāya Kachchāyanawañṇānālin, bālapabbōthattamuḥṇ karissāñ Wyattān sukaṇḍaṇ padirūpasiddhiñ.

Reverentially bowing down to the Acha’rayo Kachchā’ano, and guided by the rules laid down by the said Kachchāyano, I compose the Rúpasiddhi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original).

In the commentary on the Rúpasiddhi, we find the following distinct and important particulars regarding Kachchāyano, purporting to be conveyed in his own words:—

Kachchassa apachchañ, Kachchāyanō. Kachchōtikira, tasmiñ gottē pathamapuriso. Tappabhawantā tubbansilā sabhēwā Kachchāyanā jātā. “Tubbānsi kēchāyamiti Kachchāyano, Kēchāyan Kachchāyanō nāma? Yō ētadaggañ, ‘Bhikkhāwē! mama sāwakānañ bhikkhūnañ saṅghittēna bhāsitaṣṣa witthārēṇa atthañ wiḥhajantanañ yaṇḍilañ Mahākachchāyanōti’ itadagge thapito Bhagawā mañ chaturpurisamajjhē nisinnō, Suriyarasamisamphassawilāsamānāmiwa padumañ sassirikañ mukhañ wiwaritwā, Brahmaghōsañ niechchārentō. ‘Gaṇḍāya wālukā thiyē; ulakāñ khīyē mahannuwē; mahiyā mattikā thiyē; lakkhēna mama bul’hiyā; dālinā gāna gajjānañ gajjilwā, samatthō makāpanṇo, bhikkhāwē; Sāriputtōti dālinā; tēsu tēsu suttēsu attānāwa; Lōkanāthañ thapetwāna yēchāṇṇe idhapānino paṇḍāya Sāriputtassa kalañ nēgghanti solasanti dālinā; āchāriyehi wāṇṇitāyānē Sāriputtōchā; tadāṇṇēsucha pabhinnaṇṇasamabbhāṇē mahāsiwā-kēsu wijjānānēsupi; Chāḷāwattirājā wiyā rajjawahanasamatthūñ jethaputtañ purināya’atthānē thapento, Tathāgatavachanañ wiḥhajantānañ ētadagge thapesi. Hanlāhañ Tathāgatassa pachchūpa’ārañ parissāmi. Dātibhāwēwathānantarañ Bhagawā a’āsi. Bhagawato yathābhucchakathanañ sūddahāpessāmi. Ewañ sati nānā dēsa bhāsā Sakkatāḍḍi lhalitwachana mānādrāñ jetwā, Tathāgatena wuttāya sabbāwa niruttiyā, sukkena Buddhawachanañ uggaṇḥissanti” attano balañ dassento Niruttipitakañ “atthō akkharasamānāti” imassa wāḍḍiyassa yathā būthañ saddalakkhanamakāsi. Sō Mahākachchāyanatthērō ilha Kachchāyanōti wutto.

Kachchāyano signifies the son of Kachcho. The said Kachcho was the first individual (who assumed that name as a patronymic) in that family. All who are descended from that stock are, by birth, Kachchāyanā.

“(If I am asked) Who is this Kachchāyano? Whence his name Kachchāyano?” (I answer), It is he who was selected for the important office (of compiling the first Pāli grammar, by Buddho himself; who said on that occasion): ‘Bhikkhus from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahākachchāyano.’”

* The parenthetical additions are made from a commentary

† Ceylon

"Bhagawā (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay ascetics:)—opening his sacred mouth, like unto a flower expanding under the genial influence of Surio's rays, and pouring forth a stream of eloquence like unto that of Bishno,—said: 'My disciples! the profoundly wise Śāriputto is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that.'—'To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted: let the water in the great ocean be measured: let the particles of matter in the great earth be numbered;' as well as by his various other discourses."

"It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Śāriputto. By the Achārayas also the wisdom of Śāriputto has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathāgato, this important task to me,—in the same manner that a Chakkawatti rāja confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parināyako. I must therefore render unto Tathāgato a service equivalent to the honor conferred. Bhagawā has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagawā has vouchsafed to propound."

"This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathāgato, the knowledge of the word of Buddho." Thus the théro Mahākachchāyano, who is here (in this work) called simply Kachchāyano, setting forth his qualification; pursuant to the declaration of Buddho, that "sense is represented by letters," composed the grammatical work called Niruttipitako."

There are several other editions or revisions of Kachchāyano's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the Payōghasiddhi alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"Sā Māgadhi; mūla bhasā, narāyādi kappikā, brahmānōchassuttāpā, Sambuddhachāpi bhāsarē."

From these different grammars, the Bālāwātāro, translated by the Rev. Mr. Clough, was compiled. The last Pāli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the Abhidhānappadīpikā, a translation of which is annexed to Mr. Clough's grammar. The Pāli copy in my possession was compiled by one Moggallāno, at the Jéto wihāro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Pulatthinagaro, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit Amerakōsha; which is also extant in Ceylon. There is also another series of grammars called the Moggallāno, deriving their name from the author of the Abhidhānappadīpikā, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now apply myself, will serve, I trust, to prove, that the Pāli or Māgadhi language had already attained the refinement it now possesses, at the time of Gótamo Buddho's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the Bālāwātāro, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Pāli, as facile as the attainment of Latin.

* Another name for the Rūpasiddhi.

In developing the more interesting question, involving the character, the value, and the authenticity of the historical data contained in the Pāli buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived;—as it is opposed in many essential respects, to the views entertained by several eminent orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddha and the advent of his successor, two periods are represented to intervene,—the first is called the *buddhāntaro* or *buddhótpádo*, being the interval between the manifestation of one Buddha and the epoch when his religion becomes extinct. The age in which we now live is the *buddhótpádo* of *Góamo*. His religion was destined to endure 5000 years: of which 2300 have now passed away (A. D. 1637) since his death, and 2620 are yet to come. The second is the *abuddhótpádo*, or the term between the epochs when the religion revealed by one Buddha becomes extinct, and another Buddha appears, and revives, by revelation, the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an *abuddhótpádo*; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddha become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the *Pitakattaya*, but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been prescribed to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Góamo*. While in the hindu literature there appears to be no such limitation, in as much as professor Wilson in his analysis of the *Puránas*, from which (excepting the *Rája Taringini*) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that their fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to B. C. 588, when prince Siddhata attained buddhahood, in the character of *Góamo Buddha*.

According to the buddhistical creed, therefore, all remote historical data, whether sacred or profane, *anterior to Góamo's advent*, are based on *his* revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of *Góamo*, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadewo théro, the kinsman of Watagámini, who reigned from B. C. 104 to B. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data in as far as they subserve the chronological, biographical, and geographical ends of history.

Gotamo Buddho, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in B. C. 533, in the fifteenth year of the reign of Bimbisáro, sovereign of Mágadha (who became a convert to buddhism); and died in B. C. 543, in the eighth year of the reign of Ajátasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Páli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattaya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winéyo, Abhidhammo, and Sutto pitako.

At the demise of Gótamo, Mahákassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddho had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattaya, the first "Dhammasangíti," or convocation on religion, was held at Rájagaha, the capital of Ajátasatto, in B. C. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Páli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathá" on the Pitakattaya, were also delivered.

In B. C. 443, at the lapse of a century from Gótamo's death, the second Dhammasangíti was held, in the tenth year of the reign of Kálásóko, at Wésáli, for the suppression of a heresy raised by certain priests natives of Wajji, resident in that city. The hierarch was the venerable Sabbakámi; and under his direction, Réwato conducted the convocation. The authority of the Pitakattaya was again vindicated; and the Atthakathá, delivered on that occasion, serve to develop the history of buddhism for the interval which had elapsed since the last convocation.

In B. C. 309, in the eighteenth year of the reign of Dhammásóko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Patilipura; Meggaliputtatisso being then the hierarch.

In the ensuing analysis of the Maháwanso, will be found references to the portions of the Pitakattaya and Atthakathá, in which detailed accounts of these convocations may be found.

In B. C. 307, the théro Mahindo, the son of the emperor Dhammásóko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Déwánapiyatisso, was converted to buddhism, and several members of his family were ordained priests. Many wiháros were founded by this monarch in this island, of which the Maháwiháro at Anurádhapura, was the principal. His minister Díghasandano built the pariwéno, or college, called after himself, Díghasanda-sénápeti-pariwéno, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance, still prevalent in the island, were uninterruptedly kept up, as will be seen by the ensuing pages.

The Pitakattaya, as well as Atthakathá propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here,—the Pitakattaya in Páli, and the Atthakathá in Singhalése, together with additional Atthakathá of his own. His inspired disciples and his successors, continued to propound them, also orally, till the age of inspiration passed away; which took place in this island (as already stated) in the reign of Wattagámini, between B. C. 104 and B. C. 76. They were then embodied into books; the text in the Páli, and the commentaries in the Singhalése language. The event is thus recorded in the thirty third chapter of the Mahawanso p. 207.

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the Pitakattaya and their Atthakatha. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled : and in order that religion might endure for ages, recorded the same in books.

In the reign of the rāja Mahanāmo, between A. D. 410 and 432, Buddhaghóso transposed the Singhalese Atthakathā also, into Pāli. The circumstance is narrated in detail in the thirty seventh chapter of the Mahāwanso, p. 250.

This Pāli version of the Pitakattaya and of the Atthakathā, is that which is extant now in Ceylon, and it is identically the same with the Siamese and Burmese versions. In the appendix will be seen a statement of the divisions, and subdivisions, contained in the Pitakattaya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire ; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source ; viz. at the close of the third convocation, as stated in the twelfth chapter of the Mahāwanso : for Buddhaghóso took his Pāli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is noticed even in the “ *essai sur le pāli par Messieurs Burnouf and Lassen ;*” though, at the same time, those gentlemen have drawn two erroneous inferences ; first, that buddhism was originally introduced by Buddhaghóso into Pegu ; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the brāhmans.

Passons maintenant dans la presqu'île au-delà du Gange, et cherchons-y le date de l'établissement du bouddhisme, et, avec lui, du pāli et de l'écriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cingalaïse. Car, bien que les Barmans possèdent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe ; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Barmans appelée *Maharazzen* (mot sans doute dérivé du sanskrit *Maharadja*), rapporte que les livres et l'écriture palis furent apportées de Ceylan au Pegu, par un brahmane nommé Boudhaghosa (voix de Bouddha) l'an 940 de leur ère sacrée, c'est-à-dire, l'an 397 de la notre. Cette date nous donne pour le commencement de l'ère sacrée des Barmans, l'an 543 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie cingalaïse.

Il n'est pas étonnant que les habitans de la presqu'île s'accordent en ce point avec les cingalaïses, puisque c'est d'eux qu'ils disent avoir reçu leur culte. Il est cependant permis de remarquer que leur témoignage sert encore de confirmation à la date de la mort de Bouddha (543 ans avant J.-C.) que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde également avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet que les livres bouddiques écrits en pāli, existaient à Ceylan, vers 107 de J.-C., ce qui ne dit pas que cette langue n'ait puy être connue antérieurement. Le pāli a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Boudhaghosa se rattache à l'histoire générale du culte, de Bouddha dans l'Inde ; car à l'époque où il a eu lieu la lutte du brāhmanisme contre le bouddhisme s'achevait par la défaite de celui-ci, et nous avons vu le dernier patriarche du culte proscrit quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Mahāwanso. Mahanāmo, the sovereign of Ceylon at the time of Buddhaghóso's visit, came to the throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepancy cannot be ascertained, as the date is not specified of either Buddhaghóso's arrival at, or departure from, this island.

The subsequent portions of the Mahāwanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very

valuable collection of Pali books was brought to Ceylon, by the present chief of the cinnamon department, George Nadoris, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellála, to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattaya and Atthakathá, divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhos.

2. The history of the last twenty four Buddhos, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B. C. 543.

4. The history from B. C. 543 to the age of Buddhaghósó, between A. D. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakathá of the Pitakattaya, and various Singhalese historical works, were still extant, Mahanámo théro composed the first part of the Maháwanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the book is formed. He composed also a Tíká, or abridged commentary on his work. It occupies 329 pages. The copy I possess of the Tíká in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nadoris modliar, is almost free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhos, though they are further noticed in the Tíká. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tíká. Without stopping to examine these comments, I proceed to his notes on the word "Maháwanso."

"Maháwanso" is the abbreviation of "Mahantánan wanso;" the genealogy of the great. It signifies both pedigree, and inheritance from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Maháwanso."

What that Maháwanso contains (I proceed to explain). Be it known, that of these (i. e. of the aforesaid great) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahásammato. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Mahá) great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) listen (to this Maháwanso).

Be it understood, that even in the (old) Atthakathá, the words "Dípattinutya sadhusakkatañ" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon, the arrival of the relic and of the bo-tree; the histories of the convocations, and of the schisms of the théros, the introduction of the religion (of Buddho) into the island: and the settlement and pedigree of the sovereign (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Maháwanso" is adopted in imitation of the history composed by the fraternity of the Maháwáharo (at Anurádhapura). In this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sign in the Mágadhí. Whatever the matters may be, which were contained in the Atthakathá

without suppressing any part thereof rejecting the dialect only. I compose my work in the supreme Magadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Mahāwanso, replete with information on every subject, and comprehending the amplest detail of all important events, like unto a splendid and dazzling garland strung with every variety of flowers, rich in color, taste, and scent.

The former historian, also, used an analogous simile. They said, "I will celebrate the dynasties ("wanso") perpetuated from generation to generation, illustrious from the commencement, and lauded by many bards, like unto a garland strung with every variety of flowers." do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanāmo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus I, the author of the Mahāwanso, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Mahāwansos composed by ancient authors in the Singhalese language, this author has written this Palapadōru-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadōru-wanso: viz., that in the Mahāwanso composed by the ancients, there is the defect, as well of prolixity, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadōru-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhos, Mahanāmo comments at considerable length in his Tikā. In some instances these notes are very detailed, while in others he only refers to the portions of the Pitakattaya and Atthakathā from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddho, and to notice in which of the regenerations of the world each was manifested, reckoning back from the present kappe or creation.

The following particulars are extracted from the "Buddhawansadésanā," one of the subdivisions of the Suttapitakā, of the Pitakattaya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sāramando kappo," in which four Buddhos appeared. The last of them was the first of the twenty four Buddhos above alluded to: viz.,

1. Dipankaro, born at Rammawatinagara. His parents were Sudhéwo rāja and Sumédhāya déwi. He, as well as all the other Buddhos, attained buddhohood at Uruwélāya, now called Buddhaghya. His bo-tree was the "pipphala." Gótamo was then a member of an illustrious bráhmaṇ family in Amarawatinagara.

The eleventh regeneration was a "Sarakappo" of one Buddho.

2. Kondanno, born at Rammawatinagara. Parents, Sunanda rāja and Sujatadéwi. His bo-tree, the "sálakalyāna." Gótamo was then Wijitáwi, a chakkawati rāja of Chandawatinagara in Majjhimadésa.

The tenth regeneration was a "Saramando kappo" of four Buddhos.

3. Mangalo, born at Uttaranagara in Majjhimadésa. Parents, Uttararāja and Uttaradéwi. His bo-tree, the "nága." Gótamo was then a bráhmaṇ named Suruchi, in the village Siribráhmaṇo.

4. Sumano, born at Mékhalānagara. Parents, Sudassano maharāja and Sirimadéwi. His bo-tree the "nága." Gótamo was then a Nága rāja named Atulo.

5. Réwato, born at Sudhammawatinagara. Parents, Wipalo maharāja and Wipuladéwi. His bo-tree the "nága." Gótamo was then a bráhmaṇ versed in the three wédos, at Rammawatinagara.

6. Sóbhito, born at Sudhammanagara. His parents bore the name of that capital. His bo-tree, the "nága." Gótamo was then a bráhmaṇ named Sujāto, at Rammawati.

The ninth regeneration was a "Warakappo" of three Buddhos.

7. Anómadassi, born at Chandawatínagara. Parents, Yasaworója and Yasódararádéwi. His bo-tree, the "ajjuna." Gótamo was then a Yakkha rája.

8. Padumo, born at Champayánagara. Parents, Asamo maharaja and Asamádéwi. His bo-tree, the "sónaka." Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammawatínagara. Parents, Sudhéwo maharāja and Anópamádéwi. His bo-tree, the "sónaka." Gótamo was then a tápaso in the Himawanto country.

The eighth regeneration was a "Sarakappo" of one Buddho.

10. Padumuttaró, born at Hansawatínagara. Parents, Anuruló rája and Sujatadéwi. His bo-tree the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhos.

11. Sumédo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujáto, born at Sumangalanagara. Parents, Uggato rája and Pabbawatidéwi. His bo-tree, the "wélu." Gótamo was then a chakkawati rája.

The sixth regeneration was a "Warakappo," of three Buddhos.

13. Piýádassi, born at Sudannanagara. Parents, Sudata maharāja and Subaddhádéwi. His bo-tree, the "kakudha." Gótamo was then a bráhmaṇa named Kassapo, at Siri wattanagara.

14. Atthadassi, born at Sónanagara. Parents, Ságara rája and Sudassanadéwi. His bo-tree, the "champá." Gótamo was then a bráhmaṇa named Susimo.

15. Dhammadassi, born at Surananagara. Parents, Saranamahá rája and Sunandadéwi. His bo-tree, the "bimbajála." Gótamo was then Sakko, the supreme of déwas.

The fifth regeneration was a "Sarakappo," of one Buddho.

16. Siddhatho, born at Wibháránagara. Parents, Udéni maharāja and Suphasadéwi. His bo-tree, the "kaniháni." Gótamo was a bráhmaṇa named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhos.

17. Tisso, born at Khémanagara. Parents, Janasando rája and Padumadéwi. His bo-tree, the "assana." Gótamo was then Sujáto rája at Yasawatínagara.

18. Phusso, born at Kási. Parents, Jayaséno rája and Siremaya déwi. His bo-tree, the "amalaka." Gótamo was then Wijitáwi, an inferior rája.

The third regeneration was a "Sarakappo," of one Buddho.

19. Wipassi, born at Bandhuwatínagara. Parents bore the same name. His bo-tree, the "pátali." Gótamo was then Atulo rája.

The last regeneration was a "Mandakappo," of two Buddhos.

20. Sikhi, born at Arunawattínagara. Parents, Arunawattirāja and Paphawattidéwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalittha maharāja and Yasáwatidéwi. His bo-tree, the "sála." Gótamo was then Sadassano rája of Sarabhawatinagara.

The present regeneration is a "Mahābadda kappo," of five Buddhos.

22. Kakusando, born at Khémawatínagara. Parents, Aggidatto, the porahitto brahman of Khémarāja and Wisákhá. His bo-tree, the "sirísa." Gótamo was then the aforesaid Khémarāja.

23. Konagamano, born at Sôbhawatinagara. Parents, a brahman named Yannadattho and Uttara. His bo-tree, the "udumbara." Gótamo was Pabbato rája (the mountain monarch) at Mithila.

24. Kassapo, born at Bāránasinagara. Parents, the bráhman Bráhmadatto and Dhanawati. His bo-tree, the "nigrodha." Gótamo was a brahman named Jótípálo at Wappulla.

Gótamo is the Buddho of the present system, and Mettēyyo is still to appear, to complete the number of the present "Mahábadda kappo."

The Buddhos of this kappo, Gótamo excepted, are represented to have appeared in the long period which intervened between the reigns of Nériu and Makhá léwo. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "abuddhotpádo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddho. The Maháwanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattaya and the Atthakathá do contain lists of the names of all the rájas of the smaller, and of the initial rájas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them to a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tiká explains that the name Uruwéláya,—the present Buddhagya, where the sacred bo-tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Urú" (sands) and "weláyá" (mounds or waves); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridípo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and Little Basses. But as speculation and hypothesis are scrupulously avoided in my present sketch, I abstain from further comment on this point.

Mahíyangano, the spot on which Buddho alighted in his first visit to Ceylon, is the present post of Bintenne, where the dágoa completed by Dutthagámini still stands. Sélasumano, or Sumanakúto, is Adam's peak. The position of Nágadípo, the scene of Buddho's second visit, I am not able to identify. It is indicated to have been on the north western coast of the island. The alleged impression of Buddho's foot on Adam's peak; the dágoa constructed at Kalyáni, near Colombo; as well as the several dágoas built at Anurádhapura, and at Dhígawápi, and the bo-tree subsequently planted at Anurádhapura; together with the numerous inscriptions,—the more modern of which alone have yet been decyphered,—are all still surviving and unobliterated evidences confirmatory of Gótamo's three visits to Ceylon.

In opening the second chapter, Mananámo supplies detailed data touching several of Gótamo's incarnations, prior to his manifestation in the person of Mahásammato, the first monarch of this creation. I shall confine myself to a translation of the portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapátika*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (in the Brahma world) he was regenerated a man, at the commencement of his creation, by the process of "opapátika." From the circumstance of mankind being then afflicted with unending calamities, arising from the uncontrolled state of the sinful passions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddha elect), "O great man! from henceforth it belongs to thee to provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "*Mahásammato*," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahásammato,—they are still only abridged and insulated notes deduced (as already noticed) from the Pitakattaya and the Atthakathá; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however of Mahánámo's general rigid adherence to the data from which his history is compiled, I may here advert to one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty-eight kings mentioned in the 6th verse: "In the Atthakathá composed by the Uttarawiharo priests, omitting Chétiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty-seven rajás whose existence extended to an *asankya* of years."

In reference to these genealogies, I shall now only adduce the following extracts from the *Tiká*, containing the names of the capitals at which the different dynasties reigned: and giving a distinct account of Okkáko, (*Iskavaku* of the Hindus) and of his descendants, as well as the derivation of the royal patronymic "*Sakya*,"—to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr. Goma de Koros from the Tibetan "*Káhyur*," and published in the *Bengal Asiatic Journal* of August, 1833.

Those nineteen capitals were.—Kusavati, Ayóghápura, Báránasi, Kapila, Hatthipura, Ekachakkhu, Wajirawutti, Madhura, Ariththapura, Indapatta, Kóambhi, Kannagóghha, Roja, Champá, Mithila, Rájagaha, Takkasillá, Kusárá, Tálalitti.

The eldest son of Okkáko was Okkákamukho. The portion of the royal dynasty from Okkákamukho to Suddhódano, (the father of Gotamo Buddha) who reigned at Kapila, was called the Okkako dynasty. Okkako had five consorts, named Heithá, Chittá, Jantu, Palini, and Wisakhi. Each had a retinue of five hundred females. The eldest had four sons, named, Okkákamukho, Karakando, Hatthameko, and Nipuro; and five daughters, Piya, Sapiyá, Anandá, Samandá, and Wiyitaséna. After giving birth to these nine children she died, and the raja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant on the fifth day after his nativity was presented to the raja, sumptuously clad. The delighted monarch promised to grant any prayer of her's (his mother) she might prefer. She having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou outcast, dost thou seek to destroy my (other) children?" She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with "Raja! it is unworthy of thee to utter an untruth;" continued to importune him. At last, the king assembling his sons, thus addressed them: "My beloved, in an unguarded moment, on first seeing your younger brother Jantu, I committed myself in a promise, to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire, taking them, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed)." Receiving the blessing of the raja, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,—having announced their intention to the king in these words, "We accompany our brothers,—they quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them on their march."

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished *acharyo*; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the *raja* *Nāgāsako* deposed him, he was inaugurated monarch, by the title of *Sasunāgo* *raja*.

In the tenth year of the reign of *Kālāsōko*, the son and successor of *Sasunāgo*, a century had elapsed from the death of *Gótamo*, and the second convocation on religion was then held, under that monarch's auspices, who was a buddhist, at *Wésāli*;—his own capital being *Pupphapur*. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The *Tikā* contains some important comments on the "schisms" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I have proceeded with the translation of the notes on the *Nandos*, and on *Chandagutto* and his minister *Ko*. I regret that want of space prevents my printing the text of these valuable notes. I have endeavored to make the translation as strictly literal as the peculiarities of the two languages would permit.

Subsequent to *Kālāsōko*, who patronised those who held the second convocation, the royal line consisted of twelve monarchs to the reign of *Dhanima'soko*, when they (the priests) held the third convocation, of which there were ten brothers. Their names are specified in the *Atthakathā*. The appellation of "the nine *Nandos*" is given to them bearing that patronymic title.

The *Atthakathā* of the *Uttara* *vaṃśo* priests sets forth that the eldest of these was of an extraction inferior to the royal family, and that he dwelt in one of the provinces; it gives also the history of the *Nandos*, and will give their history succinctly, but without prejudice to its perspicuity.

In aforetime, during the conjoint administration of the (nine) sons of *Kālāsōko*, a certain provincial chief, noted in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. He, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the *bhadatti* who were leading this predatory life, being employed a daring, powerful, and enterprising individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired, "By what means do you find your livelihood?" They replied, "we are not men who submit to the toils of tillage, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our life jovially in feasting and drinking." On being told this, he thought, "This mode of life of these thieves, is surely excellent: shall I, also, joining them, lead a similar life?" and then said, "I also will join you, I will become a confederate of yours. Admitting me among you, take me (in your marauding excursions)." They replying "sa'dhu," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and re-assembled in, the wilderness. Discovering that he (their leader) had been slain; and saying, "In his death the extinction of our prosperity is evident: having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent: thus our disunion and destruction are inevitable," they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked, "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks;" "In that case, my friends, (said he) ye need not make yourselves unhappy: if there be no other person able to undertake that post, I can myself perform it for you: from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "sa'dhu," and conferred on him the post of chief.

From that period proclaiming himself to be *Nando*, and adopting the course followed formerly (by his predecessor), he wandered about pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them: "My men! this is not a career in which valiant men should be engaged; it is *not* worthy of such as we are; this course is only befitting base

stretches. "What advantage is there in persevering in this career, let us aim at supreme sovereignty." They assented. On having received their acquiescence, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge his suzerainty, or to give him battle. They on receiving this demand all assembled and having only weighed the necessity of giving an appropriate answer, formed a treaty of alliance with them. By this means reduced under his authority the whole of Jambudīpa in great numbers, he finally attacked Patiliputta (the capital of the Pundras) and won it. There, there a short time afterwards, while governing the empire

His brother, Dhana-nanda, however, on account of their seniority. They altogether reigned twenty-two years, but there were nine Nandos

Their youngest brother, however, on his being addicted to hoarding treasure. As soon as he was crowned, he resolved within himself, "It is proper that I should possess an amount of eighty kōtis, and superintending the transport of the same, I will dig a ditch, the means of a barrier constructed of branches and leaves, and I will divert its waters into a different channel, and in a rock-cave made he buried the treasure there. Over this cave he laid a layer of lead, and in a layer of lead on it. Over that again he laid another layer of lead, and made it like a solid rock, he restored the river to its former course, and in the same manner, he amassed further treasures, which he buried. On this account we call this ninth brother of theirs, as he hoarded treasure, Dhana-nanda."

The appellations of the Nandos, on the auspicious circumstances under which their capital, which

While Buddha yet lived, the Nandos, placed by the war of (prince) Waddhābha, certain members of the Sakya line retreating to a beautiful and beautiful location, well watered, and situated in the midst of a forest of lofty baobabs, and by the desire of settling there, they founded a town at a place where several great roads met, surrounded by high ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that (city) having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "konakas" and "mayūras" (peafowl) it was so called. From this circumstance these Sa'kya lords of this town, and their children and descendants, were renowned throughout Jambudīpa by the title of "Māgiya." From this time that dynasty has been called the Māgiya dynasty.

* After a few isolated remarks, the Tikā thus proceeds in its account of Chānakko and Chandagutto.

It is proper that in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Chānakko dwell? Whose son was he? I answer, He lived at the city of Takkaśila. He was the son of a certain brāhman at that place, and a man who had achieved the knowledge of the three vēdas, could rehearse the Vedāntas, skilful in stratagems, and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of swaying the chhatta.

On a certain occasion approaching his mother, who was weeping, he inquired, "My dear mother! why dost thou weep?" On being answered by her: "My child, thou art gifted to sway a chhatta. Do not, my boy, endeavour by raising the chhatta, to become a sovereign. Princes everywhere are unstable in their attachments. Thou, also, my child, wilt forget the affection thou owest me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed, "My mother, what is that gift that I possess?" On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," snatching his own teeth, and becoming "Kandakatto" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the nihal protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to manly comeliness.*

In his quest of disputation, repairing to Pupphapura, the capital of the monarch Dhana-nanda, who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offering, in the midst of his palace, and was making

* Hence his name "Kautiliya" in the Hindu authorities.

an offering to the chief of the brah̄mans worth a hundred kōtis, and to the most junior brah̄man an offering worth a lac,—this brah̄man (Cha'nakko) entered the said apartment, and taking possession of the seat of the chief brah̄man, sat himself down in that alms-hall.

At that instant Dhana-nando himself,—decked in regal attire, and attended by many thousands of "sivaka'" (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the dévos; himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassels,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the brah̄man Cha'nakko seated. On seeing him, this thought occurred to him (Nando). "Surely it cannot be proper that he should assume the seat of the chief brah̄man." Becoming displeased with him, he thus evinced his displeasure. He inquired: "Who art thou, that thou hast taken the seat of the chief brah̄man?" and being answered (simply), "It is I:" "Cast from hence this cripple brah̄man; allow him not to be seated," exclaimed (Nando:) and although the courtiers again and again implored of him, saying, "Dévo! let it not be so done by a person prepared to make offerings as thou art; extend thy forgiveness to this brah̄man;" he insisted upon his ejection. On the courtiers approaching (Cha'nakko) and saying, "Acha'riyo! we come, by the command of the ra'ja, to remove thee from hence; but incapable of uttering the words 'Acha'riyo depart hence,' we now stand before thee abashed;" enraged against him (Nando), rising from his seat to depart, he snapt asunder his brah̄manical cord, and dashed down his jug on the threshold; and thus invoking malediction, "Kings are impious: may this whole earth, bounded by the four oceans, withhold its gifts from Nando;" he departed. On his sallying out, the officers reported this proceeding to the ra'ja. The king, furious with indignation, roared, "Catch, catch the slave." The fugitive stripping himself naked, and assuming the character of an aj-wako, and running into the centre of the palace, concealed himself in an unfrequented place, at the Sankha'ratha'nan. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabbato,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage, he consulted with the prince, and sent a message to his (the prince's) mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winijha'.

While dwelling there, with the view of raising resources, he converted (by recoinage) each kaha'panan into eight, and amassed eighty kōtis of kaha'pana'. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Mōriyan dynasty called Chandagutto.

His mother, the queen consort of the monarch of Mōriya-nagara, the city before mentioned, was pregnant at the time that a certain powerful provincial ra'ja conquered that kingdom, and put the Mōriyan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Pupphapura, under the protection of her elder brothers and under disguise, she dwelt there. At the completion of the ordinary term of pregnancy, giving birth to a son, and relinquishing him to the protection of the dévos, she placed him in a vase, and deposited him at the door of a cattle pen. A bull named Chando† stationed himself by him, to protect him; in the same manner that prince Ghoso, by the interposition of the déwata', was watched over by a bull. In the same manner, also, that the herdsman in the instance of that prince Ghoso repaired to the spot where that bull planted himself, a herdsman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him; and in giving him a name, in reference to his having been watched by the bull Chando, he called him "Chandagutto;" and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsman, becoming acquainted with, and attached to him, taking him from (the herdsman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." He himself was named ra'ja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's household; and others, outlaws or robbers. Having thus constituted a court of Justice, he sat in judgment. On culprits being brought up, regularly

* Parawatte of the Hindus

† From a round white mark on his forehead, like a moon.

impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, "Déwo! we have no axes;" he answered "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe, the hands and feet were lopt off. On the same person commanding, "Let them be re-united," the hands and feet were restored to their former condition.

Chánakko happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kahápaná, he applied for him; saying, "I will teach your son every accomplishment; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The discovery of this person is thus stated (in the former works): "He discovered this prince descended from the Móriyan line."

He (Chánakko) invested prince Pabbato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty; and that Chandagutto would, without loss of time, become paramount monarch in Jambudípo. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a bráhmámanical disputation: retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Acháriyo awaking first, rose; and, for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him: "Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it," sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He repairing to the spot where Pabbato was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the bráhmán, who received him in profound silence. Pleased with him, however, on account of this (exploit), he rendered him, in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding: "From henceforth this individual is capable of forming and controlling an army;" and repairing to the spot where his treasure was buried, and taking possession of, and employing it; and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Chánakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and hewing their army with their weapons, vanquished them. Dispersing, they re-united in the wilderness: and consulting together, they thus decided: "As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thenceforth, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalapáwa" (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked: "This boy's conduct is like Chandagutto's in his attempt to take possession of the kingdom." On his inquiring, "Mother, why, what am I doing, and what has Chandagutto done?" "Thou, my boy, (said she,) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch, without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising closed in upon him, from the frontiers to the centre, and destroyed his army. That was his folly."

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals they proceeded in their invasion. After a respite, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Patliputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chánakko did not at once raise Chandagutto to the throne: but for the purpose of discovering Dhana-nando's hidden treasure sent for a certain fisherman (of the river), and deluding him with the promise of

raising the chhatta for him, and having secured the hidden treasure, within a month from that date, putting him also to death, inaugurated Chandagutto monarch.

Hence the expression (in the Mahawanso) "a descendant of the dynasty of Mōryan sovereigns," as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutto, both before his installation and after, are recorded in the Atthakatha of the Uttarawihāro priest. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

His (Chandagutto's) son was Bindusāro. After his father had assumed the administration (the said father) sent for a former acquaintance of his, a Jātihan, named Maniyatappo, and conferred a commission on him. "My friend, (said he) do thou restore order into the country, suppressing the lawless proceedings that prevail." He replying "sīdhu," and accepting the commission, by his judicious measures, reduced the country to order.

Chānakko, determined that to Chandagutto—a monarch, who by the instrumentality of him (the afore-said Maniyatappo) had conferred the blessings of peace on the country, by extirpating marauders who were like unto thorns (in a cultivated land)—no calamity should befall from poison, decided on inuring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest partical possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison: at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the rāja's mother to Pupphapura." Chandagutto wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chānakko on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the rāja's presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extricated the child with its caul, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goats had left—he was called Bindusāro.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not Nando's, as stated in the hindu authorities, but Chandagutto's, by a yakkho named Dēwagabbho. The imposture was detected by Chandagutto's prohibito brāhman: and Bindusāro with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tīkā, contains the personal history of Nigródho, as well as of Asóko, who was converted by the former to the buddhistical creed.

This Nigródho, where did he dwell? Whose son was he? To answer the inquiry of the sceptical, (the Mahawanso has stated) "This royal youth was the son of prince Sumano, the eldest of all the sons of Bindusāro." From the circumstance of their having been intimate in a former existence (as dealers in honey), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the impulse was mutual.

When his parent was on the point of death, Asóko quitted the kingdom of Ujjéni, which had been conferred on him by his father, and hastening to Pupphapura, established at once his authority over the capital. As soon as his sire expired, putting to death his brother Sumano, the father of Nigródho, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from Ujjéni, on receiving a letter of recall from his father, who was bed-ridden. In his (Bindusāro's) apprehension, arising from a rumour which had prevailed that he (Asóko) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in Ujjéni, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahindo and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to Pa'tiliputta, and rushing straight to the royal apartment, presented himself to his parent. On his (father's)

death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asóko's conversion—the history of Moggaliputtatisso, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the *Tiká* throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahanama abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanká, in continuation of the visits of Buddha, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the *Tiká*, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahindo, who was selected for, and sent on, that mission, by his preceptor Moggaliputto, who was bent on establishing the religion of Buddha in the different countries (of Jambudípo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforetime, by the supreme Buddha; and which had been rendered habitable from the very day on which Bhagawá attained parinibbána,

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dēwānanpiyatisso, (Mahindo) arrived. Therefore (the Maháwanso) arresting the narrative of the history (of Jambudípo) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words: "In the land of Wangu, in the capital of Wangu. &c."

The *Tiká* adds nothing to the information contained in the Maháwanso, as to the fabulous origin of the Síhala dynasty. There are two notes on the first verse, on the words "*Wangésu*" and "*puré*," which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wangu. The country in which they dwelt becoming powerful, it was called "Wangu," from their appellation.

The word "pure" "formerly," signifies anterior to Bhagawá becoming Buddha.

All that can be safely advanced in regard to the contents of the sixth chapter is that Wijayo was descended, through the male branch, from the rajas of *Wangu* (Bengal proper), and, through the female line, from the royal family of *Kálinga* (Northern Circars); that his grand mother, the issue of the alliance above mentioned, connected herself or rather eloped with, some obscure individual named *Sího* (which word signifies "a lion"); that their son *Sihabáhu* put his own father to death, and, established himself in *Lála*, a subdivision of *Mágadha*, the capital of which was *Sihapura*, probably the modern *Synghaya* on the Gunduck river; (in the vicinity of which the remains of buddhistical edifices are still to be found;) and that his son Wijayo, with his seven hundred followers, landed in Lanká, outlawed in their native land, from which they came to this island. I shall hereafter notice the probability of the date of his landing having been antedated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddha, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the budhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gótamo," mentioned in the seventeenth chapter, into the Pitakattaya, for the purpose of deluding the inhabitants of this island, as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattaya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr Hodgson.

On referring, accordingly, to the Parinibbānasuttan in the Dighanikāyo, *no trace whatever was to be found there of these passages.* But the “five resolves” alone are contained in the Atthakathā to that Suttan; but even there the command to Sakko, predictive of Wijayo’s landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the “five resolves” were only contained in the Atthakathā; nor did they attach any kind of importance to their absence from the text. They observed, that the Pitakattaya only embodied the essential portions of the discourses, revelations, and prophecies of Buddhó. That his disciples for some centuries after his nibbānan, were endowed with inspiration; and that *then* supplements to the Pitakattaya were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been “a pious fraud” on the part of Mahindo, with the view of accelerating the conversion of the ancient inhabitants of Ceylon: the priests adroitly replied, if *that* had been his object, he would have accomplished it more effectually by altering the Pitakattaya itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with the courtesy, that is due to them.

The fabulous tone of the narrative in which the account of Wijayo’s landing in Lanká is conveyed in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of Circé, that it would have been difficult to defend Mahanámo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of Ulysses’ men, and his own rencontre with Circé, are almost identical with the fate of Wijayo and his men, on their landing in Lanká, within the dominions of Kuwéni,

“ We went, Ulysses ! (such was thy command !)
Through the lone thicket and the desert land.
A palace in a woody vale we found,
Brown with dark forests, and with shades around
A voice celestial echoed from the dome.
Or nymph or goddess, chanting to the loom
Access we sought, nor was access deny’d
Radiant she came, the portals open’d wide
The goddess mild invites the guest to stay
They blindly follow where she leads the way
I only wait behind of all the train
I waited long, and ey’d the doors in vain
The rest are vanish’d none repass’d the gate
And not a man appears to tell their fate ”

Then sudden whirling, like a waving flame,
My beamy falchion, I assault the dame.
Struck with unusual fear, she trembling cries :
She faints, she falls; she lifts her weeping eyes
‘ What art thou ? say ! from whence, from whom you came ?
O more than human ! tell thy race, thy name.
Amazing strength, these poisons to sustain !
Not mortal thou, nor mortal is thy brain.

Or art thou he ' the man to come (foretold)
 By Hermes powerful with the wand of gold,
 The man from Troy, the name of whom I heard
 The man for wisdom's various arts renown'd
 Ulysses ? Oh ! thy threatening fury cease.
 Sheath thy bright sword, and join our hands in peace.
 Let mutual joys our mutual trust combine,
 And love, and love-born confidence, be thine
 And how, dread Círcé ! (turnous I rejoin)
 Can love, and love-born confidence be mine ?
 Beneath thy charms when my companions groan
 Transform'd to beasts, with accents not their own ?
 O thou of fraudulent heart, shall I be led
 To share thy feast-rites, or ascend thy bed.
 That, all unarm'd, that vengeance may have vent
 And magic bind me, cold and impotent ?
 Celestial as thou art, yet stand denied.
 Or swear that oath by which the gods are tied
 Swear, in thy soul no latent frauds remain.
 Swear by the vow which never can be vain
 The goddess swore : then seiz'd my hand, and led
 To the sweet transports of the genial bed "

It would appear that the prevailing religion in Lanká, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhas or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanká in the Maháwanso, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince ; by whose means he succeeded in overcoming the ruling power, of the island ;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asóko by Dewánapiyatisso, and of the one deputed to Lanká in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in B.C. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rája Taringini, with the details furnished in this chapter of the Maháwanso, connected with the introduction of buddhism in Cashmir. The great length, however, of the preceding extracts from the Tíká, which has already swelled this introduction beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asóko ; of the previous prevalence of the nága worship.

and of the visitation by tempests, which each sect attributed to the impiety of the opposite party, as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahísamandala, Wanawása, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Mahárátta, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit *inscribed* evidence, calculated to afford explicit explanation of the *pictorial* or *sculptural* proofs on which the present conclusions are chiefly based. In regard to the geographical identification of the Yóna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yóna" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yóna is stated to be mentioned long anterior to Alexander's invasion, in the ancient Páli works. The term in that case can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analyzed,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sówanabhúmi; the Pitakattaya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattaya, and explanatory of the deputation to Sówanabhúmi; the latter agreeing even in respect to the names of the théros employed in the mission, with the Maháwanso.

In entering upon the thirteenth chapter, a note is given in the Tiká, which I extract in this place, as containing further particulars of the personal history of Asóko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjénio and Mahindo," into "she gave birth to the noble Ujjénian prince Mahindo." The other children born to Asóko at Ujjéni, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusáro, the son of Chandagutto of the Móriyan dynasty, on the demise of his father, had succeeded to the monarchy, at Pátliputta. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asóko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjéni," ordered him thither. He, who was on his way to Ujjéni, pursuant to his father's command, rested in his journey at the city of Chétiyagiri, at the house of one Déwo, a settler. Having met there the lovely and youthful daughter of the said settler, named Chétiya déwi and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjéni, she gave birth to

* This is at variance with a preceding note, which made Sumano the eldest of all Bindusáro's sons.

the prince Mahindo. At the termination of two years from that date, giving birth to her daughter Samvattā she continued to dwell there. Bindusāro, the father of the sub-king, on his death bed, calling his son Asoko to his recollection sent messengers to require his attendance. They accordingly repaired to Ujjēni, and delivered their message to Asoko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter on his way at Chétiyagiri; and hurrying to his father at Pātiliputta, performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons and raising the chhatta, he there solemnized his inauguration. The mother of the thero (Mahindo), sending her children to the king's court, continued to reside herself at the city of Chétiyagiri. It is from this circumstance (that the author of the Mahāwanso has said), "While prince Asoko was ruling over the Awanti country."

The Tikā affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammāsoko, at the opening of which the Tikā gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

After describing the arrival of the bo-tree, and preparatory to entering upon the chapter on the subject of the theros obtaining "parinibbāna," the account of the death of the two monarchs, Dhammāsoko and Dewānampiyatisso, is set forth (in the Mahāwanso in these words): "In the eighteenth year of the reign of Dhammāsoko, the bo-tree was placed in the Mahāmāghawanna pleasure garden."

(In the Mahāwanso it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning would be erroneous; the last year of each period being again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Athakathā, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Mahāwanso, making also extracts from the most interesting portions of the Tikā which comment on them. These chapters have been printed also in the form of a pamphlet to serve as a prospectus to this volume of the Mahāwanso. That pamphlet has been already distributed among Literary Societies and Oriental scholars, whose criticism I invited, not on the translation (for the disadvantages or advantages under which this translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history herein contained, may be thus tabularized

Name	Accession of each king.		Reign	
	B C	B B	Years	
Bimbisāro	603	60	52	{ Gótamo died in the eighth year of this king's reign, which event constitutes the buddhistical epoch
Ajātasattu	551	8	32	
		A B		
Udāyibhaddako	519	24	16	
Anuraddhako	503	40	2	Collectively
Mundho				
Nāgadāsako	495	48	24	
Susunago	471	72	18	
Kalāsoko	453	90	28	
Nandos	425	118	22	Collectively
Nandos	403	140	22	Individually
Chandagutto	381	162	34	
Bindusāro	347	196	28	
Asoko	319	224	An anachro-	{ 37
nism of 6 years the specified date being A B 218				

If Chandagupta and Seleucus Nicator be considered cotemporaries, and the reign of the latter be taken to have commenced in B. C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the Mahāwanso. The buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from B. C. 543 to about B. C. 480, for the adjustment of this difference. On the other hand, as during the 211 years comprised in the reigns of the above mentioned rājās, there are two correcting epochs given,—one at the 160th and the other at the 218th year,—while the accession of Chandagupta is represented to have taken place in the 162nd year of Buddha; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandagupta is not identical with Sandracottus.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Pāli annals, which version of the Pitakattaya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghya inscription, the accession of Asōka is said to have been in A. B. 218. I have not met with any integral analysis of the Nepal Sanserit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Korosi, which is published in the January and September numbers of the *Journals* of 1832. The former contains the following observations in reference to this particular point.

“On the death of Sākya, Kasyapa, the head of the Baud’dhiyas, directs 500 superior monks to make a compilation of the doctrines of their master. The “Do” is also compiled by Ananda, the “Dul-va” by Upali, and the “Ma-moon,” Abhi dharma, or Prajñā-pāramitā, by himself. He presides over the sect at Rājagṛha till his death.

Ananda succeeds as hierarch. On his death his relics are divided between the Licchavis and the king of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Pa’taliputra.

One hundred years after the disappearance of Sākya, his religious is carried into Ka-shmir.

One hundred and ten years after the same event, in the reign of Asōka, king of Pa’taliputra, a new compilation of the laws of Sākya was prepared by 760 monks, at Yanga-pa-chen-Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions as communicated by Sākya to Upali, his disciples, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Ka-bhgrān, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Sākya.

Any thing like chronology is, if possible, more unknown in Baud’dhi than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha Sākya flourished. We find however that 110 years after his death, Asōka, king of Pa’taliputra, reigned: now in the Vishnu Purāṇa, and one or two other Purāṇas, the second king of Magadha from Chandragupta, or Sandracoptos, bears the title of Asōka, or Asōkavardhana. If this be the prince intended, Sākya lived about 430 years before the christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawford. By their account, his death took place in the first year of the sacred era, being the year of the little snake: on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question; and as Buddha is stated by them to have died when 86 years of age, his birth by this account took place 462 years before the christian era.”

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the era of Gótamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Csoma de Korosi, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Maháwanso: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and thirty four years after the second, in the seventeenth year of the reign of Asóko; making the date of Asóko's accession to be the 218th, instead of the 110th year of Buddhó, falling within that monarch's rule.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandragupta; and thence infers that "Sákya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawford's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. c. 543, and the first four of B. c. 542. Mr. Crawford then proceeds to say, "and as Buddhó is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. c. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on "Bauddha writings." He says, "any thing like real chronology is, if possible, more unknown in the Bauddha than the bráhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Puránas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, *in them*, amount to nearly 1200 years? And have we not his own authority for saying, that, "the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Taringiní, a history of Cashmir?" And does he not himself, exhibit *in that work* an anachronism of upwards of 700 years in the age of Gonerda III.; which is nearly two centuries posterior to the age of Sákya Buddhó?

As to the second point,—the identity of Chandragupta with Sandracottus,—it will be observed, that the author of the Maháwanso, in his history, gives very little more than the names of the Indian

monarchs, and the term of their reigns ; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism, Asóko. I have, therefore, extracted every passage in his *Tiká*, which throws any light on this interesting historical point. I have taken the liberty, also, of reprinting, in the appendix, professor Wilson's notes on the *Mudra Rákshasa* ; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the bráhmanical annals. The points both of accordance and discordance between the buddhistical data, and, on the one hand, the bráhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this place. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of nearly 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the *Maháwanso*, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *episode*, to a buddhistical history of *Ceylon* ; and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream : is it not reasonable to infer, that in those regions of Asia, where the Páli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than only to the reign of the first supreme monarch of India, who became a convert to Gótamo Buddho's religion ? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

" Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and Puttan, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India : some of which are the private property of princes, and others belong to the Jain communities."

" Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of Puttan and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintamun, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samaditya Sooru Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Páli, and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able coadjutor, Dr Lassen, into the temple, we might learn of this sibylline volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.

Passage of a letter published by Lieut Webb in a Calcutta periodical, in the year 1833

" You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rájputána, and Jessulmer a town north west of Joadpur, and Cambay ; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on

the subject. At Jessulmer are the original books of Bhandu (Buddha), the *śvādhīna* volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of hindu literature, for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Pāli to Sanscrit, together with the aid afforded by Mr. Clough's translated Pāli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this introduction to enter into any detailed examination of the Mahāwanso, as regards the continuous history of Ceylon, nor have I been able, from the disadvantages under which I have conducted this publication, to append notes to the translated narrative. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in B. C. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as, was shown in the "Epitome," alluded to above, imperfectly and hastily as it was been compiled; and will further appear in the second volume of this translation.

In regard to the 236 years which elapsed, from the death of Gótamo to the introduction of buddhism in Ceylon, in B. C. 307; there is a ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,—the death of Gótamo. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, having been in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gótamo's death. The aggregate period comprised in those 236 years, it will be observed, has been for the most part apportioned, on a scale of decimation, among the six rājas who preceded Dēwānanpiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rāja, Pandukābhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasiwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasiwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator contemporaneous. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Dēwānanpiyatisso, who successively ascended the throne after him. But subsequently to Dutthagāmini, in B. C. 161, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanāmo, as an historian; for the following very curious passage in Buddhaghóso's *Atthakathá* on the *Winéyo*, which was composed only fifty years before Mahanāmo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asóko's conversion, was correct, as exhibited in those *Atthakathá*.

In the eighteenth year of the reign of Ajatasattu, the supreme Buddha attained parinibbāna. In that very year, prince Wijayo, the son of prince Siho, and the first monarch of Tambapanni, repaving to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udayabhaddo, in Jambudīpa, Wijayo died here. In the fifteenth year of the reign of Udayabhaddo, Panduwásadēwo came to the throne in this island. In the twentieth year of the reign of Nágadāso there, Panduwásadēwo died here. In the same year Abhayo succeeded to the kingdom. In the seventeenth year of the reign of Susunāgo there, twenty years of the reign of Abhayo had been completed: and then, in the said twentieth year of Abhayo, the traitor Pandukābhayo usurped the kingdom. In the sixteenth year of the reign of Kálasoko there, the seventeenth year of Pandukābhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutto, Pandukābhayo died here; and Mutasiwo succeeded to the kingdom. In the seventeenth year of the reign Dhammasoko rāja, Mutasiwo rāja died, and Dēwananpiyatisso rāja succeeded to the kingdom.

From the parinibbāna of the supreme Buddha, Ajatasattu reigned twenty four years. Udayabhaddo, sixteen. Anuruddho and Mundho, eighteen. Nágadāsako twenty four. Susunāgo eighteen years. His son Kálasoko twenty eight years. The ten sons of Kálasoko reigned twenty two years. Subsequently to them, Nawanando reigned twenty two years. Chandagutto twenty four years. Bindusa'ro, twenty eight years. At his demise Asóko succeeded, and in the eighteenth year after his inauguration, Mahindo théro arrived in this island. This royal narration is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are it will be observed, most successfully made out. The discrepancies as to the year of Ajatasattu's reign, in which Gótamo Buddha died; as to the comparison between Kálasoko and Pandukābhayó, and as to the duration of the joint rule of Anuruddho and Mundho, as well as that of Chandagutto, all manifestly proceed from clerical errors of the transcribers; as will be seen by the following juxtapositions:—

	A.	B.		A.	B.
18th of Ajátasattu.....	1	Buddho died, and Wijayo landed in Ceylon	1		
14th of Udayabhaddako	38	last of Wijayo.....	38		
15th of Do.....	39	first of Panduwáso	39		
20th of Nágadáso.....	68	last of Do.....	69		
17th of Susunágo	89	20th of Abhayo	89		
16th of Kálasoko	106	17th of Pandukābhayo	124		
14th of Chandagutto.....	176	last of Do.....	176		
17th of Dhammasóko	*241	last of Mutasiwo	236		

After the most minute examination of the portion of Maháwanso compiled by Mahanāmo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions), than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

* This anachronism has been already explained.

The *Tika* also to the *Mahāwanso* is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the *Mahāwanso* states, that six had arisen in India, and *two* in Ceylon. The *Tikā*, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

On these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanka, in the reign of king Wattagāmini, by separating the Pariwānan section or Bhagawā from the Wineyo which had been propounded for the regulation of sacerdotal discipline, by both altering its meaning and misquoting its contents, by pretending also that they were conscientious seceders, according to the "therawāda" rules, and assuming the name of the Dhammaruchika seceders, established themselves at the Abhayagirivihāro, which was constructed by Wattagāmini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jétawanno, even before the said Jétawanno viháro was founded, severing themselves from the Dhammaruchika schismatics, and repairing to the Dhakkhiná viháro, they also by separating the two Wibhangos of Bhagawā from the Wineyo, which had been propounded for the regulation of sacerdotal discipline: by both altering their meaning and misquoting their contents, and assuming the appellation of the Sāgalika schismatics, and becoming very powerful at the Jétawanno viháro built by raja Mahāsēno established themselves there.

Hence the expression in the *Mahāwanso*, 'the Dhammaruchiya and Sāgaliya secessions in Lanka.'

At the expiration of 350 years from that event, in the reign of the raja Dāthāpatisso (also called Aggrabhōdi) the maternal nephew (of the preceding monarch) a certain priest named Dathāwēdhako resident at the Kurundachatta pariwēno at the Jétawanno viháro, and another priest also named Dāthāwēdhako, resident at the Kolombālakko pariwēno of the same viháro;—these two individuals, influenced by wicked thoughts, lauding themselves, vilifying others, extolling their heresies in their own nikayas, dispelling the fear which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma, and representing also that the separation of the two Wibhangos in the Dhammaruchika schism, and the Pariwānan section in the Sāgalika schism, proceeded, severally, from the misconduct of the Mahāviháro fraternity, and propagating this unfounded statement, together with other deceptions usual among schismatics, and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants)

These dates give the following result:

	B. C.	A. D.		
Buddhism introduced in	307	236	in the reign of Dōwananpiyatisso	} Vide Appendix
The Dhammaruchika schism. 217 years thereafter	90	453	do. Wattagāmini	
	A. D.			
The Sāgalika schism. 341 years thereafter	251	794	do. Gōthābhayo.	
The third schism. 350 years thereafter	601	1144	do. Aggrabhōdi.	

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either *Mahanāmo* was not the author of the *Tikā*, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portion, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, 'Hence the expression in the *Mahāwanso*, the Dhammaruchiya and Sāgaliya secessions in Lanka'; which is in fact an admission that the comment on the third schism had no reference to the *Mahāwanso*; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nadons Mothars Burmese edition also.

I shall now close my remarks on the portion of the Mahāwanso composed by Mahānamo, with three quotations; the first his own concluding sentence in the Tikā, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the Mahāwanso, which will serve to shew, in connection with the extract above mentioned, that “Mahānamo resident at the pariwéno founded by the minister Dīghasandano,” was Dhātuséno’s maternal uncle, by whom that rāja was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch’s reign.

Extract from the Tikā.

Upon these data, by me, the therō, who had, with due solemnity, been invested with the dignified title of Mahānamo, resident at the pariwéno founded by the minister Dīghasandano*: endowed with the capacity requisite to record the narrative comprised in the Mahāwanso:—in due order, rejecting only the dialect in which the Singhalese Atthakatha’ are written, but retaining their import and following their arrangement, this history, entitled the “Palapadōruwanso,” is compiled.

As even in the times, when the despotism of the ruler of the land, and the horrors arising from the inclemencies of the seasons, and when panics of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhos, their disciples and of the Paché Buddhos of old, it is also worthy of bearing the title of “Wansutthappaka’sinī”

Extracts from the Mahāwanso—Chapter 38.

Certain members of the Mōriyan dynasty, dreading the power of the (usurper) Subho, the balatho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dha’tuséno, who had established himself at Nandiwa’pi. His son named Dha’ta’, who lived at the village Ambiliya’go, had two sons, Dha’tuséno and Silatissabodhi, of unexceptionable descent; *their mother’s brother, devoted to the cause of religion, continued to reside (at Anurādhapura) in his sacerdotal character, at the edifice built by the minister Dīghasandano*. The youth Dha’tuséno became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree, a shower of rain fell,” &c.

“Causing an image of Maha’ Mahindo to be made, and conveying it to the edifice (the Ambama’lako) in which his body had been burnt, in order that he might celebrate a great festival there: *and that he might, also, promulgate the contents of the + Dīpawanso, distributing a thousand pieces, he caused it to be read aloud thoroughly.*”

As a specimen of the style in which a subsequent portion of the Mahāwanso is composed by a different author, I have added the fifty ninth chapter also to the appendix. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, by professor Wilson’s translations of the hindu historical plays and this historical work.

It will be found in the Retnāwali, and the professor’s preface thereto, (which is reprinted in the appendix) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are “Retnāwali” and “her father Wikkramabāhu, king of Sinhala.” Now, on referring to the appendix, in which the narrative portion of the Epitome, as regards these reigns, has been retained‡ it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikkramabāhu, § who was Retnāwali’s brother, being given to her father, whose name was Wijayabāhu, who reigned from A. D. 1071 to A. D. 1126; and of Vatsa’s solicitation of Retnāwali proving unsuccessful according to the Mahāwanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory

* Vide p. 102 for the construction of this pariwéno

† Another title of this work.

‡ Appendix A. D. 1071; A. B. 1614 p. 38.

§ Appendix A. D. 1127; A. B. 1670 p. 40.

as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result : all the details connected with the shipwreck of Retnawali, and the return of the embassy to the court of the Kósambiam monarch, being purely the fictions of the poet.

With the view of attempting to account for Vasavadatta, Vatsa's queen, calling the monarch of Ceylon "uncle," and Ratnawali "sister." I may suggest, that the term "*mátulo*," in Páli, or its equivalent in Sanscrit, applies equally to "a maternal uncle" "the husband of a paternal aunt," and to a "father in law;" and that there is no term to express the relationship of "*cousin*." The daughter of a maternal aunt would be called "*sister*." I should hence venture to infer, that Wijayabáhu was Vasavadatta's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rája of Ujéni," would, as well as Tilókasundari, the wife of Wijayabáhu, be princesses of the Kálinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rájas of western India and Kálinga, about that period.

By the publication of this volume, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Páli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parts, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of Buddhism, prepared as it has been with the assistance of one of the most learned of the buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by a portion at least of the inhabitants of the Hinálayan regions.

According to that sketch the buddhistical creed recognises but one *Smyambhu*; designates the Buddhos to be "*manusiya*" and "*dhyáni* Buddhos;" the former inferior to the latter, and both subordinate or inferior to the *Smyambhu*; defines a "*Tathágatá*" to signify a being who has already attained "*nibbuti*," and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradicting itself from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddho is a *Smyambhu*,—the self-created, self-existent, supreme and uncontrolled author of the system, to reveal and establish which he attained buddhohood: "*manushi*" and "*dhyáni* Buddhos" are terms unknown in the Páli scriptures: the order and ordination of priests are institutions prominently set forth in Gótamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the Mahawanso is; and "*Tathágatá*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbuti*."

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathágatá*," as recognized in the countries to which his researches extended. Among other essays, in a contribution to the Bengal Asiatic Journal of August, 1834, he says.

The word "tatha'gata" is reduced to its elements, and explained in three ways—1st thus gone, which means, gone in such a manner that he (the tatha'gata) will never appear again—births having been closed by the attainment of perfection. 2nd thus got or obtained, which is to say (cessation of births) obtained degree by degree in the manner described in the 123d &

scriptures, and by observance of the precepts therein laid down. 3rd thus gone that is gone as it (birth) came the pyrrhonic interpretation of those who hold that doubt is the end, as well as beginning, of wisdom. and that *that* which causes birth, causes likewise the ultimate cessation of them, whether that 'final close' be conscious immortality or virtual nothingness. Thus the epithet tathāgata, so far from meaning 'come' (avenu), and implying incarnation, as Remusat supposed signifies the direct contrary, or 'gone for ever,' and expressly announces the impossibility of incarnation. and this according to all the schools, sceptical, theistic, and atheistic.

I shall not, I suppose, be again asked for the incarnations of the tathāgatas. * Nor, I fancy, will any philosophical peruser of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'infinite' of the buddhist anatā's such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers "to keep a steady eye upon the authoritative assertion of the old scriptures, that Sākya is the 7th and last of the Buddhas. †

P. S.—Whether Remusat's 'avenu' ‡ be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word tathāgata. because tathāgata is designed expressly to announce that all reiteration and contingency whatever is barred with respect of the beings so designated. They cannot come: nor can any thing come to pass affecting them.

* To the question, "What is the tathāgata?" the most holy of buddhist scriptures returneth for answer "It does not come again."

† Asiatic Researches, vol. xvi. p. 443

‡ Avenu, signifies quod evenit, contigit, that which hath happened.—(Dictionnaire de Trevoux.) Tatha'gata'tatha' thus (what really is), gata' (known, obtained).—Wilson's Sans. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Able Remusat's definition of that term by rendering it "avenu" is also perfectly correct according to the Pāli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that Sākya so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddhō.

Taken from the Sumangala-wila'sini Atthakatha', on the Brahmaṇa's Sutta, which is the first discourse in the Dīghanika'yo of the Sutta-pittako.

"Of the word *Tathāgato*. I (proceed to) give the meaning of the appellation *Tathāgato* which was adopted by Buddhō himself. Bhagawa' is *Tathāgato* from eight circumstances. *Tathā āgato*, he who had *come* in the same manner (as the other Buddhos) is *Tathāgato*. *Tathā gato*, he who had *gone* in like manner, is *Tathāgato*. *Tathālakṣhanan āgato*, he who appeared in the same (glorious) form, is *Tathāgato*. *Tathā dhammē yathāwato, abhāsambuddho*, he who had, in like manner, acquired a perfect knowledge of, and revealed, the dhammos, is *Tathāgato*. *Tathā dassitāya*, as he, in like manner, saw, or was inspired, he is *Tathāgato*. *Tathā vāditāya*, as he was similarly gifted in language, he is *Tathāgato*. *Tathā kārītāya*, as he was similarly gifted in works, he is *Tathāgato*. *Abhābhavanattēna*, from his having converted (the universe to the recognition of his religion) he is *Tathāgato*."

The following are extracts from different sections of the Pitakattaya, showing that Gotamo Buddhō designated himself *Tathāgato* in his discourses. Buddhō invariably speaks in the third person in the Pitakattaya.

In the Lakkhanasutta in the Dīghanika'yo. "Bhikkhus! this *Tathāgato*, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c.

In the Dakkhinawibhangasutta in the Majjhimanika'yo. "Anando! the offerings made in common to the assembly, priesthood are seven. The offering that is made in the presence of Buddhō to both classes (priests and priestesses) is the best of (all) offerings made in common. After *Tathāgato* has attained parinibbuti, (similar) offerings will continue to be made to both classes of the priesthood.

In the Dhammachakkappawattanasutta in the Sanyuttakanika'yo (Buddhō's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the Mahāwanso). "Bhikkhus! without adopting either of these extremes, by *Tathāgato* an intermediate course has been discovered, &c."

In the *Wetangasuttan* in the *Anguttaranikayo* "Brahman! the repose of *Tallājato*, in another (mortal) woman, his reappearance by any other birth in this world, is at an end—like the tree uprooted by the root, like the palmyra lopped off its head), the principle of (or liability to) regeneration is overcome—the state of exemption from future re-generation has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version; defining the age in which they were compiled; ascertaining the extent of their accordance with the Pāli version; and deducing from thence a correct knowledge, as to whether the differences now apparent, between the buddhistical systems of the northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that "Pāli" is synonymous with Māgadhī, the language of the land in which buddhism, as promulgated by Śākya or Gótamo, had its origin; and that it was at that period no inferior provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon, and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Pāli in this island. Although there can be no doubt as to the belief entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures: yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Pāli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Csoma de Koros' summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct editions of the buddhistical scriptures, as they are embodied in the Pāli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries, some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the Pāli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Pāli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it, from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the *Malāwanso*, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Pāli, I did not enter upon the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection formed, at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I

was referred to. for the information I sought, though they contained much that was valuable, as regarded both the institutions and the history of the land. all professed to derive their authority from Páli sources. In further pursuit of the objects I had in view, I undertook the study of Páli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and terms in a language so copious and refined as the Páli is, was a great drawback; and the absence of Páli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Páli roots and compound terms. On the other hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a uniformity of terms and expressions being preserved throughout the work; nor have I for the same reason been able to append notes to the translation; the absence of which has rendered a glossary necessary, which also is very imperfectly executed. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages.

For the errata that have resulted from these causes, as well as from my total want of practice in conducting a publication through the press, it is scarcely possible for me to offer a sufficient apology; the more especially as nothing could exceed the readiness of the attention shown to my wishes and instructions by the establishment at which this volume was printed. The task of translating this historical work, as I have already shown, was tardily, and I may add, reluctantly, undertaken by me, solely influenced by the desire of rescuing the native literature from unmerited, though unintentional, disparagement. With perfect sincerity can I add, that could I have foreseen that the publication would have occupied so much of my time, or would ultimately have appeared disfigured so extensively with errata, I should certainly not have embarked in it. Nor have I, in its progress, been free from misgivings, as to my having, in my unassisted judgment, over-estimated the value and authenticity of the materials I was engaged in illustrating. To satisfy myself on these points, before this volume issued from the press, I circulated the Pamphlet before mentioned. However conscious I may be of my individual merits being overrated, in the decision pronounced on that Pamphlet, by the Asiatic Society (as recorded in their Journal of December last) I ought not to entertain any *now* as to those of the Maháwanso, considering that it is founded on the report of the Rev. Dr. Mill, the learned Principal of Bishop's College.

I have also recently seen, for the first time, through the kindness of Mr. Prinsep, the Secretary of the Asiatic Society, the numbers of the *Journal des savans*, which contain the criticisms of Mons. Burnouf, on the translation of the Maháwanso on which I have commented in this Introduction. Had that profound orientalist possessed the advantage of being able to consult the Tíká to the Maháwanso, his practised judgment as a critic, and his extensive acquaintance with the literature of the east, would have efficiently accomplished what my humble endeavours can scarcely hope to effect, in directing the attention of our fellow laborers in India, to the investigation of the buddhistical annals still extant in it.

In fulfilment of the conditional promise made in my Pamphlet, I shall now proceed with the translation of the second volume of the Maháwanso. Although deprived of the aid of a Tíká (which I have already explained extends only to the reign of Mahaséno) the narrative contained in the ensuing chapters of the Maháwanso, is not deficient in interest. A new series of links is formed with the southern kingdoms of continental India, the first of which arises out of the barbarously tragical incidents detailed in the concluding chapters of this volume ; while the lapse of the age of pretended inspiration and miracles necessarily gives to the history a less fabulous character.

The second volume will contain also, as will be seen by the statement of the contents of the Maháwanso given in the appendix, twice as much of the text of the original work, as the present volume embodies, but I apprehend that I shall neither possess the materials, nor will there be the same necessity for affording any lengthened introductory illustration.

The map, and the plan of Anurádhapura, which was promised with this volume is withheld, as it cannot be completely filled up, till the second volume is translated ; when separate copies will be furnished to those who possess the first volume. I regret to be obliged to add that as far as this volume is concerned, I have only been able to identify, and fix the positions of a few of the places mentioned, and those of the principal ones.

In printing the text together with the translation, every Páli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text beyond separating the words, as far as the confluent character of the language would admit ; punctuating the sentences ; and introducing capital letters. In the translation no additions have been admitted but what are enclosed in parentheses ; and those additions (as will be suggested by the passages themselves) are either derived from the Tíká, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

A synopsis of the Roman alphabet, adopted as the substitute for the Páli in the Singhalese character, as well as a Glossary are appended to this volume.

APPENDIX

A

REVISED CHRONOLOGICAL TABLE

OF THE

SOVEREIGNS OF CEYLON.

AS PUBLISHED IN THE CEYLON ALMANAC OF 1834

The dates at which the following events occurred being specified in the Native Histories, they have been used for the purpose of correcting the anachronism unavoidable in historical narratives which give only the number of years in each reign, without stating in every instance the fractional parts of a year, or the date at which, each reign commenced.

B. C.	BUD.			
	Y.	M.	D.	
543	0	0	0	The landing of Wejaya, in the year of Buddha's death
307	236	0	0	{ The arrival of the mission sent by Dharmasoka, emperor of Dambadiya, to establish Buddhism in Ceylon, in the first year of Dewenipeetissa's reign
104	539	9	10	
				{ The deposition of Walagambahu in the 5th month of his reign, and the conquest of Ceylon by the Malabars.
90	453	10	10	{ This is the date at which, according to the MAHAWANSE, Walagambahu, on his restoration, founded Abhayagiri, being in the 217th year, 10th month and 10th day after buddhism was orally promulgated by the mission sent by Dharmasoka. But, according to Singhalese authority, it is the date at which the doctrines of Buddhism were first reduced to writing in Ceylon, while Walagambahu was still a disguised fugitive. In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign,—which, however, in this uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.
A. D.				{ The date of the origin of the Wytuliya heresy, which occurred in the first year of the reign of
209	752	4	10	{ Waiwahara Tissa. The anachronism up to this period is consequently 6 years: and the error is adjusted accordingly.
252	795	0	0	{ The date of a revival of the Wytuliya heresy in the 4th year of the reign of Golu Abha At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism
275	818	0	0	
301	844	9	20	{ Accession } of Mahasen—anachronism 4 years—adjusted
				{ Death }
545	1088	0	0	{ The date of another revival of the Wytuliya heresy, in the 12th year of the reign of Ambahaira Sala Marwan—anachronism 1 year, 6 months—adjusted
838	1381	0	0	{ The date of the origin of the Wijrawadiya heresy, in the reign of Mitwella Sen, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1153	1696	0	0	The accession of Prakramabahu 1st.; error 6 years—adjusted
1200	1743	0	0	The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dambulla rock
1266	1809	0	0	The accession of Panditta Prakrama Bahu 3rd—error 7 years—adjusted
1347	1890	0	0	{ The accession of Bhuwaneka Bahu 4th—As the term of the reign of the three immediately preceeding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here

SOVEREIGNS OF CEYLON

No	Name	Capital	Accession		Reign			Relationship of each succeeding Sovereign.	
			B. C.	Bud	Y	M	D.		
1	Wejaya	Tamananuwera	-	543	1	38	0	0	The founder of the Wejayan dynasty
2	Upatissa 1st	Upatissanuwera	-	505	38	1	0	0	Minister—regent
3	Panduwasā	ditto	-	504	39	30	0	0	Paternal nephew of Wejaya
	Rāma	Rāmagona	-						} Brothers-in-law
	Rohona	Rohona	-						
	Diggaina	Diggāmadulla	-						
	Urawelk	Mahavelligama	-						
	Anurādhu	Anurādhapura	-						
	Wijitta	Wijittapura	-						
4	Abhaya	Upatissanuwera	-	474	69	20	0	0	Son of Panduwasā—dethroned
	Interregnum	-	-	454	89	17	0	0	
5	Pandukābhaya	Anurādhapura	-	437	106	70	0	0	Maternal grandson of Panduwasā
6	Mutasiva	ditto	-	367	176	60	0	0	Paternal grandson
7	Devenipiatissa	ditto	-	307	236	40	0	0	Second son
	Mahanāga	Māgama	-						Brother
	Yatālatissa	Kellania	-						Son
	Gotābhaya	Māgama	-						Son
	Kellani-tissa	Kellania	-						Not specified
	Kāwantissa	Māgama	-						Son of Gotābhaya
8	Uttiya	Anurādhapura	-	267	276	10	0	0	Fourth son of Mutasiva
9	Mahāsiva	ditto	-	257	286	10	0	0	Fifth ditto
10	Suratissa	ditto	-	247	296	10	0	9	Sixth ditto put to death
11	Sēna and Guttika	ditto	-	237	306	22	0	0	Foreign usurpers—put to death
12	Asēla	ditto	-	215	328	10	0	0	Ninth son of Mutasiva—deposed
13	Elāla	ditto	-	205	338	44	0	0	Foreign usurper—killed in battle
14	Duttugamunu	ditto	-	161	382	24	0	0	Son of Kāwantissa
15	Saidaitissa	ditto	-	137	406	18	0	0	Brother
16	Tuhl or Thullathanaka	ditto	-	119	424	0	1	10	Younger son—deposed
17	Laiminitissa 1st or Lajjitissa	ditto	-	119	424	9	8	0	Elder brother
18	Kalunna or Khallātanāga	ditto	-	109	434	6	0	0	Brother—put to death
19	Walagambāhu 1st or Wattagāmini	ditto	-	104	439	0	5	0	Brother—deposed
20	Pulahattha	ditto	-	103	440	3	0	0	} 14 7—Foreign usurpers—successively deposed and put to death
	Bāyiha	ditto	-	100	443	2	0	0	
	Panayamāra	ditto	-	98	445	7	0	0	
	Peliyamāra	ditto	-	91	452	0	7	0	
	Dāthiya	ditto	-	90	453	2	0	0	
21	Walagambāhu 1st	ditto	-	88	455	12	5	0	Reconquered the kingdom
22	Mahadailitissa or Mahachula	ditto	-	76	467	14	0	0	Son
23	Chora Nāga	ditto	-	62	481	12	0	0	Son—put to death
24	Kudā Tissa	ditto	-	50	493	3	0	0	Son—poisoned by his wife
25	Anula	ditto	-	47	496	5	4	0	Widow
26	Makalantissa or Kallakanu Tissa	ditto	-	41	502	22	0	0	Second son of Kudā Tissa
27	Bātiyatissa 1st or Bātikabhaya	ditto	-	10	521	28	0	0	Son

No	Name	Capital	Accession.		Reign			Relationship of each succeeding Sovereign		
			A. D.	Bud.	Y.	M.	D.			
28	Maha Dailiya Ma'na or Da'thika	Anura'dhapura	-	9	552	12	0	0	Brother	
29	Addagaimunu or Amanda Ga'mini	ditto	-	21	564	9	8	0	Son—put to death	
30	Kinihirridaila or Kanija'ni Tissa	ditto	-	30	573	3	0	0	Brother	
31	Kuda' Abha' or Chula'bhaya	ditto	-	33	576	1	0	0	Son	
32	Singhawali or Siwali	ditto	-	34	577	0	4	0	Sister—put to death	
	Interregnum	ditto	-	35	578	3	0	0		
33	Ellunā or Ila Na'ga	ditto	-	38	581	6	0	0	Maternal nephew of Addagaimunu	
34	Sanda Muhuna or Chanda Mukha									
	Siwa	ditto	-	44	587	8	7	0	Son	
35	Yasa Silo or Yata'lakatissa	ditto	-	52	595	7	8	0	Brother—put to death	
36	Subha	ditto	-	60	603	6	0	0	Usurper—put to death	
37	Wahapp or Wasahba	ditto	-	66	609	44	0	0	Descendant of Laiminitissa	
38	Waknais or Wanka Na'sika	ditto	-	110	653	3	0	0	Son	
39	Gaja'ba'hu 1st or Ga'mini	ditto	-	113	656	12	0	0	Son	
40	Mahaluma'na' or Mallaka Na'ga	ditto	-	125	668	6	0	0	Maternal cousin	
41	Ba'tiya Tissa 2d or Bha'tika Tissa	ditto	-	131	674	24	0	0	Son	
42	Chula Tissa or Kanitthatissa	ditto	-	155	698	18	0	0	Brother	
43	Kuhuna or Chudda Na'ga	ditto	-	173	716	10	0	0	Son—murdered	
44	Kudana'ma or Kuda Na'ga	ditto	-	183	726	1	0	0	Nephew—deposed	
45	Kuda Sirina' or Siri Na'ga 1st	ditto	-	184	727	19	0	0	Brother-in-law	
46	Waiwahairatissa or Wairatissa	ditto	-	209	752	22	0	0	Son—murdered · error 6 years	
47	Abha' Sen or Abha' Tissa	ditto	-	231	774	8	0	0	Brother	
48	Siri Na'ga 2d	ditto	-	239	782	2	0	0	Son	
49	Weja Indu or Wejaya 2d	ditto	-	241	784	1	0	0	Son—put to death	
50	Sangatissa 1st	ditto	-	242	785	4	0	0	Descendant of Laiminitissa—poisoned	
51	Dahama Sirisanga Bo or Sirisanga									
	Bodhi 1st	ditto	-	246	789	2	0	0	Do	Do
52	Golu Abha', Gotha'bhaya or Me-									
	ghawarna Abhaya	ditto	-	248	791	13	0	0	Do	Do
53	Makalan Detu Tissa 1st	ditto	-	261	804	10	0	0	Son	
54	Maha Sen	ditto	-	275	818	27	0	0	Brother · error 4 years	
55	Kitsiri Maiwan 1st or Kirtissiri									
	Megha warna	ditto	-	302	845	23	0	0	Son	
56	Detu Tissa 2d	ditto	-	330	873	9	0	0	Brother	
57	Bujas or Budha Da'sa	ditto	-	339	882	29	0	0	Son	
58	Upatissa 2d	ditto	-	368	911	42	0	0	Son	
59	Maha Na'ma	ditto	-	410	953	22	0	0	Brother	
60	Senghot or Sotthi Séna	ditto	-	432	975	0	0	1	Son—poisoned	
61	Laimini Tissa 2d or Chataga'haka	ditto	-	432	975	1	0	0	Descendant of Laiminitissa	
62	Mitta Sena or Karalsora	ditto	-	433	976	1	0	0	Not specified—put to death	
63	Pāndu	ditto	-	434	977	5	0	0	24. 9—Foreign usurpers	
	Pārinda Kuda	ditto	-	439	982	16	0	0		
	Khudda Pa'rinda	ditto	-	455	998	0	2	0		
	Dātthiya	ditto	-	455	998	3	0	0		
	Pitthiya	ditto	-	458	1001	0	7	0		
64	Dāsenkelleya or Dhātu Séna	ditto	-	459	1002	18	0	0	Descendant of the original royal family—put to death	
65	Sigiri Kasumbu or Kāsyapa 1st	Sigiri Galla Nu-								
	wera	-	477	1020	18	0	0	0	Son—committed suicide	

No	Name.	Capital	Accession.		Reign		Relationship of each succeeding Sovereign.			
			A. D.	Bud.	Y.	M.	D.			
66	Mugalla'na 1st.	- - Anurádhapura	-	495 1033	19	0	0	Brother		
67	Kuma'ra Da's or Kuma'ra Dha'tu Séna	ditto	-	513 1056	9	0	0	Son—immolated himself		
68	Kirti Séna	- - - ditto	-	522 1065	9	0	0	Son—murdered		
69	Maidi Síwu or Síwaka	- - - ditto	-	531 1074	0	0	25	Maternal uncle—murdered		
70	Laimini Upa'tissa 3d	- - - ditto	-	531 1074	1	6	0	Brother-in-law		
71	Ambaherra Salamaiwan or Sila'ka'la	ditto	-	534 1077	13	0	0	Son-in-law : error 1 year 6 months		
72	Da'pulu 1st or Da'ttha'pa Bhodhi	ditto	-	547 1090	0	6	6	Second Son—committed suicide		
73	Dalamagalan or Mugalla'na 2d	ditto	-	547 1090	20	0	0	Elder brother		
74	Kuda Kitsiri Maiwan 1st or Kirtisri Megha warna	- - - ditto	-	567 1110	19	0	0	Son—put to death		
75	Senewi or Maha Na'ga	- - - ditto	-	586 1129	3	0	0	Descendant of the Oka'ka branch		
76	Aggrabodhi 1st or Akbo	- - - ditto	-	589 1132	34	2	0	Maternal nephew		
77	Aggrabodhi 2d or Sula Akbo	- - - ditto	-	623 1166	10	0	0	Son-in-law		
78	Sanghatissa	- - - ditto	-	633 1176	0	2	0	Brother—decapitated		
79	Buna Mugalan or Laimini Buna'ya	ditto	-	633 1176	6	0	0	Usurper—put to death		
80	Abhasigga'haka or Asigga'haka	- - - ditto	-	639 1182	9	0	0	Maternal grandson		
81	Siri Sangabo 2d	- - - ditto	-	648 1191	0	6	0	Son—deposed		
82	Kaluna Detutissa or Laimina Ka- turiya	- - - } Dewunuwera or Dondera	-	648 1191	0	5	0	{ Descendant of Laiminitissa—com- mitted suicide		
	Siri Sangabo 2d	- - - Anurádhapura	-	649 1192	16	0	0	Restored, and again deposed		
83	Dalupiatissa 1st or Dhatthopati'ssa	ditto	-	665 1208	12	0	0	Laimini branch—killed in battle		
84	Paisulu Kasumbu or Ka'syapa 2d	- - - ditto	-	677 1220	9	0	0	Brother of Sirisangabo		
85	Dapulu 2d	- - - ditto	-	686 1229	7	0	0	Oka'ka branch—deposed		
86	Dalupiatissa 2d or Hattha-Dattho- patissa	- - - ditto	-	693 1236	9	0	0	Son of Dalupiatissa 1st		
87	Paisulu Siri Sanga Bo 3d or Ag- grabodhi	- - - ditto	-	702 1245	16	0	0	Brother		
88	Walpitti Wasidata or Dantana'ma	ditto	-	718 1261	2	0	0	Oka'ka branch		
89	Hununu Riandalu or Hattha- da'tha	- - - ditto	-	720 1263	0	6	0	Original royal family—decapitated		
90	Mahalaipa'nu or Ma'nawamma	- - - ditto	-	720 1263	6	0	0	Do	Do	Do
91	Ka'siyappa 3d or Kasumbu	- - - ditto	-	726 1269	3	0	0	Son		
92	Aggrabodhi 3d or Akbo	- - - ditto	-	729 1272	40	0	0	Nephew		
93	Aggrabodhi 4th or Kuda' Akbo	- Pollonnaruwa	-	769 1312	6	0	0	Son		
94	Mihindu 1st or Salamaiwan	- - - ditto	-	775 1318	20	0	0	Original royal family		
95	Dappula 2d	- - - ditto	-	795 1338	5	0	0	Son		
96	Mihindu 2d or Dharmika-Sula'- maiga	- - - ditto	-	800 1343	4	0	0	Son		
97	Aggrabodhi 5th or Akho	- - - ditto	-	804 1347	11	0	0	Brother		
98	Dappula 3d or Kuda' Dappula	- - - ditto	-	815 1358	16	0	0	Son		
99	Aggrabodhi 6th	- - - ditto	-	831 1374	3	0	0	Cousin		
100	Mitwella Sen or Sila'maiga	- - - ditto	-	838 1381	20	0	0	Son error 4 years		
101	Ka'siyappa 4th or Ma'ganyin Séna or Mihindu	- - - ditto	-	858 1401	33	0	0	Grandson		
102	Udaya 1st	- - - ditto	-	891 1434	35	0	0	Brother		
103	Udaya 2d	- - - ditto	-	926 4469	11	0	0	Son		
104	Ka'siyappa 5th	- - - ditto	-	937 1480	17	0	0	Nephew and son-in-law		
105	Ka'siyappa 6th	- - - ditto	-	954 1497	10	0	0	Son-in-law		

No	Name	Capital	Accession		Reign			Relationship of each succeeding Sovereign
			A. D.	Bud.	Y	M	D	
106	Dappula 4th	- - - Pollonnaruwa	- 964	1507	0	7	0	Son
107	Dappula 5th	- - - ditto	- 964	1507	10	0	0	Not specified
108	Udaya 3rd	- - - ditto	- 974	2517	3	0	0	Brother
109	Sena 2d	- - - ditto	- 977	1520	9	0	0	Not specified
110	Udaya 4th	- - - ditto	- 986	1529	8	0	0	Do Do
111	Séna 3d	- - - ditto	- 994	1537	3	0	0	Do Do
112	Mihindu 3d	- - - ditto	- 997	1540	16	0	0	Do Do.
113	Séna 4th	- - - ditto	- 1013	1556	10	0	0	Son—minor
114	Mihindu 4th	- - - Anura'dhapura	- 1023	1566	35	0	0	<p>† Brother—ascended the throne at Anura'dhapura—the foreign population settled in the island had increased to such an extent, that they had gained the ascendancy over the native inhabitants, and the king had lost his authority over both.—In the tenth year of his reign, he was besieged in his palace.—He escaped in disguise to Rohona, and fortified himself at Ambagalla, where his son Ka'siyappa was born: he thereafter removed to Kappagolla-nuwera. The Solleians invaded the island 26 years after the king's flight from the capital, which they occupied; and following him into Rohona, captured him and the queen, whom, with the regalia, they transferred to Sollee—a Sollean vice-roy administered the government, making Pollonnaruwa his capital.—The king died in the 12th year of his captivity.</p> <p>The island was governed by the Sollean vice-roy, during the king's captivity. An army of 10,000 men was sent from Sollee to assist the vice-roy in subduing Rohona and capturing prince Ka'siyappa, but he was defeated.—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Ba'hu, and was making great preparations to expel the Solleians, when he died.</p> <p>The relationship of these kings to each other, or to preceding rulers is not always stated.—During the whole of this period which comprises the Interrregnum in Pihitee, the country was in a state of complete anarchy, owing to the constant invasions and irruption of the malabars. Different members of the royal family took up the reins of the government of Rohona as they were abandoned by, or snatched from each predecessor.—At the termination of Prākrama Pāndi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokaiswara.</p> <p>The minister—a descendant of Mānawamma—he left a son Kirti, who subsequently assumed the title of Wijaya Bāhu.</p>
Interregnum	- - -	- Pollonnaruwa	- 1059	1602	12	0	0	
	Maha Lai or Maha Lāla Kirti	- Rohona						
	Wikrama Pāndi	- - - Kalutotte						
	Jagat Pāndi or Jagati Pāla	- - Rohona						
	Prākrama Pāndi or Prākrama							
	Bāhu	- - - ditto						
	Lokaiswara	- - - Kācharagame						

* Vide Introduction for the reason for the insertion of these details

No	Name	Capital	Accession	Reign	Relationship of each succeeding Sovereign	
			A. D.	B. C.	Y. M. D.	
115	Wejayabahu 1st or) Sirisangabo 4th }	Polonnaruwa	- 1071	1611	55 0 0	Son—he was proclaimed in his infancy, on the demise of his father Wikrama Bahu, and an embassy was sent to Siam for pecuniary aid, to re-establish the Buddhistical dynasty which aid was afforded. In the mean time, Kasiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Solleans, made the natives flock to the standard of Wejayabahu, who thereupon proclaimed war against the Solleans. After a protracted and desultory warfare, a general action was fought under the walls of Polonnaruwa. The Solleans being defeated, threw themselves into the town, which was carried by storm, after a siege of six weeks, and given up to the sword. The king's authority was soon recognized over the whole island, after the capture of the capital, and the fame of his actions extended over all Dambadiva. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anura'dha, king of Arracan.—At the audience given to the ambassadors the first place in precedence was assigned to the envoy of the buddhist sovereign of Siam, and the insult was quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Each monarch then prepared to invade the country of the other.—The Sollean army embarked first, and landed at Mantotte where the Singhalese arms was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled, it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Wikramabahu expelled the Solleans from the island.—In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat.—The king then turned his attention to internal improvements, he formed and repaired many tanks and temples, and restored the Mannairia canal, which had been destroyed during the Sollean interregnum.—He survived his married son Wikramabahu, but left other children.
116	Jayabahu 1st	ditto	- 1126	1669	43 0 0	Brother—He was opposed by Wikramabahu, a younger son of the late king, which led to great internal commotions, in which Malabarana and Gajabahu, the grandsons, and Siriwallaba, the brother, of the late king took part.—They were subsequently reconciled, each retaining the portion of the island, he then held, in which he exercised an imperfect authority.—Wikramabahu's capital was Pollonnaruwa, he adopted Prakrama,* the son of Malabarana. On his demise, Gajabahu took possession of the capital, and bestowed his daughter on Prakrama. The said Prakrama, from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people.—These princes subsequently disagreed among themselves, and Prakrama,2 openly aimed at the sovereignty.—He first drove Gajabahu from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajabahu. The priests then interfered and mediated between them. They met Gajabahu at Mandalam whare,
117	Wikramabahu 1st	ditto				
118	Gajabahu 2d	Pollonnaruwa	1127	1670	20 0 0	
	Sirisangabo or Kitisiripamun	Rohona				

* Ratnawali's son whose fame and greatness are predicted in the 59 "chap" which is inserted in the appendix.

No.	Name.	Capital.	Accession		Reign		Relationship of each succeeding Sovereign
			A. D.	Bud.	Y.	M. D.	
	<i>Jayavira Bandára</i>	- - <i>Gampola</i>	-				
154	Bhuwaneka Ba'hu 7th	- - <i>Kotta</i>	- 1534	2077	8	0 0	Son
	<i>Máyááunnai</i>	- - <i>Sítáwaka</i>	-				
	<i>Raygam Bandára</i>	- - <i>Raygam</i>	-				
	<i>Jayavira Bandára</i>	- - <i>Kandy</i>	-				
155	Don Juan Dharmapa'la	- <i>Kotta</i>	- 1542	2085	39	0 0	Grandson.
	<i>A Malabar</i>	- <i>Yapahu</i>	-				
	<i>Portuguese</i>	- <i>Colombo</i>	-				
	<i>Widiye Rája</i>	- <i>Pailatnda Nowera</i>	-				
	<i>Rájasingha</i>	- <i>Awissáwelle</i>	-				
	<i>Idirimáné Suriya</i>	- <i>Seven Korle</i>	-				
	<i>Wikrama Báhu</i>	- <i>Kandy</i>	-				Descendant of Sirisangabo 1st
156	Ra'jasingha 1st	- <i>Sita'waka</i>	- 1581	2124	11	0 0	Son of <i>Máyááunnai</i>
	<i>Jaya Suriya</i>	- <i>Sítáwaka</i>	-				
	<i>Widiye Rája's queen</i>	- <i>ditto</i>	-				
157	Wimala Dharma	- <i>Kandy</i>	- 1592	2135	12	0 0	Original royal family
158	Sena'ratana or Senerat	- <i>ditto</i>	- 1604	2147	31	0 0	Brother
159	Ra'ja-singha 2d	- <i>ditto</i>	- 1635	2178	50	0 0	Son
	<i>Kumára-singa</i>	- <i>Ouvah</i>	-				Brother
	<i>Wijaya Pála</i>	- <i>Matelle</i>	-				Brother
160	Wimala Dharma Suriya 2d	- <i>Kandy</i>	- 1685	2228	22	0 0	Son of Ra'ja-singha
161	Sriwira Pra'krama Narendrasingha or Kundasa'la	- <i>ditto</i>	- 1707	2250	32	0 0	Son
162	Sriwejaya Ra'jasingha or Hangu- ranketta	- <i>ditto</i>	- 1739	2282	8	0 0	Brother-in-law
163	Kirtisri Ra'jasingha	- <i>ditto</i>	- 1747	2290	34	0 0	Brother-in-law
164	Ra'ja'dhi Ra'jasingha	- <i>ditto</i>	- 1781	2324	17	0 0	Brother
165	Sri Wickrema Ra'jasingha	- <i>ditto</i>	- 1798	2341	16	0 0	Son of the late king's wife's sister. deposed by the English, and died in captivity

[N. B.—The names printed in the above tables in *Italics*, are those of subordinate or contemporary princes.]

As an illustration of the grounds on which I suggest that there is no such glaring disparity in extravagance between the mythology and legends of the East and of the West, as should necessarily prescribe the condemnation and rejection of the former, I extract two passages, the one from Herodotus, and the other from Justinus. I specially select these extracts, as Mahanāmo, the author of the Mahāwanso may be considered in the character of "an historian," as regards his history of Ceylon, and that of "an epitomist," as regards his sketch of his buddhistical history of India; and he is thereby compared, respectively, with authors who are recognized as "*the Father of History*," and "*the epitomist*," in the literature of the west. In the former of these extracts, while the remarkable coincidence in the tenor of the fabulous histories of Cyrus and Chandragupta cannot possibly escape notice, it will surely not be denied that the extravagance, generally, of the former transcends that of the latter. And in Justinus' account of Sandracottus, if there be much of the marvellous which must (though not corroborated by eastern annals) be attributed to an eastern origin, it must at least be admitted that it falls short of the absurdity of the intervention of the embraces of Apollo, and of the impression of the figure of the anchor on the thigh, had recourse to, by western authorities, to render Seleucus and his descendants illustrious.

LAWRENCE'S TRANSLATION OF HERODOTUS. CLIO 197 to 130

Astyages the son of Cyaxares succeeded to the empire. He had a daughter, to whom he gave the name of Mandane. Astyages fancied in his sleep that he saw her discharge such a quantity of urine, that it not only filled his own city, but also overflowed the whole of Asia. Having communicated his vision to the interpreters of dreams among the Magi, he was alarmed when he heard from them the particulars. So that afterwards, when Mandane was marriageable, he would not give her to any of the Medes worthy of his alliance, dreading the result of his vision, but united her to a Persian, whose name was Cambyzes, whom he understood to be of a good family, and peaceable disposition, because he regarded him as greatly inferior to a Mede of the middle rank. In the first year after Mandane was married to Cambyzes, Astyages beheld another vision: he thought he saw a vine spring from his daughter's womb, and that vine cover the whole of Asia. When he had had that vision, and communicated it to the interpreters of dreams, he sent for his daughter, who was then near her delivery, out of the Persian territory; and after her arrival, kept a strict watch over her, intending to destroy her offspring. For the explainers of dreams among the Magi had, from his vision, pointed out that the issue of his daughter would one day reign in his place. Astyages, accordingly, wishing to guard himself against such an event, called to him, as soon as Cyrus was born, Harpagus, a relation, the most faithful to him of the Medes, and his confidant in all matters: to him he spoke as follows: "Harpagus, I would have thee by no means neglect the business with which I now trust thee: do not deceive me, lest attaching thyself to others, thou shouldst cause thy own fall. Take the infant which Mandane has brought forth, carry it to thy house, and there destroy it: and then bury it in such manner as thou wilt think proper." The other replied: "Sire, hitherto thou hast never seen any thing like ingratitude in the man that now stands before thee. I shall take care for the time to come also not to offend thee: therefore if it be thy pleasure that this should be done, as thou sayest, it behoves me, so far at least as is in my power, to execute it carefully." Harpagus having answered in these words, and the infant being delivered up to him, adorned in the dress of the dead, proceeded, weeping, towards his house, and at his arrival, related to his own wife the whole discourse, Astyages had held to him; whereupon the woman said to him: "What dost thou intend then, to do now?" "Not according to the commands of Astyages," he replied: "not even were he more mad and wretched than he now is, would I at any rate obey his will, or lend myself to such a murder. I will not be his murderer for many reasons: for the child is my own relation, and, moreover, Astyages is old, and without male issue, now should the empire at his death descend to this daughter, whose infant he now wishes to destroy by my hands, what else would then remain for me but the greatest danger? Nevertheless it is necessary, for my safety, that this infant should perish, but some one of Astyages's people, and not mine, must be the executioner." He spoke thus, and immediately dispatched a messenger for one of Astyages's herdsmen, who, he knew, fed his flocks in pastures well adapted to his purpose, being situated in mountains much infested with wild beasts. His name was Mitradates, and he was married to a fellow-slave: the name of the woman with whom he lived was, in the Greek language, Cyno, in that of the Medes, Spaco; for the Medes call a bitch Spaco. The pastures where this herd-man kept the cattle were at the foot of a range of mountains northward of Ecbatana, and towards

the black sea: for in that direction, in the neighbourhood of the Lasperes, the country of the Medes is very mountainous, lofty, and covered with wood, whereas the rest of the country is all level. The herdsman who was sent for having come accordingly with great diligence, Harpagus spoke to him thus: "Astyages commands thee to take this infant, and expose him on the most desert of the mountains, so that he may quickly perish: he ordered me likewise to tell thee this, that if thou dost not destroy it, or if in any manner thou contributest towards saving its life, thou shalt perish by the most cruel death: I am also commanded to see myself the child exposed."—The herdsman having received these orders, took up the infant, went back by the same way, and returned to his cottage. Now while he was gone to the city, it so happened that his own wife, who expected her delivery every day, brought forth at that time a child. They were both anxious on each other's account; the man being concerned for the delivery of his wife, and the woman being uneasy as it was not usual for Harpagus to send for her husband: so that when he appeared before her at his return, the woman, seeing him thus unexpectedly, spoke to him the first, and asked, wherefore Harpagus had sent for him in such haste. "Wife," said he, "when I reached the city, I beheld and heard such things as I wish I had never seen and had never happened to our masters. The whole house of Harpagus was filled with lamentation; terrified, I entered, and as soon as I went in, I beheld on the ground an infant, panting and weeping, adorned with gold, and a colored garment. When Harpagus saw me, he ordered me instantly to take up the infant, carry him away, and expose him in that part of the mountains that is most infested with wild beasts: saying that it was Astyages himself who commanded me to do so, and threatening me with severe punishment if I did not obey. I took up the child, supposing it belonged to one of the family, and carried it away; for I certainly could never have imagined whose it was. Nevertheless I was astonished when I beheld the gold and richly ornamented clothes; as I was likewise at the mourning that appeared in the house of Harpagus. But soon after, while on my road, I received indeed a full account from the servant who conducted me out of the city, and placed the child in my hands; that he is in truth the son of Astyages's daughter, Mandane, and of Cambyses son of Cyrus, and that Astyages commands that he be put to death. So now here he is." At the same time that the herdsman spoke these words, he uncovered the infant, and showed it to his wife; she, seeing the body was stout and well shapen, burst into tears, and embracing the knees of her husband, besought him by all means not to expose the child. But he declared, that it was not possible to do otherwise, in as much as witnesses were to come from Harpagus to see that he had executed his orders; and if he did not do so, he would be most cruelly put to death. The woman, seeing she could not prevail upon him by that means, once more addressed him in the following words: "Since then, I cannot prevail upon thee not to expose the child, I beseech thee to act in this manner, if it is indeed necessary that a child should be seen stretched out on the mountain: as I have myself been delivered, and have brought forth a still-born child, do thou carry that out and expose it, and let us bring up the son of Astyages's daughter, as if he were one of our own: and by that means neither canst thou be convicted of betraying our masters, nor shall we take bad counsel for ourselves, for the dead child will receive a royal burial, and the living one will not lose his life."—The herdsman, thinking that his wife spoke very much to the purpose, immediately did as she advised; the child that he had brought for the purpose of putting to death, he gave to his wife: and taking his own, which was dead, he placed it in the cradle in which he had brought the other, and covering it with all the ornaments of the other infant, he carried it to the most desert of the mountains, where he exposed it. On the third day of the infant's being exposed, the herdsman went to the city, leaving one of his hinds to watch over it, and coming to the house of Harpagus, declared that he was ready to show the dead body of the child. Harpagus, therefore, sent the most trusty of his guards, and upon their report had the herdsman's child buried. Thus one was buried: but the other, known afterwards by the name of Cyrus, the herdsman's wife took to herself, and brought up, giving him some other name than that of Cyrus.

When this child was ten years of age, an event of the following nature, which happened to him, discovered who he was, he was, playing in the same village where the stalls were, amusing himself in the road with other lads of his own age, and the boys, in sport, accordingly elected to be king over them this youth, who commonly went by the name of the herdsman's son. He nominated some of them to be stewards of the buildings, others to be his guards; one of them to be the king's eye, to another he committed the office of bringing to him the petitions, thus assigning to each his proper duty. One of these lads, who was sharing in the sport, was a son of Artembares, a man of rank among the Medes, but as he would not perform what Cyrus had assigned him to do, the latter commanded the other boys to lay hold on him, and they obeying his orders, Cyrus handled him pretty sharply with a scourge. The other, as soon as he was liberated, complained highly of having suffered a treatment so unbecoming his rank; and going back to the city, complained to his father of the strokes he had received from Cyrus, not that he said, "from Cyrus" (for that was not yet the name by which he was known, but from the son of Astyages's daughter, so Artembares, enraged with anger, instantly went into the presence of Astyages, taking a seat

out him, he declared that he suffered indignant treatment: "Sir," said he, showing the boy's shoulders, "it is thus I am insulted by thy slave, the son of a herd-man."

Astyages having heard and seen, and wishing to avenge the boy for Artembares's sake, sent for the herd-man and his son. When they were both before him, Astyages looked at the lad, and said to him, "what, then, being the son of such a father, hast thou had the audacity to treat with this indignity the son of this the first nobleman in my court?" The youth replied as follows: "My lord, it was with justice that I behaved thus towards him: for the boys of the village, of whom I was one, in play, constituted me king over them; as I appeared to them the best adapted to the office. All the other boys accordingly executed the orders I gave them, but this one refused to obey, and took no account of my commands: wherefore he received punishment. If then I am on that account deserving of any chastisement, I am here before thee ready to undergo it." While the boy was thus speaking Astyages recognized him: for the features of his face seemed to resemble his own, his answer was noble, and the time of the exposition of his daughter's child, appeared to agree with the boy's age: struck with these circumstances, he remained silent for some time. Having at last with some difficulty recovered himself, and wishing to dismiss Artembares, in order that taking the herd-man apart, he might examine him, he said:

Artembares, I will manage these matters so that neither thou nor thy son shall have any cause to complain." In this manner he dismissed Artembares: and the servants, by the orders of Astyages, conducted Cyrus into the inner part of the palace. When the herd-man alone was left, Astyages asked him, whence he had received the boy, and who it was that had delivered him to him. The peasant replied, that he was his own child, and that the woman who had bore him was still living with him. Astyages told him that he had not taken good counsel, but wished to bring himself into great straits: at the same time that he pronounced those words, he beckoned to the guards to lay hold on him. The herd-man being taken to the rock, accordingly discovered the truth. Beginning then from the beginning, he disclosed all, speaking the truth: he next had recourse to supplications, and besought the king to forgive him. When the herd-man had confessed the truth, Astyages no longer regarded him as of any great consequence, but violently irritated with Harpagus, he commanded the guards to call him. When Harpagus appeared in his presence, Astyages put to him this question: "In what manner didst thou, Harpagus, destroy the infant born of my daughter, and which I delivered to thee?" Harpagus, seeing the herd-man in the apartment, did not recur to falsehood, lest he should be refuted and convicted: he answered therefore: "Sire, when I had received the infant, I deliberated, considering within myself how I might act according to thy desire, and without subjecting myself to blame from thee, be a murderer neither with regard to thy daughter nor thyself: I consequently acted in the following manner. I sent for this herd-man, and delivered to him the infant, telling him that it was thy orders that it should be put to death: and so far, in saying that, I was not guilty of falsehood; for such were thy commands. I delivered the infant then to him, enjoining him to expose it on a desert mountain, and remain by it on the watch so long as it kept alive, threatening him most severely if he did not execute fully those orders. Afterwards, when this man had executed my commands and the infant was dead, I sent the most faithful of my eunuchs, and having seen by them that the child was no longer alive I buried it. Thus, Sire, our matters happen in this business; and such was the fate of the child."

Harpagus accordingly confessed the truth. And Astyages, concealing the anger which possessed him at what had taken place, begun by narrating again to Harpagus the whole affair, as he had himself heard it from the herd-man: and afterwards, when he had repeated the history to him, he ended by saying: "that the youth was still alive, and that I

was pleased with what had happened." "For," said he, (these being his own words) "I grieved much at what had been done to the child: and I was not a little sensible to the reproaches of my daughter. Since, then, fortune has taken a favorable turn, do thou send thy son to the young new comer, and attend me thyself at supper: for I intend to offer sacrifice for the salvation of the boy, to those gods to whom that honor belongs."

Harpagus, when he had heard this discourse, adored the king, and, greatly pleased that his fault had been successful to him, as well as that he was invited to the feast in celebration of the fortunate event, went to his home. As soon as he entered, he sent his only son, who was about thirteen years old, bidding him go to the palace of Astyages, and do whatsoever that prince should order. He himself being filled with joy, related to his wife what had happened. Astyages, when the lad arrived killed him and cutting him into bits, roasted some of the flesh, and boiled the rest, and having it properly dressed kept it in readiness. Afterwards when the hour of supper came, the other guests, as well as Harpagus appeared before the rest and Astyages himself, tables were placed, spread abundantly with mutton: but to Harpagus the flesh of his own son was served up, the whole of it, excepting the head and the extremities of the hands and feet: those parts were kept aside, covered up in a basket. When Harpagus seemed to have eaten enough of the food, Astyages asked him whether he was at all pleased with the feast: and Harpagus declaring that he was extremely pleased, those who had the charge

brought the head of his son, covered up, together with the hands and feet, and standing before him, bade him uncover and take what he chose of them. Harpagus obeyed, and uncovering the basket, beheld the remains of his son. He was not, however, disturbed at the sight, but preserved his presence of mind. Astyages asked him, if he knew what animal he had eaten the flesh of; the other replied, he was aware of it, and that whatever a king might do, it was pleasing. After making this answer, he took up the remnants of the flesh, and went home, intending, I suppose, to bury all the parts of his son that he had collected.

Such was the revenge Astyages took on Harpagus. But deliberating concerning Cyrus, he called the same Magi who had interpreted his dream in the manner before mentioned; when they arrived, Astyages asked them in what manner they had interpreted his dream. The Magi, as before, answered, saying, it was decreed by fate the child should rule, if he survived, and did not die first. The king replied to them in the following words: "The child exists and survives, and having been brought up in the country, the boys of the village constituted him then king, and he has completely done all the same as those that are in reality sovereigns, for he had nominated guards, and ushers, and ministers, and all the other officers. Now what does it appear to you these things portend?" The Magi answered, "Since the child survives, and has reigned without any premeditated design, do thou thence take courage, and be of good cheer, as he will not now reign a second time, for even some of the oracles have ended in a frivolous accomplishment, and dreams also, in the end, have tended to slight events." Astyages replied, "I myself also, Magi, am of the same opinion, that the child having been named king, the dream is fulfilled, and I have now nothing to fear from him; nevertheless, weigh the matter well, and then give me such advice as may be safest for my own family as well as for yourselves." To this the Magi replied, "Sire, to us it is of great importance that thy government should be upheld, for it devolves to this child, who is a Persian; it will then pass to another nation, and we, who are Medes, would become slaves, and be held in no account by the Persians, to whom we should be as foreigners; but while thou, who art our country man, remainest king, we ourselves rule in part, and receive high honors at thy hands. So that, in every respect, it is our interest to watch for thy safety, and that of thy government, and now, did we see any cause for fear, we would communicate it well to thee, but at present, thy dream having been fulfilled by a trifling event, we ourselves take courage, and exhort thee also to do the same. Send this child away from before thy eyes to the country of the Persians, and to his parents'—When Astyages heard this, he was filled with joy, and calling Cyrus, he said to him, "My child, I had condemned thee on account of the vision of a vain dream, but by thy own fortune, thou survivest; depart now, therefore, with my good wishes, for Persia, and I will send an escort with thee, when thou arrivest there, thou wilt find thy father and mother, who are very different from the herdsman, Mitrdates, and his wife."

Astyages having thus spoken, dismissed Cyrus, who, on his return to the residence of Cambyses, was received by his parents; and when they learnt who the stranger was, they embraced him with transport, as one indeed whom they had considered dead from the time of his birth. They then inquired in what manner his life was saved. The youth spoke to them saying, that he did not before know, but had much mistaken: that on the road he had been informed of all that had happened to him; for he had thought he was the son of a herdsman of Astyages, till on the road from Media he had learnt the whole circumstance from his escorts. He stated that he had been brought up by the wife of the herdsman: this woman he was constantly praising, and Cyno was the whole subject of his discourse. His parents laid hold of this name, and in order that their son might appear to the Persians to have been more providentially preserved, they spread about the report, that when exposed, a bitch had suckled Cyrus. And thence it was that this opinion prevailed. Cyrus being arrived at man's estate, and become the most valiant and beloved of his equals in age, Harpagus, who much wished to be revenged of Astyages, sought, by sending him gifts, to court his assistance, for, being but a private individual, he did not discern any possibility of taking, by himself, vengeance on Astyages: but when he saw Cyrus growing up, he endeavoured to make him his associate, comparing the sufferings of that young prince to his own. But before this, the following measures had already been taken by him, as Astyages treated the Medes with asperity, he had communicated with all the chief men of the nation, and persuaded them that it was to their interest to proclaim Cyrus, and put an end to the reign of Astyages. This plot being concerted, and Harpagus ready he accordingly next wished to communicate his project to Cyrus, who was living in Persia; and as he had no other manner of so doing, since the roads were guarded, he contrived the following method. He prepared dexterously a hare, and ripping open its belly, without at all discomposing the hair, he placed in it a letter, in which he had written what he thought proper. He then sewed up the belly of the hare, and giving to the most trusty of his servants some nets, as if he had been a hunter, he sent him to the land of the Persians, commanding him by word of mouth at the same time he gave the hare to Cyrus, to direct him to paunch it with his own hands, and to let no one be present,

when he did so. These orders were accordingly executed, and Cyrus receiving the hare, ripped up and opened the letter which was contained in it, he took it and read. The letter said as follows, "Son of Cambyzes, the gods watch over thee, for otherwise never wouldst thou have had such good fortune. Do thou now take vengeance on Astyages thy murderer, for, according to his intention, thou wouldst have perished, but through the gods and me thou survest. I presume thou hast long since learnt all, both what was done with regard to thyself and what I have suffered at the hands of Astyages, because I did not put thee to death, but delivered thee to the herdsmen. If thou choose now to listen to my counsel, thou shalt rule over all the land that Astyages governs. Prevail on the Persians to rebel, and then march against the Medes, and whether I my-self am named by Astyages to lead the army against thee, or any other chief man among the Medes, thou wilt be successful, for they will be the first to withdraw from him, and going to thy side, will do their endeavours to destroy Astyages. Be certain, then, that here at least all is prepared, do as I tell thee, and do it quickly."

When Cyrus had received this intelligence, he considered which would be the most prudent manner of prevailing on the Persians to detach themselves. After some deliberation, he devised the following as the most expedient, and acted accordingly. He wrote down on a letter what he had determined, and convened an assembly of the Persians, then opening the letter, and reading it out, he declared that Astyages appointed him commander of the Persians. "Now, therefore," continued he, "men of Persia, I propose to you to come hither, each with a bill. Such was the proposal of Cyrus. There are several tribes of the Persians, certain of which Cyrus assembled, and persuaded to separate from the Medes, they were the following, on which all the rest of the Persians depend, to wit the Pasargadæ, the Maraphiæ, the Maspi, of these the Pasargadæ are the principal, of which the Achæmændæ, from whence spring the royal family of the Persæidæ, are a branch, the following likewise are others of the Persian tribes, the Panthialæ, Derisiaen, Germani, all of which are husbandmen, the rest of the tribes, namely, the Dai, Mardi, Dropici, Sagartii, are nomades. When all were come, bearing the above-mentioned instrument, there being a certain portion of the Persian territory extending from about eighteen to twenty stadia, overrun with brambles, Cyrus commanded them to clear that space in a day. When the Persians had completed the imposed task, he next directed them to meet on the morrow after they had washed. Meanwhile Cyrus having collected in one place all the goats, sheep, and beasts of his father, killed them, and prepared them, intending to feast the army of the Persians withal, and with wine, and most delicate dishes or meat. On the following day, when the Persians were arrived, he desired them to stretch themselves on the green sward, and feasted them. When they afterwards arose from their repast, Cyrus asked them which was most grateful to them, whether the present fare, or that which they had the day before. The men said, that there was a great difference between the two; since, on the preceding day, they had experienced every evil, while on the present they had experienced every thing that was good. Cyrus laying hold of this answer, disclosed the whole of his project, saying, "Men of Persia, thus is it with you. If you determine to obey me, these and very many sweets more are yours, without being exposed to any slavish toil; but on the other hand, if you determine not to obey me, toil, beyond number, and like to that of yesterday, are your share. Follow me, therefore, and be free, for, with regard to myself, it seems as if I were by divine providence born to place these advantages within your grasp. With regard to yourselves, I bid you not intreat to the men of Media, either in war, or in any other respect. Things being thus, release yourself as soon as possible from the bonds of Astyages."

The Persians, therefore, who, even long since, had held it a disgrace to be kept under by the Medes, having now a leader, prepared joyfully to assert their freedom. When Astyages learnt what Cyrus was doing, he sent a messenger to summon him; but Cyrus commanded the messenger to report back in answer, that he should be with him, sooner than Astyages himself would wish. When Astyages heard this, he put all the Medes under arms, and as if he had been informed of his success, nominated Harpagus general over them, forgetting the injury he had done him. When the Medes, thus equipped, engaged with the Persians, some of them, all indeed to whom the project had not been communicated, fought nobly, and the rest passed over to the Persians, while the greater part acted disgracefully as cowards, and took to flight. The Medes, after being thus disgracefully routed, when Astyages was informed of it, he exclaimed, thus accompanying his words, "Not Cyrus himself can be so cheap a rate." Having said these words, he first impaled the interpreters or emissaries among the Medes, and then persuaded him to send Cyrus away: he next put under arms all the Medes that were left in the camp, both young and old, these he had out, and falling in with the Persians, was defeated. Astyages himself was taken prisoner, and lost all the Medes that he had led to the field. Astyages being now a prisoner, Harpagus presented himself before him, exclaiming, and jeering the captive, he said to him many very bitter things, but in particular, with regard to the report at which the prince had feasted him on the flesh of his son, he asked him, "What he thought of his servers, after having been obliged to The captive, casting a look upon him, asked in return whether he attributed to him the action of Cæte. Harpagus

replied that, since it was he who had written to counsel it to Cyrus, the deed might justly be regarded as his own. Astyages then proved to him by his words, that he was the most silly and iniquitous of men: the most silly, since, at least if the present events had in truth been brought about by his means, he had given up to another the power which belonged to himself of becoming a sovereign: the most iniquitous, inasmuch as, on account of that repast, he had reduced the Medes to thralldom; for if it was indeed absolutely necessary that the supreme power should be transferred to some other person, and he himself should not keep it, it would have been more just to have given that advantage to some one of the Medes, rather than to any of the Persians: whereas the Medes, who were not guilty of the injury he complained of, were now from masters made servants, while the Persians, who before were servants, were now made masters."

Thus, therefore, Astyages having reigned five and thirty years, was deprived of the sovereign power, and in consequence of his cruelty, the Medes submitted to the Persians, after ruling over that part of Asia, that is above the Italy, for one hundred and twenty eight years, not including the time that the Scythians governed. It is true, that in the sequel they repented of having so acted, and revolted from Darius, but after their defection, they were once more subjugated, being defeated in a battle. The Persians, together with Cyrus, having then shaken off the yoke of the Medes under the reign of Astyages, possessed from that time the government of Asia. With respect to Astyages, Cyrus, without doing him any other harm, detained him near himself, till such time as he died. Cyrus, accordingly, having been thus born and educated, attained the throne, and as it has before been related by me, subsequently to those events, conquered Croesus, who first began injustice against him: and having subdued that prince, thus became master of the whole of Asia.

JUSTINUS L. XV. C. 4

Previous to the actual commencement of the war between Ptolemy and his allies against Antigonus, there was added a new enemy to the latter in the person of Seleucus, who made a sudden descent from Asia proper, whose origin was as remarkable as his valour was illustrious. His mother Laodice who had been married to Antiochus, a distinguished Officer among the generals of Philip, dreamed that she had been compressed in the embraces of Apollo, that she had become pregnant, had received from the God as the price of her favors, a ring set with a gem, upon which an anchor was engraven, and that she had been ordered to bestow the gift upon the son whom she should bring forth. What rendered this dream remarkable was that on the following day, there was found on the bed a ring with the aforesaid impression, and that there was the figure of an anchor upon the thigh of Seleucus from the very birth of the infant. Wherefore when Seleucus was proceeding with Alexander the great upon the Persian expedition, Laodice, having made him acquainted with his origin, presented the ring to him.

And he, after Alexander's death, having become sovereign of the east, founded a city, and perpetuated therein the memory of his double procession,—for he not only called the city Antiochia after the name of his father Antiochus, but also dedicated to Apollo the plains which were in its vicinity.

An evidence of his extraordinary nativity remained even to posterity, his sons and grand children having the figure of an anchor upon their thighs, as a natural mark of the source from which they sprung.

After the subdivision of the Macedonian empire Seleucus engaged in many wars in the east.

He first took Babylon, and then his force being augmented by victory, he conquered the Bactrians, subsequently he passed on into India, whose inhabitants, as if the yoke of slavery had been flung from their necks upon the death of Alexander, had put to death the præfects whom he had nominated.

One Sandracottus was the author of that freedom, but as soon as he had become victorious he converted the name of liberty into slavery, for seizing the throne, he oppressed by his individual sway the nation whose freedom from external domination he had achieved. He was descended of an humble stock, but it was by the all powerful influence of the Deity he had been propelled to supremacy. For having been ordered by Alexander to be put to death for his insolence to that monarch, he sought to secure his safety by a preceptate flight. When overtaken by weariness and sleep he had lain down to repose himself, a lion of immense size came up to him as he slept, and licked away with his tongue the sweat that was dripping from him, and then fawningly left him completely awake. Being by this omen first led to entertain the hope of reigning, he drew together a band of robbers, and courted the support of the Indians to a change of dynasty.

At a later period, as he was projecting hostilities against the præfects of Alexander's, a wild elephant of prodigious bulk presented itself of its own accord before him, and with the most subdued docility received him upon its back, and he became the leader and a very distinguished combatant in the war. By such a tenure of rule it was that Sandracottus acquired India, at the time when Seleucus was laying the foundations of his future greatness, and the latter having concluded a league with him, and settled his affairs in the east, came down and joined the war against Antigonus.

A statement of the contents of the Páli Buddhistical scriptures, entitled the **PĪTAKATTAYA**, or THREE PĪTAKAS; specifying also the number of the Talipot leaves on which they are inscribed

WINEYAPITAKO

consists of the following sections.

1. *Parájjiko*— 191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2. *Pachitinañ*— 154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3. *Chúlavaggó*— 196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4. *Mahávaggó*— 199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5. *Parueáráó*— 146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

ABHIDHAMMAPITAKO

consists of the following sections.

1. *Dhammasangani*— 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long
2. *Wibhangan*— 130 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
3. *Kathávatthu*— 151 leaves 9 lines 2 feet 1 inch long.
4. *Puggalañ*— 28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
5. *Dhátu*— 31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
6. *Yamakañ*— 131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7. *Patthanañ*— 170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

SUTTAPITAKO

consists of the following sections.

- i. *Dghanikáyo*— 292 leaves of 8 lines each side, each leaf 1 foot 10 inches long.
2. *Majjhimanikáyo*— 432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
3. *Sanguttakanikáyo*— 351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long
4. *Anguttaranikáyo*— 654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long
5. *Khudakankáyo*— is composed of 15 books: viz.
- i. *Khudakapáḍāṇ*— 4 leaves of 8 lines each side, 2 feet 4 inches long. (Burmese character)
- ii. *Dhammapadañ*— 15 leaves of 9 lines each side, each leaf 1 foot 3 inches long.
- iii. *Uḍānañ*— 48 leaves of 9 lines each side, 3 feet
- iv. *Itti-uttakañ*— 31 leaves of 8 lines each side, each leaf 1 foot 9 inches long
- v. *Suttanipáḍaṇ*— 40 leaves of 9 lines each side, each leaf 2 feet.
- vi. *Wimānavatthu*— 158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long.
- vii. *Pétavattthu*— 142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.
- viii. *Thérágáṭá*— 43 leaves of 9 lines each side, 2 feet 4 inches. (Burmese character).
- ix. *Thérígáṭá*— 110 leaves of 8 lines on each side, each leaf 1 foot 7 inches long.
- x. *Játakan*— The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves
- xi. *Nyāseso*— not ascertained yet
- xii. *Paṭisambhudañ*— 220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long
- xiii. *Apadānañ*— 196 leaves of 10 lines on each side, each leaf 2 feet long
- xiv. *Buddhavaṇso*— 37 leaves of 8 lines on each side, 2 feet long.
- xv. *Churiyāpīṭako*— 10 leaves of 8 lines on each side, 3 feet long

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement is partly framed from the records of the Burmese fraternities in the maritime provinces.

PROFESSOR WILSON'S NOTES ON THE MUDRA RAKSHASA

It may not here be out of place to offer a few observations on the identification of CHANDRAGUPTA and SANDROCOTTUS. It is the only point on which we can rest with any thing like confidence in the history of the Hindoos, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded CHANDRAGUPTA to be one with SANDROCOTTUS. (*As. Res.* vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by *Somadewa*, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Vrihat Kathā*, in which the story of NANDA's murder occurs: the second is, in all probability, the play that follows, and which begins after CHANDRAGUPTA's elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of CHANDRAGUPTA is there told at considerable length, and with some accessions which can scarcely be considered authentic. He states also that the *Mudrá Rākshasa* consists of two parts, of which one may be called the coronation of CHANDRAGUPTA, and the second his reconciliation with RAKSHASA, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purāna* and *Bhāgavat*, and in the *Vrihat Kathā*; but when he adds, that it is told in a lexicon called the *Kāmandakī* he has been led into error. The *Kāmandakī* is a work on *Nīti*, or Polity, and does not contain the story of NANDA and CHANDRAGUPTA. The author merely alludes to it in an honorific verse, which he addresses to CHANAKYA as the founder of political science, the Machiavel of India.

The birth of NANDA and of CHANDRAGUPTA, and the circumstances of NANDA's death, as given in Colonel Wilford's account, are not alluded to in the play, the *Mudrá Rākshasa*, from which the whole is professedly taken, but they agree generally with the *Vrihat Kathā* and with popular versions of the story. From some of these, perhaps, the king of *Vikātpalli*, *Chandra Dās*, may have been derived, but he looks very like an amplification of *Justin's* account, of the youthful adventures of *Sandrocottus*. The proceedings of CHANDRAGUPTA and CHANAKYA upon NANDA's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pundit, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of CHANDRAGUPTA (*As. Res.* vol. ix. p. 93), for he continues to quote the *Mudrá Rākshasa* for various matters which it does not contain. Of these, the adventures of the king of *Vikātpalli*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhāgavat Purānas*, from a popular version of the narrative as it runs in the south of India from the *Vrihat Kathā*,* and from the play, to give what appear to be the genuine circumstances of CHANDRAGUPTA's elevation to the throne of *Palibothra*.

A race of kings denominated *Saisunāgas*, from *Sisunāga* the first of the dynasty, reigned in *Magadhā*, or *Behar*: their capital was *Pātaliputra*, and the last of them was named NANDA or MAHAPADMA NANDA. He was the son of a woman of the *Sūdra* caste, and was hence, agreeably to Hindu law, regarded as a *Sūdra* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmans. He had by one wife eight sons, who with their father were known as the nine NANDAS, and, according to the popular tradition, he had by a wife of low extraction, called *Murā*, another son named CHANDRAGUPTA.

* For the gratification of those who may wish to see the story as it occurs in these original sources, translations are subjoined; and it is rather important to add, that in no other *Purāna* has the story been found although most of the principal works of this class have been carefully examined. (Note by Prof W.)

This last circumstance is not stated in the *Purāṇas* nor *Viśhat Katha*, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name *Maurya* one of CHANDRAGUPTA'S denominations, which is explained by the commentator on the *Vishnu Purāṇa* to be a patronymic term, i.e. signifying the son of *Murā*. It also appears from the play, that CHANDRAGUPTA was a member of the same family as NANDA, although it is not there stated that he was NANDA'S son.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the restoration of the Brahmans, who having effected the destruction of NANDA and his sons, raised CHANDRAGUPTA, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassinating, and to revenge his father's murder, his son led a mingled host against *Magadhā* containing amongst other troops *Yavanas*, whom we may be permitted to consider as *Greeks*. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and MALAVAKETU, the invader, returned, baffled and humbled, to his own country. CHANDRAGUPTA reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandracottus* and CHANDRAGUPTA can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenæus, as first noticed by Wilford (*As. Res.* vol. v. 202) and subsequently by Schlegel (*Leipsche Bibliothek*), writes the name, *Sandracoptus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Andracottus* of Plutarch, the difference is more apparent than real, the initial sibilant being often dropped in Greek proper names.

This name is, however, not the only coincidence in the denomination that may be traced. We find in the play that CHANDRAGUPTA is often *Chandra* simply, or the moon, of which *Chandramas* is a synonyme; and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridæ*, whose power alarms the Macedonian, is there named *Xandrames*. The *Agammen* of *Quintus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Frishala*, and perhaps *Maurya*. The first unquestionably implies a man of the fourth or servile caste; the latter is said by Wilford to be explained, in the *Jāti Vīṇka*, the offspring of a barber and a *Sudra* woman, or of a barber and a female slave. (*As. Res.* vol. v. p. 285.) It is most usually stated, however, to mean the offspring of *Murā*, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford*. It is sufficient, however, to observe, that the term *Frishala*, and frequent expressions in the drama, establish the inferior origin of CHANDRAGUPTA, a circumstance which is stated of the king of the *Gangaridæ* at the time of Alexander's invasion, by *Diodorus Siculus*, *Quintus Curtius*, and *Plutarch*.

According to the two former of these writers, *Xandrames*, or *Chandrames*, was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Sudras*, and the character given to MAHAPADMA NANDA in the *Vishnu Purāṇa*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the position or rank of the monarch of the *Gangaridæ*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, who is seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by *Plutarch* and *Justin*. We cannot, however, attach any credit to the marvellous part of the story.

* Colonel Tod considers *Maurya* a probable interpolation for *Mori*, a branch of the *Pramara* tribe of Rāṣṭras, who in the eighth century occupied Chitore. He observes also, that Chamanagupta in the *Purāṇas* is made a descendant of *Sehesnag* of the *Takshak* tribe, of which last no other mention has been found, whilst instead of *Sehesnag* the word *Sisunag* is used; and with respect to the fact of the princes belonging to the *Purāṇa* tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references, which in all debatable points are not only superfluous.

See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also *Account of Rāṣṭras'han*, p. 53.

as told by the latter, nor can we conceive that a mere adventurer, as he makes *Sandracoptus* to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA's early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and mis-represented others. These defects, however, are very venial, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and *Sandracoptus*, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era, the Hindus were probably not scrupulous about whom they married, and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MALABAR, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of *Magadhâ* ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of the north-western provinces, as there is no conjecturing any resemblance between the names of the *Maurya* princes (*As. Res.* vol. ix. table) and the *Amitrochates* and *Sophagasenus*, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with those elephants that were so highly prized by the successors of Alexander (Wilford, *As. Res.* vol. x. p. 286, and Schegel, *Indische Bibliothek*), although, as shewn by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing *Sandracoptus* as king of the nations which were situated along the Ganges, which were the *Gangaridæ* and *Prasii*—called however, indifferently but no doubt inaccurately, *Gargaridæ*, *Gandaridæ*, and *Gandarii*, and *Prasii*, *Parchasii*, and *Tabresii*. The first name was probably of Greek origin, expressing, as *Raderus* and *Cellarius* justly observe, the situation of the nations in the neighbourhood of the Ganges, but in truth there was a nation called the *Gandhari* or *Gandaridæ* west of the Indus, whom the classical authors often confound with the *Gangetic* nations, as has been shewn in another place. (*As. Res.* vol. xv.) The other appellation which is most correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Prâchi*, the eastern country, or *Prâchjâ*, the people of the east, in which division of *Bharata Khanda*, or India, *Mithila*, the country opposite to *Behar*, and *Magadhâ* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu accounts are, therefore, agreed as to the general position of the people over whom CHANDRAGUPTA reigned.

Finally, the classical authors concur in making *Palibothra*, a city on the *Ganges*, the capital of *Sandracoptus*. Strabo, on the authority of Megasthenes, states that *Palibothra* is situated at the confluence of the *Ganges* and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erranobas*, which is a synonyme of the *Sone*. In the drama, one of the characters describes the trampling down of the banks of the *Sone*, as the army approaches to *Pâtaliputra*, and *Pâtaliputra*, also called *Kusumapura*, is the capital of CHANDRAGUPTA. There is little question that *Pâtaliputra* and *Palibothra* are the same, and in the uniform estimation of the Hindus the former is the same with Patna. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the *Ganges* and the *Sone*, and the only argument, then, against the identity of the position, is the enumeration of the *Erranobas* and the *Sone* as distinct rivers by Arrian and Pliny, but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonymes for distinct appellations. *Râjamahal*, as proposed by Wilford, and *Blâgnalpur*, as maintained by Franklin, are both utterly untenable, and the further inquiries of the former had satisfied him, of the

error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Palibothra*, in which he had come over to the prevailing opinion, and shewn it to have been situated in the vicinity of Patna.

It thus appears, that the Greek and Hindu writers concur in the *name*, in the *private history*, in the *political elevation*, and in the *nation* and *capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

1.

Pauranic accounts of Chandragupta

The son of *Mahānandi*, born of a *Sūdra* woman, a powerful prince named *Mahāpadma*, shall put an end to the *Kshetriya* rule, and from his time the kings will be mostly *Sūdras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhārgava*. He will have eight sons, *Samātya* and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine *Nandas*, and after their disappearance the *Mauryas* will reign in the *Kali* age. That Brahman will inaugurate CHANDRAGUPTA as king.—(*Bhāgavat* 12th *Skandha*.)

Mahānandi will be the last of the ten *Satsunāga* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahānandi* or *Nandi*, named *Mahāpadma*, will be born from a *Sūdra* mother. He will be avaricious, and like another *Parasurāma* will end the *Kshetriya* race, as from him forwards the kings will be all *Sūdras*. He, *Mahāpadma*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Samātya* and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until *Kautilya*, a Brahman, shall destroy the nine *Nandas*.

After their destruction the *Maurya* will possess the earth, *Kautilya* inaugurating CHANDRAGUPTA in the kingdom — (*Vishnu Purāna*.)

The comment explains *Maurya* thus — so named from CHANDRAGUPTA the first who derived this name from his mother *Murā*, one of the wives of NANDA.

2.

Story of Nanda as related by Vararuchi in the Vishat Katha

I now returned from my sojourn in the snowy mountains, where by the favour of *Śīra* I had acquired the *Pāṇinīya* grammar. This I communicated to my preceptor *Versha*, as the fruit of my penance, and as he wished to learn a new system, I instructed him in that revealed by *Sarani Kumāra*. *Vjari*, and *Indradatta* then applied to *Versha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at *Ayodhya*; I consented, and we set off.

When we arrived at the encampment we found every body in distress, NANDA being just dead. *Indradatta*, who was skilled in magic, said, "This event need not disconcert us. I will transfuse my vitality into the lifeless body of the king. Do you, *Vararuchi*, then solicit the money. I will grant it, and then resume my own person, of which do you, *Vjari*, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcase of the king.

The revival of NANDA caused universal rejoicing. The minister *Sakata* alone suspected something extraordinary in the resuscitation. As the heir to the throne, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinage, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcase of *Indradatta*, and burning it as directed our old associate was

compelled to take up his abode permanently in the tenement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Sûdra*.

Vyari having the sum destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call *Yogananda*. Before his departure, however, he recommended to the latter to get rid of *Sakatata*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince *CHANDRAGUPTA* to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, *Vararuchi*, his minister. *Vyari* then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*.

A charge was now made against *Sakatata*, of having, under pretence of getting rid of dead carcases, burnt a *Brahman* alive: and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore, recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakatata* from his captivity, and reinstate him in his authority. He, therefore, once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakatata*, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakatata* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upakosa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude, and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a *Brahman*, who was travelling from *Ayodhya*, and had rested at my cell.

Sakatata brooding on his plan of revenge, observed one day a *Brahman* of mean appearance digging in a meadow, and asked him what he was doing there. *CHANAKYA*, the *Brahman*, replied: "I am rooting out this grass which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sraddha*, which was to be celebrated next new moon at the palace. *CHANAKYA* arrived, anticipating the most respectful treatment, but *Yogananda* had been previously persuaded by *Sakatata* to assign precedence to another *Brahman*, *Subandha*, so that when *CHANAKYA* came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. *NANDA* ordered him to be turned out of the palace. *Sakatata* received him into his house, and persuading *CHANAKYA* that he was wholly innocent of being instrumental to his ignominious treatment, continued to encourage and inflame his indignation. *CHANAKYA* thus protected, practised a magical rite, in which he was a proficient, and by which on the seventh day *NANDA* was deprived of life. *Sakatata* on the father's death effected the destruction of *Hiranyagupta*, his son, and raised *CHANDRAGUPTA*, the son of the genuine *NANDA*, to the throne. *CHANAKYA* became the prince's minister: and *Sakatata* having attained the only object of his existence, retired to end his days in the woods.

3

Story of *Nanda* and *Chandragupta*, by a Pundit of the Dekhin

(From a Manuscript in the collection of the late Col Mackenzie. Sanscrit. Telinga character.)

After invoking the benediction of *Ganesa* the writer proceeds: In the race of *Bharadvaja*, and the family of the hereditary counsellors of the *Bhosala* princes, was born the illustrious and able minister *Bhavaji*. He was succeeded by his son, *Gangadhara* surnamed *Adhvani* (a priest of the *Vajra Vêda*), who continued to enjoy the confidence of the king, equal to *Vrikaspati* in understanding.

By his wife *Krishnamalak*, *Gayadhara* had two sons who were both employed by the *Raja, Sahu*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrisinha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the elder was *Ananda Raja Adhivari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahuji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Tryambaka Adhivari*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by *Sahu*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sahu* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyāgīśa*, a glory of difficult attainment to *Yāgyati, Nala, Mandhātā*, and other kings.

The brother of the prince, *Sarabhaji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sahu*, for the protection of piety, and rendering the people happy by his excellent qualities: the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chola* is supplied at will by the waters of the *Kaveri*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhaji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaverī* (the *Sahyagiriya*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the foe of *Kāma* (*Kārtikeya*), as communicated by *Brahma* or *Nārada* to relieve his distress, and whatever learned man takes up his residence on the hill of *Srāmi* and worships *Skanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Srāmi*, enjoying the favour of *Gārisa*, does *Tryambaka* reside with uninterrupted prosperity surrounded by his kin-men, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Ishvara*. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his bounties, having worshipped the lord of *Sri* (*Vishnu*), and acquitted himself of his debt to the Gods and Manes, is rewarded by having it in his power to be respectfully obedient to his (*Tryambaka's*) commands. This individual, named *Dhāndi*, the son of the excellent Pundit *Lakshmana*, of the family of *Vijaya*, had in his possession, and expounded, the new and wonderful drama entitled the *Mudrā Rākshasa*, and in order to convey a clear notion of his drama, the composition of *Vishakhadatta*, he relates as an introduction the following particulars of the story.

Story of Nanda and Chanakya

According to the *Puranas* the *Kshetriya* sovereignty was to cease with *Nanda*. In the beginning of the *Kali* age the *Nandas* were kings so named.

Amongst them *SARVARTHASIDDHI* was celebrated for his valour, he was monarch of the earth, and his troops were nine crore and one hundred. *Vaktranasu* and others were his hereditary ministers, but amongst them, the most famous was the Brahman, *RAKSHASA*.

He was skilled in government and policy and the six attributes of princes; was eminent for piety and prowess and was highly respected by *NANDA*. The king had two wives, of whom *Satishila* was the elder—the other was of *Sādra*.

extraction, she was the favourite of the king, of great beauty and amiable character—her name was *Mura*. On one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water: nine drops fell upon the forehead of the elder, and one on *Mura*. This she received with reverence, and the Brahman was much pleased with her deportment.

Mura accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sunanda* was delivered of a lump of flesh.

This *RAKSHASA* divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cares nine infants were in time evolved, who were brought up by *RAKSHASA* and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

Maurya had a hundred sons, of whom *CHANDRAGUPTA* was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message: but *CHANDRAGUPTA*, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, *CHANDRAGUPTA* was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave: but these deserts only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion *CHANDRAGUPTA* observed a Brahman of such irascible temperament that he tore up violently a tuft of *kusa* grass, because a blade of it had pierced his foot: on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Vishnugupta*, and was deeply read in the science of government taught by *Usanas* (*Saturn*), and in astronomy: his father, a teacher of *niti* or polity, was named *Chanaka*, and hence the son is called *CHANAKYA*.

He became the great friend of *CHANDRAGUPTA* who related to him all he had suffered from the *Nandas*.

On which *CHANAKYA* promised him the throne of the *Nandas*; and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour.

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act: the princes forcibly dragged *CHANAKYA*, furious with rage, from his seat.

Then, standing in the centre of the hall, *CHANAKYA*, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race: "Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas*, whom fortune had deserted, made no attempt to pacify him.

CHANDRAGUPTA being no longer afraid of his own danger, quitted the city and repaired to *CHANAKYA*, and the Brahman *Kautilya*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Indraserma*, disguised as a *Kshapanaka*, as his emissary, to deceive *RAKSHASA* and the rest, whilst on the other hand he excited the powerful *Porvatendra* to march with a *Mlechchha* force against *Kusumapura*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valours of *RAKSHASA*. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like moths in the flame of *CHANAKYA*'S rage, and were destroyed by the troops of *Porvatendra*.

RAKSHASA, being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SERVARTHASIDDHI, with such of the citizens as were attached to the cause of the *Nandas*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid for the destruction of that prince; but *Kautilya* detected the fraud, and diverting it to *Parvatsa* caused his death; and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYAKETU, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

Kautilya, though master of the capital, yet knowing it contained many friends of *NANDA*, hesitated to take possession of it, and RAKSHASA, taking advantage of the delay, contrived with *Dauverma* and others, machines and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persuaded the brother of *Parvateswara*, VAIRODHAKA, to suspend his departure, affirming with solemn asseverations, that RAKSHASA, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince by promising him that moiety of the kingdom which had been promised to his brother.

SERVARTHASIDDHI retired to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When RAKSHASA heard of the death of the old king he was much grieved, and went to MALAYAKETU and incited him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Malayaketu's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, RAKSHASA marched against *Maurya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivoque upon the words *Kāṇvaśāstra*, in the dialogue of the prelude. This ends the introduction.

4.

Extracts from Classical Writers relating to the History of *Sandracottus*.

He (Alexander) had learned from Phigeus that beyond the *Indus* was a vast desert of twelve days' journey, and at the farthest borders thereof ran the Ganges. Beyond this river dwell the *Tabresians*, and the *Gandaritæ* whose king's name was *Xandramas*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Porus*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandaritæ* was but of a mean and obscure extraction, accounted to be a barber's son, for his father being a very handsome man, the queen fell in love with him, and murdered her husband; and so the kingdom devolved upon the present king — *Diodorus Siculus*.

At the confluence of the Ganges and another river is situated *Palibothra*: it is the capital of the *Prasii*, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named *Sandracottus*. *Megasthenes* was sent to him.

Megasthenes relates that he visited the camp of *Sandracottus* in which 400,000 people were assembled.

Seleucus Nicator relinquished the country beyond the *Indus* to *Sandracottus* receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affinitate) — *Strabo*.

Phlegas informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangardæ* and *Parrhasii* inhabited. Their king was named *Aggramen* who could bring into the field 20,000 horse, and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Porus*, who confirmed what he heard. He added however that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guard to his sons, got them into his power and put them to death. After their extermination he begot the son who was now king, and who more worthy of his father's condition than his own, was odious and contemptible to his subjects — *Quintus Curtius*.

Megasthenes tells us he was at the court of *Sandracottus*.

The capital city of India is *Pataliputra* on the confines of the *Prasia*, where is the confluence of the two great rivers *Erranchobus* and *Ganges*. The first is inferior only to the *Indus* and *Ganges*.

Megasthenes assures us he frequently visited *Sandracottus* king of India.—*Arrian*.

Sandracottus was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impertinent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he laid down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he roused the Indians to renew the empire. In the wars which he waged with the captains of Alexander he was distinguished in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandracottus* reigned at the same time that *Seleucus* laid the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonius.—*Justin*.—15—4

The kings of the *Gandarites* and *Prasians* were said to be waiting for them there (*on the Ganges*) with 80,000 horse, 200,000 foot, 8,000 chariots, and 6,000 elephants. Nor is this number at all magnified, for *Androcottus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of Alexander, and he is reported to have said that Alexander was within a little of making himself master of those countries; with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch*.—Life of Alexander.

Professor Wilson's Preface to the *Retnāvali*.

The *Retnāvali* is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend, and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the *Retnāvali* differs from the *Mrichchakatī*, *Malatī Mādhava*, and *Mudrā Rak-hasa*, whilst its exemption from legendary allusion distinguishes it from the *Vikramorvasi* and *Uttara Rāma Charita*.

Although, however, the *Retnāvali* differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of Vatsa, prince of Kausambi, and Vāsavadattā, princess of Ujayini, are alluded to in the *Megha Dūta*, and are narrated in the *Vrihat Kathā* of Soma Deva. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to* in the *Megha Dūta*, the date of which work is unknown, but which is no doubt anterior to the *Vrihat Kathā*, seems to indicate a celebrity of some antiquity†. The second marriage of Vatsa, which forms the business of the *Retnāvali*, appears to be the invention of the writer, as it is very differently told in the *Vrihat Kathā*: the heroine being there named Padmāvatī, and being a princess of Magadha, not of Ceylon. The circumstances under which the marriage is effected are altogether distinct.‡

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to Kālidās, from the *Vikrama* and *Urvashi* of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of Vatsa are wholly unlike the deep, dignified passion of Purūravas. If we

* The author terms Avanti or "Ougein," great with the number of those versed in the tale of Udayana (Vatsa).

† The Vasava Dattā of Subandhu, the nephew of Vararuchi, and as well as his uncle patronized by Bhoja, has nothing in common with the story of Vatsa and his bride, except the name of the latter. The *Megha Dūta*, therefore, does not refer to that work. Subandhu also alludes to the *Vrihat Kathā*, to which he is consequently subsequent.

‡ The story is translated from the *Vrihat Kathā*, in the *Quarterly Oriental Magazine* Calcutta vol. i. p. 196.

compare the *Retnāvalī* with the *Mrichchakatī*, or with the drama of *Bhāvabhūti*, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society, the *Retnāvalī* indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The *Retnāvalī*, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organization. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the *Prākṛit*. This dialect appears to equal advantage in no other drama, although much more laboured in the *Malatī Mādhava*: the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought and expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The *Retnāvalī*, in short, may be taken as one of the connecting links between the old and new school; as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the *Retnāvalī* is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, *Sri Hershū Deva*. A king of this name, and a great patron of learned men, reigned over Cashmir. he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the *Ka'vya Prakāś* asserts, by *Dhāvaka* and other poets. That it was fashionable in his reign to take the adventures of *Vatsa* for the subject of fictitious narrative, we may infer from their being the groundwork of the *Vrihat Kathā*, the author of which was a native of Cashmir, and a cotemporary of the prince. *Somaśeva*, the author, states that he compiled his collection of tales for the amusement of the grandmother of *Hersha Deva*, king of Cashmir, the son of *Kalasa*, the son of *Ananta*, the son of *Sangrāma*. His genealogy is nearly identifiable with that of *Abulīāz*, which runs in *Gladwin's* translation of the *Ayīn Akberī*, *Sungram*, *Haray*, *Anunt*, *Kulusder*, *Ungrus*, *Hurruss*. The two additional princes, *Huray* and *Ungruss*, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities*. But we have fortunately a better authority than either of the preceding, in the history of Cashmir by *Kalhāna Pandit*. The first portion of this work, down to the reign of *Sangrāma Deva*, in A. D. 1027, is translated summarily in the fifteenth volume of the *Asiatic Researches*. Since its publication, the subsequent portion of the original has been procured in Cashmir, and presented to the Asiatic Society by the late enterprising traveller, Mr *Moorcroft*. From this we are enabled to trace the successors of *Sangrāma* with precision.

Sangrāma reigned twenty-five years, and was succeeded by his son *Hari*, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry *Ananta*, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son *Kalasa*. *Kalasa* reigned eight years, and being displeased with his son *Hersha*, left the crown to a kinsman, *Utkersha*. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. *Hersha* succeeded. He consequently ascended the throne A. D. 1113, and the play must have been written between that date and A. D. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on *Hersha's* patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. *Hersha's* propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures and others of an equally imprudent character, distracted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

* See also the Quarterly Oriental Magazine for March, 1824. p. 64.

APPENDIX V.

EKI NASATHIMO PARICHCHHEDO.

*Lañkāraḷḷāya sachiwē lañño yōlhasammātē patipaddi, samuddassa samantā sanniyōjayi.
 Abhisēkamangalatthañ pāsādādimanēkakañ kicchēñ sampādaniyanti sachiwañ sañniyōjayi,
 Wandaniyehi wandañtō padisē nēkakē, tahiñ netwā, māsattayañ, ganchhi Pulatthinagarañ puna.
 Wissutō ddi Malaya nāmē Balanāyako, ujupachchatthikō hutwā, mahipāssa sabbasō,
 Saṅgāmitthāyupāganchhi balan sabbāñ samādiyā Andūti wissutamnandapañño gāmañ purantikē.
 Lañkissarō tahiñ gantwā uddharitwā tamuddhatañ, Pulatthinagarañ ganchhi wasēwattiya tambalañ.
 Yuwarājāpadañyēwa thitō santō likhāpaya sō (* * * * *) wassāni sapañño nagarē sattamō
 Tatōnurāddhanagarañ muhiganma yathāwidhiñ anubhutwā widhāññu abhisēkamahussawañ.
 Atthitō pāpadhammēsu surthitō seṭṭhakammañ sō atthārasamañ wassañ likhāpayi susanthito,*

CHAP. LIX.

He (Wijayabāhu)* for the security of Lankā (against invasion) placed trustworthy chiefs at the head of paid troops, and stationed them round the sea coast. On the proper caste he imposed the task of making the requisite repairs and embellishments to the palace and other public edifices (at Anurādhapura), in order that he might celebrate his inauguration; and having, during a period of three months, assembled there, and exacted allegiance from all the provincial chiefs from whom allegiance was due, departed for Pulatthinagara.†

A certain “Andūti” chief, previously known in the Malaya division by the name of Balanāyako, in his infatuation, announced himself in the most public manner an uncompromising enemy to the ruler of the land; and collecting the whole of his forces, approached, with hostile intent, a village in the suburb of the capital. The monarch of Lankā hastening thither, and completely extirpating that faction, returned to Pulatthinagara, and incorporated that force with his own.

This wise and virtuous prince, when he had held the dignity of sub-king for seven years, causing to be recorded the‡ * * * * *; and thereafter, having repaired to, and observed at Anurādhapura all the prescribed state forms, and celebrated his inauguration with the utmost pomp, occupied himself in the exercise of his royal prerogatives.

He caused it to be registered, as a record to be perpetually preserved, that the period during which he was involved in sinful acts (in warfare,) and had devoted

* Vide Epitome, A. D. 1071 to 1126, for a sketch of Wijayabāhu's reign, p. 39. Also Appendix II p. Lxv.

† Now called Pollonnarowa, and Topa're. A description of the ruins of this city, which was the second capital of Ceylon, by Capt. Forbes, will be found in the Ceylon Almanac of 1833.

‡ The meaning of the omitted word cannot be ascertained, as there is no commentary to the Mahawanso subsequent to the reign of Mahaseno.

*Tato āgamma niwas; Pulatthinagara waré so Sirisaṅghabōdhi nāmadheyyēna wisinto.
 Anujaṇ sō Wīrabāhumōparajjé niwēsiya, datwāna dakkhiṇādēsaṇ taṇ saṅgaṇhi yathawidhi . .
 Kanīthassātha bhātussa Jayabāhussabāhujo ādipādapadaṇ datwā, ratthaṇ pālāsi Rōhanaṇ.
 Thānantarāni saḍḍesaṇ mamachchānaṇ yathārahaṇ, datwā; rajjé yathā nāyaṇ Lahaṇ yōjesi ganhituṇ.
 Chirassaṇ parihinaṇ sō dayāwasō mahipati pawattēsi yathāilhammaṇ thitadhammō wēticchhiyaṇ
 Ewaṇ samuddhatānēka ripukaṇṭasanchayē nichchaṇ rajjaṇ pasāsenti Laṅkāṇ sammānarissara,
 Chhattagāhakanāthōwa Dhammagēhakanāyako tathēwa Sēththiṇāthōcha, icchē tē bhuṭṭarō tayō.
 Rājño wirōdhitā yātā palātā Jambudipakaṇ, Laṅkaṇ wisatimē wassē ēkēnūne samōtaruṇ
 Tē sabḍē Rohanaṇ ratthaṇ, tathā Malayamaṇḍalaṇ, sabbaṇ dakkhiṇapassanaka sabasa pariwaḍḍayaṇ.
 Nipunō Rohanaṇ gantwā tathā Malayamaṇḍalaṇ nighātenti buhū tattha tattha pucchattikē janē.
 Sammā ūpasametwāna, thupetwā sachiwē tahiṇ; dakkhiṇō Dadḍhiṇaṇ dēsaṇ sayāṇ gantwā mahabbalō,
 Pēsetwā sammanibhātuwaṇsajaṇ sachiwaṇ tadd, gahetwā Sammaroghōrō wirō tē saṇwērino.
 Samārōpiya sūlamhi; Laṅkaṇ wigatakaṇṭakaṇ kāretwāna nirdasaṇkaṇ Pulatthipuramāgami,
 Wasanti Chōlawisayē Jagatipālārājini, Chohatthā pamuchchitwā, sadḍhiṇ dḍitu kumāriyā.
 Līlāwatībhiddhānāya nāwamāruḥa wēgasā Laṅkālipamhi ōtiṇā, passi Laṅkissaraṇ tadd.*

himself to pious deeds (in the peaceful administration of his kingdom) amounted (then) to eighteen years.

Departing from thence, he established himself at Pulatthinagara, and became celebrated under the title of Sirisaṅghabōdhi. Assigning to his younger brother Wīrabāhu the office of sub-king, and placing him in the administration of the southern division, he duly supported him. The monarch conferring also the office of “ādipādo” on his younger brother Jayabāhu, placed him over the Rōhana division; and having bestowed on all his officers of state appointments proportioned to their merits, he took steps for defining relationships (and pedigrees) in the kingdom.

This just and benevolent monarch re-established the administration of justice, which had been neglected for a long period, on the most equitable principles.

While this sovereign was thus, in the full exercise of his royal power, eradicating those foes who, like unto thorny bushes, had possessed themselves of Lankā, the Chhattagāhakanāthō, the Dhammagēhakanāyako, as also the Sēththiṇātho, who were three brothers, becoming hostile to the rāja, flying from him, repaired to Jambudīpo. After the lapse of nineteen years they returned to Lankā. All these persons quickly seduced the Rōhana as well as the Malaya divisions, and all the southern provinces from their allegiance. The accomplished warrior (Wijayabāhu) hastened to the Rōhana and Malaya divisions, and slaughtered great numbers of the disaffected inhabitants in those parts. Having thoroughly subdued (those districts), and placed them under the administration of loyal officers, this experienced and powerful (rāja) himself repaired to the southern provinces; sending into the field his trusty brother also, who was as illustrious in descent as himself; and having then secured his implacable enemies, impelled by a resentment mortal as “Māro” (Death,) indiscriminately impaled them; and having thoroughly established order in Lankā, which was overgrown with the thorns (of disorder,) returned to his capital Pulatthipura.

The (ex) queen named Līlāwati, the consort of Jagatipālo, who had been (carried

Sutwá waṇsa¹ kamaṇ tassá só ṇatwá sudhawaṇsataṇ Lílāwati mahesitté aḥhisinchi narissaro.
Sá taṇ patiecharājānaṇ mahési dhitarāṇ lahi, námaṇ Yasódharátissá akási dharaṇipati.
Mirukandararatthéna sadhiṇ rājá sudhitarāṇ Wírawammaṣa pádāsi. Sá labhi dhitaró duwe.
Samanádmiká jetthá samánu mahiyá ahu, Sugulá námiká ási, tásu dwísu Kanitthiká.
Kálinga dharaṇipálāwaṇsajaṇ chárudassanaṇ Tiló¹ asundariṇ náma sukumáraṇ kumárilāṇ.
Kálingaratthato rājá ánapetwá, chiráṇṇhiṇ nijawaṇsassa ichchhanta, mahésittéḥhiséchayi.
Subhaddhácha, Sumittácha Lókanáthawhayápicha, Ratnáwali, Rúpawati ; itimá pancha dhitaro ;
Puttaṇ Wikkamabáhuṇcha sá labhi, dhaṇṇalakkhaṇaṇ sampanna tá pajáwudhiṇ harantá rájino manaṇ,
Itthágárisu s¹sisu winá samakulaggand gabbhójjātu mahipálaṇ taṇ patiecha nusaṇṇhihi.
Athékalivasāṇ rājá amachchaganaṇamajjhagó, wilokiya thitá sammá dhitaro patipáṇṇi.
Dhítunamawasésánaṇ thapetwá, Ratnáwaliṇ dhaṇṇala¹kaṇa sampannaputtassupputtisúcha¹aṇ
Lakkhaṇaṇ la¹ḥhaṇaṇú só apassaṇ pémawégawá, Ratnáwalitamahúya tassá mulldhaniṇ chumbhiya :
"Tijógunéhi chágéhi, dhiyásúrattanénacha, bhúticha bháwinóchéwa, sabbé bhúpéti sádhitó,
"Nichehaṇ Laṇkaṇ nírataṇkamékkachchattaṇ kaméwacha, pawidhātuṇ, samattassa sammásāsanaśsiko,

away captive during the Chólian interregnum and) detained in the kingdom of Chóla, making her escape from her Chólian captivity, together with her royal daughter, embarked in a vessel; and expeditiously reaching Lanká, presented herself to the monarch. The sovereign having inquired into her pedigree, and knowing that her family was of illustrious descent, raised her to the station of queen consort. This queen bore a daughter unto the rāja. The supporter of royalty conferred on her the name of Yasódhará. The rāja bestowed this daughter, together with the province of mountains and torrents (Malaya), on Wírawammo. She gave birth to two daughters: of these two daughters, the eldest was named Samaná, she was as bountiful as the earth; the younger was called Sugulá.

This rāja, intent on the perpetuation of the line from which he was himself descended, caused (also) to be brought from the kingdom of Kálinga a daughter of the reigning monarch of Kálinga, named Tilókasundari, lovely in person, and most amiable in disposition, and installed her (likewise) in the dignity of queen consort. She had five daughters; viz., Subhaddá, Sumittá, Lókanáthá, *Ratnáwali*, and Rúpawati; and a son named *Wikkamabáhu*, endowed with the indications of eminent prosperity. She so entirely captivated and engrossed the rāja's affections, that among all the ladies of his palace, none but her, who was as illustrious in descent as himself, could succeed in becoming enciente to him.

At a subsequent period, on a certain day, while surrounded by his ministers, he assembled his daughters, and ranged them in order, according to their seniority. Overlooking the other daughters, this (monarch), who was versed in fortune-telling, fixed his gaze on *Ratnáwali*, who, he discerned, was endowed with the signs of good fortune, and with a womb of fecundity. Overpowered by the impulse of his affections, clasping her to him, and kissing her on the crown of her head, he poured forth these endearing expressions: "Her womb is destined to be the seat of the conception of a son, who will be supremely endowed with the grace of dignity, as well as with benevolent and charitable dispositions; with firmness of character, and energy in

"*Sôhhanānēkawuttissa imissā kuchchhi hessati, puttassuppatti thānanti ;*" *mudunō sō samārawi,*
Vāchantassāpi sō Chôlamahipālassanēkasō, Eulābhimāyīn rājā sō adutwāna kanīyāsīn,
Anāpetwā Paṇḍurājan wisuddhanwayasambhawañ anujañ rājīnīn tassa Mittāwhayamādlāsi so.
Sā Mānābharanañ Kittisirimēghābhīdhānañ, Siriwallabhanāmancha janāsi tanayō tayō.
Subhaddaṇ Wirabāhussa, Sumittañ Jayabāhuno mahatāparihārēna, pālāsi dharāṇiputī.
Adāsi Mānābharanassa dhātarañ Ratnāvalin, Lōkanāthawhayañ Kittisirimēghassādāsi so.
Rūpawatibhīdhānāya dhātuyōparatāyahi Sasiriwallabhassādā Sugalañ kumārīkañ.
Madhukannawa Bhīmarāja Balakkārassandamakē mahēsibandhawē rājaputtē, Sihapurāgate,
Passitwāna mahīpālo tadā suparipitīkō, tēsampūdlāsi pachchēkañ wuttīn sō anurūpañ.
Tē sabbe lūlīhasakkarāsammanā dharāṇipatīñ ārādhañta satatāñ nīwassīsu yathā ruchīn
Etēsañ rājaputtānañ Sundarihañ kanīthikañ adā Wīlāwābāhussa nījawañsatthitathīkō,
Bhīyō Wikkamābāhussa tatō Līlāwatīsatīñ saha bhōgēna pālāsi talā bāwlu hitērato.
Wīdhāya ewaṇ sojane janinō nissēsato bhūgasamappitō sō, dayāpūrāṇātī jūṇānamattha samācharenitī
pathānurūpañ.

Iti sujanappasada sañvegatthiṇṇa Lāte Mahāwansē "Sangahakaraṇō" nama Elunasatthitino paricchheṭṭe.

action: with the power of commanding the respect of men, and of *controlling all other monarchs*: he will be destined also to sway the regal power, by reducing Lankā, which will be over-run by foreign enemies, under the dominion of one canopy: and blessed will he be with all prosperity."

The rāja refused to bestow his daughter, who was the pride of his race, on the reigning king of Chōla, who earnestly sued for her: and sending for a prince of the royal family of Pāndu, which was already connected with his own, married him to his younger sister, princess Mitā. She gave birth to three sons, Mānābharano, Kittisirimēgho, and Siriwallabho. The ruler also wedded, in great pomp, Subhaddā to Wirabāhu, and Sumittā to Jayādāhu. He bestowed *Ratnāvali* on Mānābharano, and Lōkanāthā on Kittisirimēgho. Of his remaining daughters, he bestowed the one named Rūpawati, as well as the princess Sugalā, on Siriwallabho.

At that period there were three royal princes, the relations of queen Tilōka-sundarī, who had come over from Sīlapura, whose names were Madhukannawo, Bhīmarāja, and Balakkaro. The ruler of the land having received them, and become favorably impressed with them, conferred on them, severally, stations worthy of them. All these three persons, in the full enjoyment of royal favor, and entirely possessed of the confidence of the monarch, resided where they pleased. Bent on the preservation of the purity of his house, he bestowed on (his son) Wikkamābāhu, Sundarī the younger sister of these princes: and devoted to the interests of his house, he subsequently also gave unto (his said son) Wikkamābāhu, the amiable princess Līlāwati, with a (suitable) provision.

Thus this monarch, endowed in the utmost perfection with all regal prosperity, and blessed with a benevolent disposition, seeking the advancement of his own connections, regulated his government on principles conducive to their aggrandizement.

The fifty ninth chapter in the Mahāwanso, entitled, "the patronage (of relations,)" composed equally for the delight and affliction of righteous men.

APPENDIX VI.

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¹ The first of these "seven kings" is *Mahaséno*. The account of his reign terminates at the 48th verse, and there also the first part of the *Maháwanso* concludes, though in the middle of a chapter; which strengthens my opinion that *Mahanāmo*, wrote the subsequent portion also to the end of the reign of his nephew *Dáthuséno*, being to the close of the 38th chapter.

² By mere inadvertence, in the text the words "forty one" have been written for "forty," "forty four" for "forty three" and "forty eight" for "forty seven," omitting "forty," "forty three," "forty seven."

³ Printed in this volume as Appendix V

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97.	Do. of two kings commencing with <i>Wimaladhamma</i>	63
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APPENDIX VII.

A synopsis of the Roman characters used to represent the Singhalese-*Páli* letters. in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the *Páli* Alphabet is nearly identical with the *Déwanágari*. it cannot be necessary to define the sounds of the letters composing it.

VOWELS.

අ a, ආ á; ඉ i, ඊ í; උ u, ඌ ú; ඓ é. ඔ o.

CONSONANTS.

Gutturals	ක k, ඛ kh;	ග g, ඝ gh;	ඞ ḡ
Palatines	ච ch, ඡ chh;	ජ j, ඣ jh;	ඤ ṇ
Linguals	ට t, ථ th;	ඩ ḍ, ඪ ḍh	ණ ṇ
Dentals	ත t. ඵ th;	ද d. ධ dh;	න n
Labials	ප p. ඵ ph;	බ b, භ bh;	ම m
	ය y, ර r, ල l, ව w, ස s, හ h.	ඳ ḍ, ඹ ṇ	ඹ ṇ (ang).

There is but one *s* in *Páli*. The two *ls* have nearly the same sound; and the letter ඵ partakes more of the sound of *w* than *v*.



INDEX AND GLOSSARY.

INDEX AND GLOSSARY.

A

- Abhayagiri* or }
Abhayuttaro }
Abhayagullako
Abhayāgo
Abhayapura
Abhayathéro
Abhayarāpi
Abhayēbalakapasano
Abhayó
Abhinna
Abhinaddhamano
Acchagullako
Accharanivittigamo
Aggikkhandāpama
Aggibrahma
Aññārapitthiko
Ahōganga
Ajātasattu
Ajivako
Akāsēchétiyan
Alakkhāmanda
Alambagāmo
Alasuddā
A'malukan
A'mandagamam
Ambalatthikapāsado
Ambalatthikulo or }
Ambatthikulo }
Ambamālako
Ambatittha
- a wihāro at *Anurādhapura*, 206, 207, 223, 225, 235, 238, 241, 243, 250.
a wihāro, not identified, 208.
227, 228.
88.
vide *Theraputtābhayo*.
also called *Jayarāpi*, the first tank formed at *Anurādhapura*, 65, 66, 107, 160, 211.
the "cookoo rock" in the *Abhaya* tank at *Anurādhapura*, 99.
56, 57, 58, 62, 64, 65, 67 : the rájá of Ceylon at the advent of *Kakusandho Buddho*, 88, 89, 90 : the first name of *Dutthagāmini*, 97 : the father of *Khanjadéwo*, 142.
from "*abhi*" supreme and the root *ñā* knowledge, a preternatural gift or wisdom of inspiration, 116.
a tank, not identified, 222.
a wihāro at the *Kāhagullako* mountain, 127, 205.
Singh. *Anuruvittigama*, three yojanas to the north west of *Anurādhapura*.
"the similitude to the mountain of flames." Buddho's discourse in the *Anguttaranikāyo*, 73, 97.
34, 36.
a plain near *Anurādhapura*, 217.
Trans-Gangetic. In the *Tikā* it is written *Adōganga* which would signify the Subterranean-Ganges, 16, 37, 240.
10, 12, 185.
a sect of hindu devotees, 67.
a wihāro on the summit of *Kōtipabbato*, 132.
residence of *Wessaruno*, 242.
a tank, not identified, 234.
capital of *Y'na* a division of India, not identified, 171
in Singhalese *nelli*, a fruit, 22, 70.
215, 216.
a hall in *Bhirani's* palace, also in the *Lōhupasado*, 162.
a cave in the Seven Korles in which the *Ridi* wihāro has subsequently been built, 167, 208.
at *Anurādhapura*, 125.
a ferry near *Bintenne*, not identified, 150.

- Ambatthalo* one of the peaks of the *Missako* mountain (*Mihintalle*);
- Ambéduduggo* a great tank, not identified, 210.
- Ambiliyágo* a village, not identified, 254.
- Ambo* the mango tree, 22, 79.
- Ambutthi* a tank, not identified, 248.
- Amitá* 9.
- Amitódano* brother of *Gétamo* *Buddho's* father, 9, 55.
- Anágámi* the third state of sanctification, signifying that which does not return: regeneration in the human world being overcome, 77
- A'nandi* 18.
- A'nando* 12, 13, 19.
- Anawataggan* from *ana awa agan*, without beginning or end; *Buddho's* discourse on *Sansára* or eternity, in the *Sanyuttanikáyo*, 23. 98.
- Anjano* 9.
- Anómadassi* 1.
- Anótatthó* from “*na*” and “*atthó*” that which does not get heated or parched; the name of a lake in *Himavantó* so surrounded by lofty mountains that the meridian rays alone of the sun are stated to fall on it. 2. 22, 27. 70. 169.
- Antarámegiri* a wiháro and tank, not identified, 257.
- Antógiri* a village in *Ráhano*, not identified.
- Anulá* the wife of *Mahanágo* the second brother of *Déwánanpiyatisso*, 82. 85. 110. 120: widow of *Khallátanágo*, and wife of *Wattagámani*, 202. 203. 204: wife of *Chóranágo*, 209, 218.
- Anúlatissapabbato* a wiháro, not identified, 225.
- Anurádhapura* the ancient capital of Ceylon, founded by *Anurádhó*, minister of *Wijayo*, 50. 56, 65, 67, 117, 118, 128, 133, 134, 139, 153, 218: walls built round it 222, 225.
- Anurádhó* minister of *Wijayo*, 50: brother of *Bhaddakachcháná*, 56. 57. 64. 65. 68.
- Anurawiháro* in *Mahagímo*, not identified.
- Anuro* the standard bearer of the king of *Wangu*, 44. 46.
- Anuraddhako* 15, 19.
- Aparantaka* one of the ancient divisions of India, not identified, 71, 73.
- Appamádawaggo* the discourse on non-procrastination, in the *Khudakanikáyo* of the *Putakattaya*. 25.
- Arahat* *passim*: from “*ari*” foes (*i. e.* sinful passions.) and “*hattattá*” being destroyed or overcome.
- Arawálo* *Nága* king of *Kásmir*, 72: a lake in *Kásmir*, 72.
- Ariṭṭho* now *Rattigulla*, a mountain in *Neurakaláwiya*, 63, 64, 127; a wiháro there. 202: nephew of *Déwánanpiyatisso*, 69, 103, 110, 111, 115, 116, 120. 126
- Aruná* a clay of a reddish color, possessing medicinal properties, 70.
- Asalhi* *passim*: the month of June-July, derives its name from one of the lunar mansions.

<i>Asandhimittā</i>	the first wife of <i>Dhammāsōko</i> , 25, 122.
<i>Asankhiya</i> π	<i>passim</i> : innumerable, surpassing computation.
<i>Asēlo</i>	127, 128.
<i>Asiwiśopama</i> π	from <i>asīwiśo</i> the serpent, and <i>upama</i> comparison, the parable of the serpent. a discourse of Buddha in the <i>Majjhimanikāyo</i> of the <i>Suttapitakō</i> , 73, 97.
<i>Asōkamāla</i>	wife of prince <i>Sāli</i> , 200.
<i>Asōkamālako</i>	at <i>Anurādhapura</i> , 95.
<i>Asōkō</i>	the great Buddhistical emperor of India, subsequently called <i>Dhammāsōkō</i> , 21, 22, 23, 25, 34, 35, 38, 42, 76, 108 : a brother of <i>Dērāvanpiyatisso</i> , 95. (a tree) Singh. <i>Hōpalu</i> .
<i>Asōkaramo</i>	the wihāro built at <i>Pātīlipura</i> by <i>Asōkō</i> , 26, 33, 34, 39.
<i>Assamaṇḍalo</i>	at <i>Anurādhapura</i> , 100.
<i>Assayujjo</i>	<i>passim</i> : the month of September October, the name of one of the lunar mansions.
<i>Attalho</i>	a wihāro and tank, not identified, 257.
<i>Atthadassi</i>	1.
<i>Atthakatha</i>	Commentaries or explanatory discourses, the title of the sacred commentaries on the <i>Pitakuttaya</i> , 207, 251, 252, 253.
<i>A'ṇanti</i>	also called <i>Ujjēni</i> , modern Oujein in India, 16, 76.
<i>A'yupālā</i>	37.

B

<i>Bahalamussutisso</i>	207.
<i>Bāhiyo</i>	204.
<i>Bakūlika</i>	one of the Buddhistical schisms, 21.
<i>Baluttho</i>	<i>passim</i> : a messenger of a king, an executive officer.
<i>Bali</i>	tribute, also offerings in the yakkha religion, 230.
<i>Bārānasi</i>	on the <i>Ganges</i> , the capital of <i>Kāśi</i> , the name derived from two tributary rivers <i>Bārā</i> and <i>Nasi</i> , 2, 24, 95, 171, 180 ; the modern Benares.
<i>Bhaddakachchāna</i>	the daughter of <i>Amitōdano</i> the paternal uncle of <i>Gótamo Buddha</i> . By her marriage with <i>Panduwāsadiwo</i> , the <i>Wijeyan</i> dynasty of Ceylon became allied to the <i>Sākya</i> family, 55, 56, 65
<i>Bhaddasalo</i>	71, 127.
<i>Bhaddawaggi</i>	an Indian tribe, 2, 180.
<i>Bhaddaji</i>	183, 184.
<i>Bhaddētumbaro</i>	at the <i>Chetiyo</i> mountain, 103.
<i>Bhagīraso</i>	8.
<i>Bhakkharahobbho</i>	a port in <i>Rōhano</i> , supposed to be near the salt marshes of Hambantotte, 217
<i>Bhallātako</i>	a tank and wihāro, not identified, 257.
<i>Bhallatittho</i>	a sea port on the western coast, not identified, 227.
<i>Bhalluko</i>	nephew of <i>Elāro</i> , 155, 156.
<i>Bhāmini</i>	on the line of <i>Dutthagāmini</i> 's march, not identified, 151

<i>Bhāndu</i>	77, 80.
<i>Bharano</i>	137, 141.
<i>Bharato</i>	8.
<i>Bhātiko or Bhatikābhayo</i>	210, 213.
<i>Bhātinanko</i>	not identified, 178.
<i>Bhātikatisso</i>	224, 225.
<i>Bhātiyo</i>	father of <i>Bimbisāro</i> , 10.
<i>Bhattasālā</i>	the refectory at <i>Anurādhapura</i> , 101.
<i>Bhaycluppalo</i>	not identified, 210.
<i>Bhilliwāno</i>	a wihāro, not identified, 257.
<i>Bhirani</i>	162.
<i>Bhutārāmo</i>	225.
<i>Bimbisāro</i>	10, 83, 180.
<i>Bindusāro</i>	21.
<i>Bōdhimando</i>	the terrace of the Bo-tree at <i>Buddhaghya</i> in India, 171.
<i>Bōdhisattō</i>	<i>passim</i> : a Buddho elect.
<i>Brahma-lōka</i>	<i>passim</i> : the heavenly mansions of <i>Brahma</i> .
<i>Brāhmo</i>	<i>passim</i> : a brāhman.
<i>Brahmā (Maha)</i>	one of the Hindu triad. 17. 180. 189, 190.
<i>Buddhadāso</i>	243, 246, 247, 256.
<i>Buddharakkhito</i>	171.
<i>Buddho</i>	<i>passim</i> : from the root <i>buddha</i> to comprehend.

C

<i>Chakkandlañ</i>	the circle or boundaries of the universe, 114.
<i>Chakkawatti</i>	from <i>chakka</i> , a wheel or circle, also the circle of the universe, and <i>watti</i> the rule or sustainer, applied to Buddho, as well as to the emperors of Asia. 29
<i>Champōka</i>	Singhalese <i>sapu</i> (<i>michelea champaka</i>).
<i>Chānakkō</i>	minister of <i>Chandagutto</i> , 21.
<i>Chandagutto</i>	the <i>Chandrogupta</i> of the <i>Hindus</i> , and the <i>Sandracottus</i> of the classics, 21
<i>Chanḍālo</i>	(adjective) low caste, <i>passim</i> .
<i>Chandamo</i>	9
<i>Chandamukhasimo</i>	216, 218.
<i>Chandamukho</i>	9.
<i>Chandanaggāmo</i>	in <i>Rōhana</i> , not identified, 119, 120.
<i>Chandawajji</i>	28, 31, 32.
<i>Chando</i>	son of <i>Pandulo</i> , 60, 61, 62, 65.
<i>Charako</i>	8.
<i>Chāti</i>	an earthen vessel, commonly called a chatty. 167

<i>Chatummahārāja</i>	the four kings of the <i>Chatummahārājika</i> heaven.
<i>Chatusālā</i>	the quadrangular hall, the refectory of the priesthood at <i>Anuradhapura</i> . 87, 88, 221.
<i>Chétiya</i>	the mare <i>yakkhini</i> 63. (<i>Dēvi</i> , the mother of Mahindo). 76.
<i>Chétiyagiri</i>	the capital of <i>Dakkhināgiri</i> in India. 76.
<i>Chétyaṇ</i>	<i>passim</i> : an object of worship, whether an image, a tree, an edifice or a mountain, from the root <i>chiti</i> to meditate or think.
<i>Chétiyo</i>	8, the mountain and wiharo at <i>Mihintallé</i> near <i>Anuradhapura</i> .
<i>Chéto</i>	a village to the southward of <i>Anurādhapura</i> , not identified, 109.
<i>Chetta</i>	vide also <i>Missako</i> . 102, 103, 104, 105, 106, 122, 123, 124, 125, 128, 138, 202, 216, 221: wife of <i>Wasabhó</i> , 220.
<i>Chhadanta</i>	a lake in the <i>Himālayan</i> regions, not identified. 22, 134.
<i>Chhatto</i>	a malabar who commanded at <i>Mihiyangano</i> . 150.
<i>Chirawāpi</i>	a tank, not identified. 237.
<i>Chitta</i>	<i>passim</i> : one of the asterisms which gives its name to the month <i>chitta</i> March.—April.
<i>Chittā</i>	(mother of <i>Pandukābhayo</i>). 56, vide <i>Ummādachitta</i> .
<i>Chittagutto</i>	a théro of <i>Boḍḍhimaṇḍo</i> , 171.
<i>Chittapabbato</i>	a mountain and wiharo in <i>Rohano</i> . Singh. <i>Sittulpow</i> , not identified. 130, 143, 145, 221.
<i>Chóla</i>	Singh. <i>Solī</i> , <i>Solimandalum</i> of the classics, comprising probably <i>Mysore</i> and <i>Tanjore</i> . 128.
<i>Chólo</i>	a mountain two yojanas to the southward of <i>Anurādhapura</i> , not identified, 68.
<i>Choranāgo</i>	209.
<i>Chuddanāgo</i>	225.
<i>Chulābhayo</i>	216.
<i>Chulagullo</i>	a wiharo on the Góno river, 216.
<i>Chūlahatthipádópaman</i>	the parable of the footsteps of the small elephant, a discourse of Buddha in the <i>Majjhimanikāyo</i> , 79.
<i>Chūlāmani</i>	a dagoba in the heavenly mansions of <i>Sakko</i> . 106
<i>Chūlanāgo</i>	a mountain in <i>Rohano</i> , not identified. 214.
<i>Chulānganiyapitthi</i>	Singh. <i>Sulagunupittiyé</i> in <i>Rohano</i> , not identified, 146, 195.
<i>Chulódaro</i>	45.

D

<i>Dágoba</i>	<i>passim</i> : from “ <i>Dhātu</i> ” and “ <i>gabbhan</i> ” the womb, receptacle, or shrine of a relic.
<i>Dakkhināgiri</i>	in India, situated between <i>Pātīlipura</i> and <i>Aṇanti</i> , the territory of Mahindo's mother. 76: a wiharo at <i>Ujjeni</i> . 171; a wiharo at <i>Anurādhapura</i> . 200, another. 257.

- Dakkhinakkhakan* the right collar bone relic of *Buddho*, 105, 106, 107, 108.
Dakkhinavihāro at *Anurādhapura*, 206, 225.
Damīlādēvi wife of *Chandanukhasiwo* 218.
Dandanāyako the chief dispenser of punishment, criminal judge, 69.
Dandapāni 9.
Dantagēho a hall for priestesses, 210.
Dāsako 28, 29, 30.
Dasasīlan *passim* : the ten precepts or commandments.
Dāthadhatu the tooth relic of *Buddho*, 105, 240, 248, 258.
Dāthiyo a damilo usurper, 204, 206 ; another, 256.
Datto a gate porter, 218.
Dāyagāmo wihāro and tank in *Rōhuno*, not identified, 257.
Dēwadaho 9.
Dēwadatto 9.
Dēwadūtān the parable of the messengers of the gods, one of *Buddho's* discourses in the *Majjhimanikāyo*, 73, 83.
Dēwakuto Adam's peak, 88, 89.
Dēwananpiyatisso 4, 68, 69, 70, 71, 77, 78, 96, 105, 106, 111, 117, 121, 122, 124, 130, 161.
Dēwata *passim* : inferior déwos.
Dēwo *passim* : from the root “*dewa*,” rejoicing : celestial and felicitous beings or deities : the first name of *Khanjadéwo*, 142.
Dhammó *passim* : righteousness ; also one of the three divisions of the *Pitakattaya*, from the root “*dhara*” to sustain : and treats of faith and doctrine.
Dhammachakko an edifice at *Anurādhapura*, 241.
Dhammachakkaparattana the supremacy of *Dhammo* or religion, a discourse of *Buddho* in the *Suttapitako*, 2, 74, 101.
Dhammadassi 1.
Dhammadinno théro, 197.
Dhammaguttiko the designation of one of the schisms in Buddhism, 21.
Dhammagutto théro, 197.
Dhammakkhando sections of *Dhammo*, the divisions of the Buddhistical scriptures, 201
Dhammapalāti 37.
Dhammarakkhito (a théro of *Yóna*) 71, 73 ; (a théro of *Ujjéni*) 171.
Dhammaruchiya one of the schisms in Buddhism in Ceylon, 21.
Dhammaséno a théro of *Bārānesi*, 171.
Dhammásóko emperor of *India* and the great patron of Buddhism, 23, 35, 37, 39, 69, 71, 78, 105, 110, 111, 112, 115, 116, 122, 185, 240, 256, vide *Asóko*.
Dhananando 21.
Dhāta 254.
Dhātusénapabbato a wihāro, not identified, 237, 257.
Dhātuséno 209 ; (another) 254 ; the rájá, 254, 255, 256, 261.
Dhótédano paternal uncle of *Gótamo Buddho*, 9.

<i>Dhūmarakkhapabbato</i>	now <i>Hunasgiri</i> or <i>Dumbara peak</i> near Kandy. 62. 63. 250.
<i>Dighābhūgullo</i>	a viharo, not identified, 208.
<i>Dighabhayo</i>	son of <i>Kākananno</i> , 138 ; a chief, 150.
<i>Dighachankamanan</i>	the perambulation hall for priests at <i>Anurādhapura</i> , 101.
<i>Dighagamini</i>	son of <i>Dighājyū</i> 57, 58.
<i>Dighajuntu</i>	a minister of <i>Elāro</i> . 153, 154, 155.
<i>Dighapāsāno</i>	now called <i>Dhiggalla</i> at <i>Anurādhapura</i> , 99.
<i>Dīghasando</i>	a minister of <i>Dēvānanpiyatisso</i> 102, a pariweno at <i>Anurādhapura</i> . at which the <i>Mahāwanso</i> was compiled, 102, 254.
<i>Dighathūnika</i>	<i>Dutthagāmini's</i> charger, 146.
<i>Dighawapi</i> or <i>Dighāyurāpi</i> }	now called <i>Dhigāwēwa</i> , by the Singhalese, in the Batticaloa district. 7, 56. 145, 146, 148, 193, 201 ; the dagoba, 201.
<i>Dīghayu</i>	brother of <i>Bhaddakachchānā</i> , 57.
<i>Dīpankaro</i>	1.
<i>Dīparanso</i>	the <i>Mahāwanso</i> , 257.
<i>Disāla</i>	daughter of <i>Wijayo</i> by <i>Kuveni</i> , 51.
<i>Dolōpabbato</i>	a mountain, not identified, 62.
<i>Dōna</i>	a measure containing four <i>ālhaakān</i> , Singh. <i>bihā</i> .
<i>Donō</i>	a minister of <i>Dēvānanpiyatisso</i> , 110 ; a town, Singh. <i>Deanagana</i> situated among the marshes near <i>Bintennē</i> , not identified but probably near <i>Ho. Kara</i> .
<i>Dubbalaṇapitisso</i>	a viharo, not identified, 200, 225.
<i>Duratissakawāpi</i>	a tank, not identified, 201, 217, 235.
<i>Dutthagāmani</i>	(vide <i>Gāmani Abhayo</i>), 4, 97, 130, 145, 146, 148, 150, 153, 154, 155, 161, 162, 165, 169, 186, to 201.
<i>Dvāramandalako</i>	a village to the northward of <i>Upatissa</i> near <i>Mihintalle</i> , 59, 109, 138.
<i>Dvījagāmo</i>	a village, not identified, 224.

E

<i>Ekabbyoharika</i>	the designation of one of the schisms in Buddhism, 20.
<i>Ekadwāro</i>	a viharo near a mountain of that name, not identified, 219.
<i>Elaro</i>	The Chōlian conqueror of Ceylon. 128, 130, 133, 134, 137, 139, 153, 154, 155.
<i>Erakawillo</i>	a viharo, not identified, 237.

G

<i>Gajabahukagamini</i>	223, 224.
<i>Gajākumbhakapasānan</i>	at <i>Anurādhapura</i> , 99.
<i>Gallakapittho</i>	a village, not identified.
<i>Gālambatittho</i>	a thūpo, not identified, 221.
<i>Gāmini</i>	brother of <i>Bhaddakachchānā</i> 56 : a town, not identified, 145.

- Gámini-Abhayo* the infant name of *Dutthagámini*, 135, 136, 138, 140, 141, 142, 143, 144, 145, 146.
- Gamim napi* a tank near *Anurádhapura*, 66, 67 ; another 223, neither identified.
- Ganitharaváli* a viharo in *Róhano*, not identified, 131.
- Gaṇḍambo* a mango-tree miraculously raised by Buddha at *Savatthinagara*, in *India*, celestial choristers, 72,
- Gandhabbo* now *Candahar* in *India*, 71, 72, 73.
- Gandhára* the Ganges, 185.
- Gangá* a viharo, not identified, 225.
- Gangarajjiyo* one of Buddha's discourses in the *Suttanipátan*.
- Gangárahana-suttan* a viharo, not identified, 237.
- Gaṇḍásenapabbató* a viharo at *Anurádhapura*, at which the *Atthakathá* were translated into Páli, 252.
- Ganthákaro* a viharo, not identified, 224.
- Gavaratisso* a damilo chief, 150.
- Gavaro* 9.
- Ghatitódano* a viharo at *Kósambhá* in *India*, 171.
- Ghósito* a tank, not identified, 248.
- Gijjakúta* a *nighanto*, 66 ; another, 203.
- Giri* 3, the rocky isles situated to the south-east of *Ceylon*, supposed to be the great and little Basses.
- Giridípo* brother of *Abhayo*, 64, 65.
- Girikaṇḍako* or *Girikaṇḍaseno* now, *Giriwáya*, a division of the Tangalle district, 64, 65, 140, 142.
- Girikaṇḍopadeso* a viharo, not identified, 201, 202.
- Girikumbhilo* a viharo, in Singhalese *Nilgiri*, north of *Anurádhapura*, not identified, 153.
- Girinēlapatákaṇḍo* the throat relic of *Gótamo*, *Buddho* which is stated to have consisted of a single hollow bone in the form of the case of a hand-drum, 4, 104.
- Givatthi* the *inguana* called in *Ceylon* the ant-eater, 148, 166.
- Gódho* a viharo, not identified, 237.
- Gókanno* the designation of one of the schisms in Buddhism, 20.
- Gókuliká* a discourse of Buddha in the *Majjhimanikáyo*.
- Gómayapiṇḍikaṇ* the port of *Gónagámo* at the mouth of the *Kanduro* river, 54, 55.
- Gónagámakatittha* a tank, not identified, 248.
- Gondhigámo* a viharo towards *Dvāramaṇḍalo*, not identified, 127.
- Gonnagiri* a river, now *Gónú oya*, 255, 256.
- Gónó* *Buddho* 1, 2, 19 ; a théro, 146, 147.
- Gótamo* son of *Yatthálakatisso*, 97, 130, 141 ; another, 228, 231, 233.
- Góthābhayo* a warrior of *Dutthagámini*, 137, 140, 141, 152, 153.
- Géthaimbaro* a village near *Chittalapabbato*, Singh. *Goḍigamoa*, not identified, 143.
- Góvilo* Singh. *Guthala* now *Butila* in *Rohano*, 146, 150.
- Guttahálo* a malabar usurper, 127.
- Guttiko*

H

<i>Hálakōla</i>	a town, not identified, 150.
<i>Hālarabhānako</i>	a town, not identified, 151.
<i>Hāh</i>	a viharo at <i>Antūgiri</i> , not identified.
<i>Hālibrahmano</i>	(ambassador of <i>Dēvānānpīyatisso</i>), 69.
<i>Hambugallako</i>	a viharo, not identified, 204.
<i>Hārītā</i>	a <i>Yakkhīni</i> of <i>Kāsrir</i> , 72.
<i>Haritakañ</i>	<i>bignonia indica</i> , in Singh, <i>Aralu</i> , 22, 70.
<i>Hattālako</i>	a nunnery at <i>Anurādhapura</i> , 120, 121, 123, 125.
<i>Hatthibhōgajanapado</i>	a division of <i>Malayā</i> , 218.
<i>Hatthikkhando</i>	a viharo at <i>Dvāramāḍalo</i> , 127.
<i>Hatthipóro</i>	near <i>Wijita</i> , 151.
<i>Héligāmo</i>	a village eight "karissa" in extent, in <i>Rohano</i> , not identified, 221.
<i>Hellóligāmo</i>	a village, not identified, 244.
<i>Hémanto</i>	<i>passim</i> : the cold or snowy season, from the full moon of November to the full moon of March.
<i>Hémarālo</i> or }	<i>vide</i> <i>Mahāthūpo</i> , the <i>Rurānwelli</i> dagoba at <i>Anurādhapura</i> , 83, 97, 108,
<i>Hémamālako</i> }	125, 202.
<i>Himawantó</i>	the snowy regions generally: also the <i>Himāliya</i> country in particular, 22, 71, 72, 74, 105, 169.
<i>Hémaratá</i>	one of the schisms in Buddhism, 21.
<i>Hijagullo</i>	at <i>Anurādhapura</i> , 100.
<i>Hendarawapi</i>	Singh, <i>Hendarawena</i> in <i>Rohano</i> , not identified, 140.
<i>Huwachakanniko</i>	a division of <i>Rohano</i> , not identified, 214.

I

<i>Ilanāgo</i>	216, 218.
<i>Imbaro</i>	<i>vide</i> <i>Gōṭāmbaro</i> .
<i>Indagutto</i>	a théro of <i>Asókárāmo</i> , 34; of <i>Rājagaha</i> , 171; of <i>Anurādhapura</i> , 182, 190, 191, 192.
<i>Isi</i>	<i>passim</i> : from the root <i>isa</i> to investigate, a sanctified personage.
<i>Isibhūmanganun</i>	at <i>Anurādhapura</i> , the site of <i>Mahindó's</i> funeral pile, 125.
<i>Isipattano</i>	a viharo at <i>Baranasi</i> , in <i>India</i> , 171.
<i>Issarasamanako</i>	a viharo at <i>Anurādhapura</i> , 119, 123, 218, 221.
<i>Itthigo</i>	a théro, 71, 240.

J

<i>Jah</i>	9.
<i>Jalluro</i>	a tank, not identified, 237.
<i>Jambudvīpa</i>	<i>per sim</i> : one of the four quarters of the human world, being the <i>core cogati</i> of the Buddhists. The name is derived from the <i>Jambu-tree</i> .

<i>Jambugamo</i>	a village, not identified. 151.
<i>Jambukślo</i>	in ancient <i>Nāgadīpo</i> , probably the present <i>Colombogam</i> in the Jaffna district. 69, 70, 110, 117, 119.
<i>Jantu</i>	the <i>Chhatagāhako</i> , 253.
<i>Jatilo</i>	an Indian sect from " <i>Jatan assu atthiti</i> ," "he who has a top-knot of matted hair." 2.
<i>Jarumālittittha</i>	a ferry of the <i>Kappakanduro</i> in <i>Rāhano</i> , Singh. <i>Mullānantotta</i> , not identified. 146.
<i>Jayamangalañ</i>	the name of a chant, literally "the rejoicings of success."
<i>Jāyanto</i>	93, 94, 95.
<i>Jayasēno</i>	9.
<i>Jayanāpi</i>	vide <i>Abhayavāpi</i> , 65.
<i>Jētanno</i>	wiharo and thūpo at <i>Anurādhapura</i> , 236, 239.
<i>Jēto</i>	a wiharo at <i>Sāvatthīpura</i> in <i>India</i> , not identified. 4, 5, 6, 7, 171.
<i>Jēṭṭhatisso</i>	233, 234; another, 242.
<i>Jēṭho</i>	the month of May—June, so called from one of the asterisms; also, senior, elder. 77.
<i>Jivahatto</i>	son of <i>Wijayo</i> by <i>Kuwēni</i> , 51, 52.
<i>Jōtinanan</i>	vide <i>Nandano</i> , 100.
<i>Jōtiyo</i>	the chief architect of <i>Pandukābhayo</i> , 66, 67.
<i>Jutindaro</i>	a yakkho, 63.

K

<i>Kācharaggamo</i>	now <i>Katragam</i> near the southern coast, so called from a temple to the god <i>Katragam</i> , or <i>Kartikāya</i> , 119, 120.
<i>Kachchāno</i>	9.
<i>Kachchhakatittha</i>	Singh. <i>Kasembilitotta</i> or <i>Kasātotta</i> , not identified, 63, 135, 138, 139.
<i>Kadambo</i>	the <i>Malwattu Oya</i> or <i>Aripo</i> river near which <i>Anurādhapura</i> is situated, 50, 84, 88, 134, 166, 213, 222; also the Kolong-tree, <i>nauclea cordifolia</i> , 100; likewise a creeper, 106; a wiharo, 206.
<i>Kahāpanan</i>	a gold coin, worth 10 <i>māsakan</i> , which is a silver coin, called in Singhalese <i>massa</i> and now valued at eight pence.
<i>Kākandako</i>	15, 18, 19.
<i>Kākawannatisso</i>	son of <i>Gothābhayo</i> , 97, 130, 131, 134, 138, 140, 144, 145, 162
<i>Kakudapāli</i>	at <i>Anurādhapura</i> , not identified, 99.
<i>Kakudhanāpi</i>	<i>Kubukwena</i> a tank at <i>Anurādhapura</i> , 88
<i>Kakusandho</i>	a Buddho, 1, 88.
<i>Kalārajanako</i>	9.
<i>Kallakallo</i>	a wiharo, not identified.
<i>Kālakanatisso</i>	210.
<i>Kālakarāmo</i>	a wiharo at <i>Sākētūpura</i> an ancient city of <i>India</i> , not identified; at which Buddho delivered his discourse bearing that name in the <i>Anguttaramāhaya</i> .

<i>Kalanāgo</i>	see <i>Mahanāgo</i> : 180. 185, 189.
<i>Kalando</i>	a viharo situated on the <i>Manināgo</i> mountain, not identified, 214; another at a brahman village, 237.
<i>Kalapānagara</i>	in <i>Rohanó</i> not identified, 62.
<i>Kālapasādaparinéno</i>	at <i>Anurādhapura</i> . 101, a tank. 239.
<i>Kālaséno</i>	49. 50.
<i>Kālasōko</i>	15. 19. 21.
<i>Kālarapi</i>	now ~ <i>Kalanwewa</i> tank in <i>Neurakalāniya</i> , 256, 257, 260. 262.
<i>Kalarwelo</i>	fortune teller. 55: a slave, 57, 58, who becomes a <i>yakkho</i> . 59. 65. 67; a <i>thūpo</i> . 237.
<i>Kali</i>	48.
<i>Kālinga</i>	the <i>Northern Circars of India</i> . 43: their ancient capital also called <i>Dantapura</i> . 241.
<i>Kalo</i>	a tank. not identified, 221.
<i>Kalyani</i>	six miles from <i>Colombo</i> . on the right bank of the <i>Kalyāni</i> river. 6. 7. 8. 96 130. 131. 197. 225.
<i>Kalyano</i>	8.
<i>Kambanitti</i>	a viharo and tank, not identified, 257.
<i>Kammāchariyo</i>	the teacher, or conductor of the <i>Kammarāchan</i> .
<i>Kammāwāchan</i>	literally signifies rules of action or procedure, but is chiefly applied to the rules which regulate buddhistical ordination. 37.
<i>Kanukadatta</i>	92.
<i>Kanḍanāmika</i>	49.
<i>Kanḍarahimako</i>	a viharo. not identified. 202.
<i>Kanḍulo</i>	a fisherman, 134; <i>Duṭṭhagāmini's</i> state elephant. 134. 137. 146, 147. 150 151. 152. 153. 154. 155. 156. 186.
<i>Kanduro</i>	a river, probably the <i>Kadumbo</i> nearer the sea. 54; a viharo. 201.
<i>Kanḍānutisso</i>	215. 216.
<i>Kanḍhatisso</i>	224.
<i>Kannanāḍḍhamano</i>	a mountain. not identified. 5.
<i>Kapallakhando</i>	near one of the gates of <i>Anurādhapura</i> . 217.
<i>Kapillarawattu</i>	supposed to be in the neighbourhood of <i>Hurdwar</i> . in <i>India</i> . derives its name from <i>Kapillo</i> . the name of <i>Gótamo Buddho</i> in a former existence. 9.
<i>Kapilo</i>	a minister. 227.
<i>Kapisso</i>	an officer of <i>Wattagamini</i> . 204.
<i>Kapittho</i>	a species of wood apple.

* This tank, situated 20 miles to the north west of the temple of *Dumbulla*. on the road to *Anurādhapura*, and which has hitherto attracted little notice, exhibits perhaps the remains of one of the greatest of the ancient great works of irrigation in Ceylon. The circumference of the area of the tank, when the embankment was perfect, could not have been less than 10 miles. The embankment, with the lateral mound of the *Balalu wewa* is at least 10 or 12 miles long. The stone spill-water in the broken bank of *Kalā wewa* is, perhaps, one of the most stupendous monuments, in the island, of misapplied human labor. The canal by which the waters of this tank were conducted to *Anurādhapura* may still be partially traced: and in its vicinity the remains of the ancient fortress of *Wipita* are to be found.

<i>Kappukandaro</i>	Singh <i>Kapukandaragama</i> a village in <i>Rôhano</i> , not identified, 141; also a river in <i>Rôhano</i> , 146, 197.
<i>Kappo</i>	<i>passim</i> : the term of the duration of the world in each of its regenerations or re-creations; derived from <i>Kappiyati pubbata-sâsapâpamâdihiti</i> , "the comparison of a grain of mustard with a mountain," as illustrating the undefinable duration of a <i>kappo</i> , in reference to the number of mustard seeds which would be contained in a mass of matter to form a mountain one <i>yôjano</i> in height.
<i>Karundo</i>	the <i>Kirindi</i> river in <i>Rôhano</i> , 194.
<i>Karisan</i>	a measure equal to four <i>amunas</i> , 61.
<i>Kâsapabbato</i>	a mountain to the southward, not identified, 62: another near <i>Anuradhapura</i> , 153.
<i>Kasi</i>	the division of <i>India</i> of which Benares was the capital, 29.
<i>Kâsmira</i>	<i>Kâsmir</i> in <i>India</i> , 70, 71, 73, 171.
<i>Kassapitthoko</i>	a <i>wiharo</i> and tank, not identified, 257.
<i>Kassapiya</i>	the designation of one of the schisms in Buddhism, 21
<i>Kassapo</i>	the <i>Jatilian</i> , 1: the hierarch, 11, 13: a <i>théro</i> , 74: a prince, 257.
<i>Kassapo Buddho</i>	93, 94, 161.
<i>Kattikô</i>	<i>passim</i> : the month of October—November, derives its appellation from one of the constellations.
<i>Kavisîso</i>	a chief of <i>Kachchho</i> , 150.
<i>Kihâlô</i>	a tank near <i>Mahâtitha</i> , not identified, 222
<i>Kélâso</i>	in <i>India</i> , not identified, 172, 197.
<i>Khajjanô</i>	a discourse of <i>Buddho</i> in the <i>Majjhimanikâyo</i> , 100,
<i>Khallâtanâgo</i>	202.
<i>Khandarajâ</i>	a tank and <i>wiharo</i> , not identified.
<i>Khandâwârapittho</i>	a fort of <i>Dutthagâmini</i> near <i>Wijita</i> , 151.
<i>Khandâwitthiko</i>	Singh. <i>Kaḍḍawitthigama</i> , not identified, 138
<i>Khanjadéno</i>	a warrior of <i>Dutthagâmini</i> , 137, 143.
<i>Ehanu</i>	a tank, not identified, 237.
<i>Khattiyo</i> (adjective)	royal, one of the four original casts.
<i>Khémârâmo</i>	previously <i>Ambatitha</i> , not identified, 150
<i>Khémawattinagara</i>	the capital of <i>Khémârâja</i> in <i>India</i> , 90
<i>Khêmo</i>	<i>Kshemarâja</i> of the <i>Hindus</i> , 90.
<i>Khuddamâtulo</i>	99
<i>Khuddaparindo</i>	255
<i>Khuddatisso</i>	<i>théro</i> , 197.
<i>Kidabbika</i>	5
<i>Kinnari</i> f.	} a fabulous animal or rather bird with a human form above the waist, 37
<i>Kinnaro</i> m.	
<i>Kiso</i>	95
<i>Kittigâm</i>	a village near <i>Kotavêra</i> in the <i>Tangalle</i> district, 14

<i>Kôhawāto</i>	a tank, not identified, 237.
<i>Kôlambagāmo</i>	a tank, not identified, 221.
<i>Kôlambālakō</i>	a viharo at the <i>Rutērako</i> mountain, 127, 155, 203.
<i>Kôliyā</i>	in <i>India</i> , not identified, from which also the name of one of the Indian dynasties is derived. 184.
<i>Konāgamano</i>	1, 90.
<i>Konḍaṇṇo</i>	1.
<i>Kôsambiya</i>	in <i>India</i> , not identified, derives its name from the <i>Isi. Kusambo</i> , 16, 171.
<i>Kôti</i>	100 lacks or 10,000,000 ; also innumerable as surpassing computation.
<i>Kôṭipabbato</i>	Singh. <i>Kotapowa</i> , now <i>Kotanerra</i> in the Tangalle district, 132. 141. 195, 224, 250, 257.
<i>Kôṭināṭa</i>	Singh. <i>Kotalidanniwa</i> , not identified, 138. 176. 237.
<i>Kôṭō</i>	Singh. <i>Wētānawara</i> , not identified, 150.
<i>Kotta</i>	now <i>Kotmalē</i> , in <i>Malayā</i> . 145 ; also a division near <i>Bintenne</i> . 150. 225.
<i>Kububandano</i>	on the sea coast, not identified. 214.
<i>Kujjasôbhito</i>	18, 19.
<i>Kukkutagiri</i>	a pariwēno at <i>Anurādhapura</i> , 225, 235.
<i>Kukkutārāmo</i>	a viharo or temple at <i>Pupphapura</i> in <i>India</i> , 30
<i>Kulattharāpi</i>	a tank at <i>Anurādhapura</i> . 153.
<i>Kulumbālo</i>	a viharo, not identified. 200.
<i>Kulumbarikannikaya</i>	a division of <i>Rchano</i> , not identified. 140.
<i>Kumāro</i>	(an uncle of <i>Kurēni</i>), 52.
<i>Kumbagāmo</i>	a village, not identified, 151.
<i>Kumbālakō</i>	a tank, not identified, 237.
<i>Kumbandho</i>	(a <i>nighanto</i>), 67 ; also celestial choristers of (<i>Asurās</i>), 72.
<i>Kumbhigallako</i>	a viharo, not identified.
<i>Kumbhikāwātan</i>	a clay pit at <i>Anurādhapura</i> . 99.
<i>Kumbakatā</i>	(a slave girl), 59.
<i>Kummantagāmo</i>	a village, not identified. 137.
<i>Kunḍalo</i>	a brahman of <i>Dvaramaṇḍalo</i> . 138.
<i>Kunjaro</i>	a state elephant. 99.
<i>Kuntamālako</i>	at <i>Anurādhapura</i> , 99
<i>Kurindipāsako</i>	a viharo, not identified. 202
<i>Kurunindā</i>	sand stone. 169.
<i>Kusāwati</i>	one of the ancient capitals of <i>India</i> , not identified, 8.
<i>Kusinārā</i>	a city in <i>India</i> , supposed to be <i>Hurdwar</i> where <i>Gótamo Buddha</i> died, 11.
<i>Kusumapuro</i>	vide <i>Pātīlipura</i> . 115.
<i>Kutāli</i>	a viharo in <i>Rchano</i> , not identified, 131.
<i>Kuṭumbiko</i>	<i>passim</i> : the head of a family, a man of property.
<i>Kutumbiṅgano</i>	a village in <i>Giri</i> . Singh. <i>Kellabannanangama</i> , not identified. 142
<i>Kutwikkulo</i>	a viharo Singh. <i>Kemgulla</i> , not identified, 203

L

<i>Labhiyawasabho</i>	a warrior of <i>Duṭthagamini</i> , 137.
<i>Lábúgamo</i>	a village near the <i>Ariṭṭhó</i> mountain, not identified, previously called <i>Nagara-kagámo</i> , 64.
<i>Lajjitisso</i>	201, 202.
<i>Lála</i>	situated between <i>Wangu</i> (Bengal) and <i>Mágadha</i> (Behar), 43, 46, 47.
<i>Lanká</i>	<i>passim</i> : the oldest name of Ceylon in the literature connected with the religion of <i>Gótamo</i> Buddhó, and derived from its beauty and perfection.
<i>Lankápura</i>	the ancient capital of <i>Lanká</i> , supposed to have been submerged, 49, 52.
<i>Lankáwiháro</i>	at the <i>Ariṭṭho</i> mountain, 127.
<i>Lôhadwararalaggámo</i>	a wiharo in the <i>Keti</i> mountain, 150.
<i>Lôhakumbhi</i>	one of the hells, the name signifies a caldron of molten lead, 18.
<i>Lôhapasádo</i>	the brazen palace for priests at <i>Anurádhapura</i> , 101, 161, 163, 164, 165, 195, 200, 202, 210, 215, 225; (stone pillars thereof reset), 232, 239, 257.
<i>Lôhitawákado</i>	now <i>Lénákada</i> or <i>Lénáya</i> in <i>Rôhano</i> , 62.

M

<i>Madda</i>	one of the ancient subdivisions of the Gangetic provinces, not identified, 54.
<i>Madhura</i> (<i>Dhakkhiná</i>)	the southern <i>Madura</i> in the peninsula of India, 51.
<i>Mágadhá</i>	comprising the modern Behar and perhaps the adjacent provinces. 1. 43, 251, 253.
<i>Mágasiro</i>	the month November-December, deriving its name from an asterism, 68, 70.
<i>Maggaphalan</i>	from <i>Maggan</i> path and <i>phalañ</i> blessing, probation and sanctification, 74
<i>Maha-ásanasála</i>	a great hall at <i>Anurádhapura</i> , not identified, 224.
<i>Mahábrahmá</i>	<i>vide Brahmá</i> .
<i>Mahachúliko</i> or } <i>Mahachúlo</i> }	son of <i>Khallátanago</i> , 202, 203, 208, 209
<i>Maha-angano</i>	a tree at <i>Anurádhapura</i> , 99.
<i>Mahadaragullo</i>	a tank, not identified, 237.
<i>Mahadátiko</i>	210, 213, 215
<i>Mahadéwo</i>	théro 37, 71; the disciple of <i>Kakusandho</i> , 90; a minister of <i>Dhammasoko</i> , 111; a théro of <i>Pallawabhógo</i> , 171.
<i>Mahadhammarakkhito</i>	théro, 33; 34, 71, 74; a théro of <i>Yóna</i> , in India, 171.
<i>Mahágallako</i>	a tank, not identified, 237.
<i>Mahágámano</i>	a tank, not identified, 224.
<i>Mahágámo</i>	the ancient southern capital of Ceylon, now <i>Mágama</i> in <i>Rôhano</i> , 130, 134, 135, 145, 146, 147, 148, 150.
<i>Mahagandiwápi</i>	a tank to the southward of <i>Anurádhapura</i> , not identified, 215
<i>Mahákálo</i>	king of the celestial Nágos. See <i>Kálandago</i> , 221.
<i>Mahákassapo</i>	the Buddhistical heirarch at the time <i>Sákhya</i> died, 11, 14, 20, 42, 185.

- Mahallakó nago* 224.
Mahamála wife of *Wankanásiko*, 223.
Mahámangalo a viharo on the *Gonno river*. not identified.
Mahámani a tank, not identified, 221.
Mahamigo a royal garden at *Anurádhapura*, 67, 68, 84, 85, 88, 97, 98, 100, 101, 102, 104, 106, 118, 121, 122, 162, 163, 186, 209, 225.
Mahamuchalo 8.
Mahanága the garden in which Gótamó alighted at Mahiyangano in Bintenne in his first visit to Ceylon, derived from *Maha* and *nágu* the great iron wood trees with which it abounded, 3 ; another at *Anurádhapura* 106.
Mahanágo the second brother of *Dewánanpiyatisso*, 82, 97, 130, son of *Waṭṭagámini*, 203.
Mahánámo (garden) 91, 92, 93 ; a rájá 250, 252, 253 ; the author of the *Mahánwanso*, 254, 255.
Mahánáradakassapo one of the incarnations of Gótamo Buddho, in the character of a bráhmarrájá of that name, the subject of one of the discourses of Buddho in the *Khudakanikáyo*.
Mahanikanáṭṭhi a tank, not identified, 221.
Mahánipo a tree at *Anurádhapura*, 99.
Mahanuggalo a dagoba in *Róhano*, not identified, 145.
Mahápalbato *Eláro's* state elephant, 154.
Mahapadháno a hall in the *Mahaviháro* at *Anurádhapura*. 252.
Mahápadumo 99.
Mahápáli a refectory at *Anurádhapura*, 123.
Mahápanádo 8, 184, 239.
Mahápatápo 8.
Mahappamadan a discourse of Buddho on non-procrastination in the *Anguttaranikáyo*. 102.
Maharakkhito a théro. 71, 74.
Mahárantako the usurper. 202.
Maháratṭhan the Maratta country in *India*, 71, 74.
Maháritṭho vide *Aritṭho*.
Maháságara at *Anurádhapura*. 93, 95.
Mahasammato the " great elect " the first monarch of this *Kappo*, 8
Mahasangáti the designation of one of the schisms in Buddhism, 20.
Mahásango a théro, 197.
Mahásano at *Anurádhapura*. 119
Maháséno 233, 234, 238.
Mahásíro 127 ; a théro of *Bhūtawanko*, 178
Mahásóno a warrior of *Eláro*. 137, 152.
Mahásumbho disciple of *Kónágamano* Buddho, 93 ; a théro, 141
Mahásusáno the great cemetery at *Anurádhapura*. 66, 99.
Mahátisso a théro, 203.
Mahátittha Mantotta near Manar, where extensive ruins are still to be seen, 51, 155, 217 ; also an ancient name of Mahamégho, 88, 89, 90

- Mahāthupo* Ruanwelli dagoba at *Anurādhapura*, 88, 165, 168, 169, 170, 171, to 193, 195, 198, 200, 201, 203, 211, 213, 215, 221, 225; (pinnacle of glass) 229.
- Mahāvanno* a temple at *Wésāli* the capital of *Wajji* in *India*, 16, 17, 18, 19, 171.
- Mahāvanso* the title of this historical work, 1; *vide* the Introduction.
- Mahāvihāro* at *Anurādhapura*, 122, 123, 125, 107, 219, 224, 225, 233, 134, 235, 236, 237, 238, 252.
- Mahélo* near *Anurādhapura*, not identified, 142.
- Mahindadipo* the land in which the banished children of *Wijayo* and of his companions settled, 46, not identified.
- Mahindo* (son of *Asoko*) 36, 37, 39, 71, 76, 77, 81, 82, 85, 88, 90, 91, 92, 94, 96, 97, 105, 106, 111, 117, 118, 119, 124, 161, 237, 151.
- Mahisadōniko* Singh. *Midēniyé* in *Girijanapado*, not identified, 142.
- Mahisamandala* one of the ancient divisions of *India*, not identified, 71, 73.
- Mahiyangana* still bears the same name, the post of *Bintenne*, 3, 4, 104, 150, 228
- Mahódaro* 4, 5, 6.
- Majjhantiko* 37, 71.
- Majjhimo* a théro, 71, 74.
- Makhādēwo* 8, 73.
- Malabars* *passim*: the appellation of the natives of the peninsula of *India* generally, as well as of their descendants naturalized in *Ceylon*: *Pāli*, *Damilo*.
- Malakó* terrace, but particularly applied to the terrace of the *Upasathó* hall at *Anurādhapura*, 86.
- Malayá* the mountainous districts of which *Adam's peak* was the centre. 52, 167, 217, 228, 234, 235.
- Malla* ambassador of *Dēwānanpiyatisso*, 69.
- Maliyadēwo* théro, 197.
- Maṇḍadīpo* 93, 94.
- Maṇḍalāgiri* a viharo, not identified, 225.
- Maṇḍanāpi* a viharo, not identified, 208.
- Maṇḍhāto* 8, 231.
- Mangalika* an ornamental scroll used in architecture as well as on banners, 164.
- Mangalo Buddho* 1.
- Mangāthūpaniṭṭi* a viharo and tank, not identified, 257
- Mangano* in *India*, not identified. 197.
- Maniakkikho* 67, 96.
- Manihiro* a viharo and a great tank, now *Munnairy* tank near *Trinkomalié*, 236.
- Manikāragāmo* a tank, not identified.
- Manināgopabbato* a mountain also called *Kāliyanakanniko*, not identified
- Manto* a division of the *wédos*; also incantations, 56, 71, 72.
- Marichavatti* a dagoba and viharo at *Anurādhapura*, 159, 160, 161, 164, 195, 223.
- Marumba* a ferry near *Anurādhapura*, 100.
- Marunganāpariwēno* at *Anurādhapura*, 102.

<i>Marupiyo</i>	vide <i>Dēvananpiyatisso</i> .
<i>Marutta</i>	at <i>Anurādhapura</i> .
<i>Māsa</i>	a general name for pulse or beans. 140
<i>Mattakutumbiko</i>	father of <i>Wasabho</i> , 143.
<i>Mattābhayo</i>	a brother of <i>Dēvananpiyatisso</i> , 108.
<i>Mátunihāro</i>	in the <i>Kadambo</i> forest, 223.
<i>Māyā</i>	(mother of <i>Gótamo Buddho</i>). 9.
<i>Māyo</i>	a tank, not identified.
<i>Mēghavannabhayo</i>	minister of <i>Mahāsēno</i> , 235, 236.
<i>Mēru</i>	the mountain in the centre of the earth. 187, 189.
<i>Metteyyo</i>	the fifth <i>Buddho</i> of this <i>kappo</i> . not yet manifested. 199, 252, 258.
<i>Mīgagāmo</i>	a <i>wihāro</i> , not identified, 237.
<i>Mihintalle</i>	vide <i>Chētiyo</i> and <i>Missako</i> . the sacred mountain near <i>Anurādhapura</i> .
<i>Millo</i>	a minister of <i>Elāro</i> , 137.
<i>Missakapabbato</i>	now <i>Mihintalle</i> , a mountain near <i>Anurādhapura</i> , 77, 78, 84, 106, 213, 225, 237, 240.
<i>Muthila</i>	<i>Tirhat</i> in India, 8.
<i>Mittasēno</i>	254.
<i>Mittinno</i>	a therio of <i>Papphapura</i> , 171.
<i>Moggali</i>	the brāhman, father of the therio <i>Tisso</i> , 26, 31
<i>Moggaliputtatisso</i>	26, 28, 33, 34, 39, 40, 73, 111, 112, 240.
<i>Moggallāno</i>	259.
<i>Mokkha</i>	the <i>moksha</i> of the Hindus, death, final emancipation, 25.
<i>Mórako</i>	a tank, not identified, 237.
<i>Mōriya</i> or <i>Mayura</i>	the capital of the <i>Mōriya</i> dynasty, on the borders of the Himalayan mountain: its site not precisely ascertained, 21, 254: also a <i>parivēno</i> at <i>Anurādhapura</i> , 247, 257.
<i>Muchalindo</i>	8.
<i>Muchalo</i>	8, also a tree, in Singhalese <i>midel</i> , 86.
<i>Muchelapatāno</i>	<i>Singh. Midelpatanam</i> , not identified, 226.
<i>Mulakādēno</i>	74.
<i>Mulanitti</i>	237.
<i>Mulanō</i>	an officer of <i>Wattagamam</i> , and a <i>wihāro</i> built by him, 205
<i>Mundā</i>	15.
<i>Mun</i>	<i>passim</i> : a sage, a divine sage from the root <i>man</i> wisdom.
<i>Mutasim</i>	67, 76.

N

<i>Nachēti</i>	a <i>wihāro</i> in <i>Dvājogamo</i> , 224
<i>Nagachatukko</i>	a tank at <i>Mihintalle</i> , 103

- Nágásako* 15.
Nágadipo the northern and western portion of the island, its limits not ascertained with precision. 4, 5, 118, 224, 225.
Nágalata the betel vine, 22, 27.
Nágolóko the world of the *Nágas*, under the earth, 185.
Nágamahawiharo in *Róhano*, not identified.
Nágamálako at *Anurádhapura* in the time of *Konágamano* Buddha. 93, 95.
Nagaraguttiko custos or conservator of a city, 65.
Nagarakagámo a village near the *Arittho* mountain subsequently named *Iábugamo*. 64.
Nágo *passim*: the snake called cobra de capello, as also snake worshippers.
 vide *Chóranágo*.
Naggadipo the land in which the banished wives of *Wijayo* and his band settled. not identified, 46.
Nakulanagara Singh. *Mukun̄ṇaru* in *Girijanapado*, not identified. 142.
Nakulo a town of *Róhano*, not identified.
Náli a marsh, not identified.
Nandano a pleasure garden near the southern gate of *Anuradhapura*. 84, 97, 98, 100, 101.
Nandasarathu one of *Eláro's* warriors, 134.
Nandatisso a wiháro, not identified, 225.
Nandigámo and *wapi* a village and tank, not identified, 151, 254.
Nandimitto a warrior of *Dutthagámini*, 137, 188, 151, 152, 253.
Nando 21.
Nanduttaro a théro, 183, 184.
Nánodayaṇi a work composed by *Buddhaghóso*, 251.
Naráchana a ring, with a rope attached to it, to serve for a noose. 48.
Nárado 1.
Nawan̄ita a clay found at *Satatatintako*, 169.
Nagélatisáramo a wiháro, not identified, 225.
Néru 8.
Nibutti from *n* not and the root *watu* to exist, the final death or emancipation of the buddhists.
Nichichandalo the menials, and cemetery men of low casts. 66.
Nighaṇṭo a sect of devotees among the Hindus, 66.
Nighantárámo the temple of *Giri* the *nighaṇṭo*; also *Sittháramo*, on the site of which *Abhaya-giri* was subsequently built. 203, 206.
Nigródhó 23, 25, 26.
Niliyo a próhitta brahman, 210.
Nimilo vide *Súranimilo*, 138.
Nindagámo a wiháro on the *Kachchá* river, not identified.
Nípuro 9.
Nitthulan̄it̄thiko Singh. *Nitthulan̄it̄thi* in *Róhano*, not identified, 140.
Niwatti a dagoba at *Anurádhapura*, 84.

O

<i>Ojadipo</i>	88, 89.
<i>Okkákamukho</i>	9.
<i>Okkáko</i>	<i>Iksavaku</i> of the Hindus, 9.

P

<i>Pabbatáramayo</i>	a wiháro at <i>Anurádhapura</i> , 207.
<i>Pabbato</i>	an officer of <i>Wattagámini</i> , 207.
<i>Pachchi</i>	<i>passim</i> : from <i>Pati</i> and <i>ékañ</i> , individually, or severed from unity (with supreme buddhohood) ; inferior Buddhos, who are manifested in the intervals between the <i>nibbánañ</i> of one, and the advent of the succeeding supreme or <i>Lókuttara</i> Buddho.
<i>Páchino (adjective)</i>	east, eastern, 18.
<i>Pachinatissapabbato</i>	a wiháro, not identified 234.
<i>Padumassarao</i>	a garden at <i>Anurádhapura</i> , 210.
<i>Padumo</i>	1. a wiháro at <i>Anurádhapura</i> , 123 ; a wiháro at <i>Jambukola</i> , 117 ; a wiháro to the eastward of <i>Wanjuttaro</i> , 127 ; an island, 229.
<i>Padumuttaro</i>	1.
<i>Pajápati</i>	9.
<i>Pallawabhogo</i>	in India, not identified, 171.
<i>Páli</i>	consort of <i>Pandukabhayo</i> , 61.
<i>Pamajjo</i>	a yakkho, 106.
<i>Panchako</i>	a yakkho of <i>Kásmir</i> , 72.
<i>Panchasiko</i>	the chief of <i>Sakko's</i> celestial band. 180. 189.
<i>Pamita</i>	9.
<i>Panádo</i>	8.
<i>Panayamáro</i>	a damillo usurper, 204.
<i>Pandavápi</i>	a wiháro, not identified. 214.
<i>Pandú</i>	son of <i>Amithódhano</i> , 55 ; a usurper, 254. 255.
<i>Pandukabhayo</i>	58, 60, 61, 64, 65, 67, 203.
<i>Pandalo</i>	the bráhmañ, 60, 62.
<i>Panduráso</i>	54, 55, 56, 57, 58. 61.
<i>Panduro</i>	king of southern <i>Madura</i> , 51, 51, 53.
<i>Panhambamálo</i>	the spot on which the hall of offerings to the priesthood was built at <i>Anurádhapura</i> , 85.
<i>Panjali</i>	a mountain at the source of the <i>Karindo</i> river, not identified 194.
<i>Pannatti</i>	the designation of one of the buddhistical schisms, 21.
<i>Pannáwallako</i>	a wiháro and tank, not identified, 257.
<i>Paribbájaka</i>	<i>passim</i> : from <i>pari</i> and the root <i>vaja</i> , to quit or depart from , the relinquishment of worldly cares ; a devotee, religious mendicant.
<i>Paribbájaka-arámo</i>	temple built for the above sect at <i>Anurádhapura</i> , 67.
<i>Pariko</i>	a tank, not identified, 237.

- Pasandhiko* devotees ; a term applied by buddhists to those of a different creed. 66.
Pásáno hill near *Anurádhapura*, 66.
Pátaliputto or *pura* vide also *Pupphapura*. 22, 30, 37, 69, 70, 85. 111. 114. 115.
Patápo 8.
Paṭhamo chētiyo a dagoba at *Anurádhapura*, 119, 123.
Pathēyaká western, also written *Pawēyaká*, and supposed to be derived from *Páva*, the position of which Indian city has not been ascertained, 16, 18.
Paṭisāraṇiyan the sacerdotal sentence of admonition, conducive to repentance. 16.
Patto the refection dish of Buddhó, 105, 106, 204, 248.
Pawáranan from the root *wara* to arrest, or terminate ; any final or concluding act, and generally applied to the termination of the observance of *Wasso*.
Payágupattana on the Ganges. 113.
Payangullo a wiháro in *Kotthiwálo*. 176, 177
Péjalako a wiháro, not identified, 224.
Pélagámo a wiháro situated in a delta of some river, not identified, 210.
Pélimapigámo a village seven yojanas north of *Anurádhapura*, not identified 168.
Pétawatthu the account of the *Peta* or spirits, one of the books of the *Khudanikayo*, 83.
Péttangawálo a wiháro not identified 200.
Phalika crystalised 169.
Phaluggaparivéno at *Anurádhapura*. 102.
Pharindo 255.
Phassadéno a warrior of *Dutthagámini* 137, 143, 154, 155, 156. 157. 158.
Phusso *passim* : an asterism, or lunar mansion which gives the name to the month " *Phusso* " December-January.
Phusso a Buddhó 1.
Plapitthi a wiháro not identified 225.
Piliyamáro a damillo usurper 204.
Pitakattayu the three *Pitaka* or divisions of the buddhistical scriptures 207. 247. 251. 252, 256.
Piṭhiyo a damillo usurper 256.
Piyadassi a Buddhó 1 ; a théro of *Jéto* wiháro 171. 173.
Piyaṅgudipo Singhalese *Puwanga diwayina*, some islet or neck of land, not identified 146. 157, 197.
Pokkharapásaya a tank, not identified 248.
Pujáparivéno at *Anurádhapura*, 183.
Pupphapura from *Puppha* and *pura* the floral city, the *Palibotra* of the western classics, the modern Patna : vide *Pátaliputto* 17. 23, 105, 110.
Puradéno a deity or tutelár of *Anurádhapura*, whose temple stood on the northern side of the great cemetery, where *Bhalluko* was defeated, 156.
Puróhito the king's almoner and spiritual minister—the office appears to have been always held by a person of the bráhma caste ; also family priest 61, 65. 69.
Pusamittá

R

- Raduppollo* a tank, not identified, 221.
Rāhagullako a mountain to the eastward of *Anurādhapura*, not identified, 127.
Rahérako a mountain, not identified, 127.
Rāhulo son of Buddhho, while Prince *Siddhattho*, 9.
Rājagaha *Rājamāhl* in *India*, 8, 12, 29, 171, 185, 240
Rājagiriya one of the schisms in buddhism, 21.
Rājamahāvihāro not identified, 225.
Rājanandā 90.
Rajataléno the *Ridi* viháro in the seven korles, 215
Rājuppala a tank, not identified, 248.
Rakkhito a théro 71, 73.
Rāmagāmo a town on the *Ganges*, not identified, 184, 185.
Rdmagónó one of the towns founded in the reign of *Pandunáso*, not identified, 56; a viháro, 225.
Rāmuko a viháro in the western division, not identified, 224.
Ratanamāla at *Anurādhapura*, 90, 93.
Ratanasuttañ a discourse of Buddhho, in the *Suttanipātañ*.
Ratanattayañ *passim* : the three treasures; an appellation assigned to the three divisions of the buddhistical scriptures.
Ratināḍḍhano a pleasure garden at *Pupphapura*, 41.
Rattamālakanduko a tank, not identified, 237.
Rattannannēko a tank, not identified, 224.
Révato *Buddho*, 1; the théro, 16, 17, 18, 19; the instructor of *Buddhaghóso*, 258.
Róhano the southernmost division of the island, a portion of it near *Tangalle* is still called *Roona*, 57, 130, 138, 148, 254, 256.
Rohano brother of *Bhaddakachcháná*, derived his title from the above province, 57
Rojó 8
Ruchi 8.
Rúpárámo 237.
Rurannwelli the Singhalese for *Hémamālako*, and *Sowannamālako thūpo*, the *dágoba* at *Anurādhapura*. 88, 89, 96, 165.

S

- 227
Sabbadévo the buddhist hierarch at the second convocation, 18, 19.
Sabbakāmi the disciple of *Kassapo* Buddhho, 96.
Sabbanando from *sachcha* certainty, truth, and *saṇṇuta* comprised; a division of the *Sanyuttakanikāyo*, containing the *Chatusachchaya* or four sublime truths.
Sachchasaṇṇuta *vide Tisso* brother of *Dutthagāmani*.
Saddhātisso one of the schisms in Buddhism in Ceylon, 21.
Ságaliyá

- Ságaradévo* 8.
Ságaro 8.
Saggo salvation, heaven, the *swarga* of the bráhmans, 159.
Sahasadévo a théro, 74.
Sahassakarisso a tank of a thousand karissa of land, not identified, 221.
Sakko the chief of the dévos, *Indra*, 47, 105, 128, 165, 166, 180, 189.
Sákyá *passim*: the appellation of a royal race; its derivation explained in the Introduction; an appellation of *Gótamo Buddho* as a descendant of that race.
Sal (tree) *passim*: *shorea robusta* (Wilson's Sans. Dic.)
Sálagallo *Moragulla* in *Malayá*, not identified, 204.
Salákagga the hall in which the "*saláka*" (tickets for the distribution of alms to the priests) are drawn, 101.
Sálanvano a wiháro and tank in *Róhano*, not identified, 257.
Salko 17, 18, 19.
Sáli son of *Dutthagámani*, 199, 200; an officer of *Wattagámini* and his wiháro, 207.
Saliló (adjective) aquatic, 78.
Sálipabbato a wiháro in *Nágadípo*, not identified, 224.
Samáchittan Buddho's discourse on unity in faith, in the *Anguttaranikáyo*, 81.
Samádhi *passim*: meditative abstraction, from the root *dhara* to bear or endure.
Samápatthi *passim*: the state of enjoyment of *samádhi* abstraction, or sanctification.
Sámanéro *passim*: is the contraction of *Sámanassa apachcho*, the son of a priest. the designation of a buddhist priest from the period of his admission into the sacerdotal fraternity till he is ordained *upasampadá* or full priest.
Sambalo a théro, 71.
Sambhúlo 16, 17, 18, 19.
Samidho 91, 92, 93.
Sammalo *Eláro's* charger, 134.
Sammuddásannasála a temple at *Jambukólo*.
Sána a division of India, not identified, 16, 18, 19.
Sandhimittá 25, 27.
Sanghá daughter of *Mahanámo*, 253.
Sanghabódhi 228, 229, 230, 231.
Sanghamittá 34, 36, 37, 76, 85, 110, 111, 115, 116, 119, 120, 121, 125, 126.
Sanghamitto 23, 232.
Sanghapálo théro, 232; another, 252.
Sanghatisso 228, 229.
Sangiti from the preposition *saí*, united, collected, and the root *gi* to sound or rehearse, a convocation, 20.
Sango a caravan chief, 138.
Sankantiká the designation of one of the schisms in Buddhism, 21.
Santusito one of *Sakko's* celestial musicians, 185.

<i>Sarabhu</i>	4.
<i>Sáriputto</i>	4, 81, 251.
<i>Sassatu</i>	one of the creeds which the buddhists pronounce to be an heresy.
<i>Sasuro</i>	a brother in law, also any another near connection, 224.
<i>Satataintako</i>	a cataract flowing from <i>Anótatthó</i> lake.
<i>Sattapanni</i>	a cave near <i>Rájagaha</i> , derives its name from the <i>sattapanni</i> tree, Singh. <i>Rukkattana</i> , 12.
<i>Sávatthipura</i>	the capital of <i>Kósala</i> , 240 ; a division of <i>India</i> . not identified.
<i>Sélésumano</i>	the rock of <i>Sumano</i> , Adam's peak, 3.
<i>Séliyá</i>	a schism in Buddhism, 21.
<i>Sénápoti</i>	the chief of an army, 69.
<i>Sénápotigumbako</i>	a forest near the <i>Ariṭṭho</i> mountain, 64.
<i>Sénindagutto</i>	Singh. <i>Mittaséna rāja</i> , 100.
<i>Séno</i>	the malabar usurper, 127.
<i>Setṭhi</i>	cashier, treasurer, now called " <i>chetṭy</i> ," 69, 76.
<i>Siddhattho</i>	the name of <i>Gótomo</i> when a layman, 1, 9, 10 ; (a <i>théro</i>), 172.
<i>Siddhattiká</i>	one of the schisms in buddhism, 21.
<i>Siggano</i>	28, 30, 31, 32.
<i>Sihabháhu</i>	(lion-armed) father of <i>Wijayo</i> , 43, 45, 46, 47, 50, 51, 54.
<i>Sihahanu</i>	9.
<i>Sihala</i>	the name given to Ceylon subsequent to the landing of <i>Wijayo</i> , from <i>siho</i> , the lion, and the root <i>lu</i> to destroy, 50, 51, 239.
<i>Sihaló</i>	the lion slayer, a Ceylonese or Singhalese, 50, 203.
<i>Sihapura</i>	the capital of <i>Lála</i> whence <i>Wijayo</i> embarked for Ceylon : probably the modern <i>Singhya</i> on the <i>Gunduck</i> river, in the vicinity of which the remains of <i>dágobas</i> are still to be seen. 46, 54.
<i>Sihasina</i>	a ferry near <i>Anurádhapura</i> , 100.
<i>Sihasi.wali</i>	streaked like a lion. 43. 46.
<i>Sihassaro</i>	9.
<i>Sihanáhana</i>	9.
<i>Siláchétiyo</i>	a <i>dágoba</i> at <i>Anurádhapura</i> , 7.
<i>Silan</i>	<i>passim</i> : precept or commandment of <i>Buddho</i> .
<i>Silásobbhakandhako</i>	a <i>dágoba</i> at <i>Anurádhapura</i> , 93, 206 ; one of the places where <i>Watṭagámani</i> concealed himself, not identified, 204.
<i>Silápasso</i>	a <i>pariwéno</i> of the <i>Róhana Tissarámo</i> , 131.
<i>Siláthúpo</i>	at <i>Anurádhapura</i> , 202.
<i>Silátissabódhi</i>	254.
<i>Sindhawo</i>	a particular breed of horses, from <i>Sighan</i> swift and the root <i>dháva</i> , to run. 142, 187.
<i>Sirigutto</i>	<i>Eláro's</i> second charger, 134
<i>Siriméghawanno</i>	238.
<i>Sirinágo</i>	225. 228

<i>Sirisa</i>	a tree Singh. <i>mára</i> , 90, 93.
<i>Sirisanchhayo</i>	9.
<i>Siriwadho</i>	31.
<i>Siriwatthapura</i>	one of the ancient cities of Ceylon, not identified, 49, 63.
<i>Siróruho</i>	the lock of hair relic of Buddhó, 4, 104.
<i>Siwaii</i>	daughter of <i>Amandagámani</i> , 216.
<i>Sivo</i>	Siva, one of the hindu triad. 67 ; a porter. 209.
<i>Sóbhawatti</i>	92.
<i>Sébhawattinagara</i>	92.
<i>Sóbhito</i>	1.
<i>Sómadéni</i>	wife of <i>Wattagámini</i> , 203, 204, 206.
<i>Sómanamálako</i>	96.
<i>Somárámo</i>	a dagóba built in honor of <i>Sómadéwo</i> , not identified, 206.
<i>Sónako</i>	28, 29, 30 ; a warrior of <i>Duṭṭhagámini</i> 140, 153 ; a minister of <i>Mahaséno</i> , 235, 236, 238.
<i>Sonḍipassó</i>	the name of the eastern division of the town of <i>Anurádhapura</i> , 81.
<i>Soṇṇawali</i>	<i>Ruanwelli</i> dagóba at <i>Anurádhapura</i> , 161.
<i>Sónó</i>	a théro, 71, 74.
<i>Sónuttaro</i>	the appellation of a royal race from <i>sono</i> and <i>utturo</i> 75 ; a <i>sámanéro</i> , 183 to a division of <i>India</i> , not identified.
<i>Soréyya</i>	
<i>Sótápatthi</i>	<i>passim</i> : from “ <i>sótá</i> ” a rushing torrent, the first stage of sanctification, which conveys the individual attaining it to other stages, in Singhalese <i>sóman</i> .
<i>Sotthi</i>	28.
<i>Sotthiséno</i>	253.
<i>Sotthiyákaro</i>	a wiháro on the <i>Chétiyo</i> mountain, 240.
<i>Sówannamálako</i>	the Ruwanwelli dagóba, at <i>Anurádhapura</i> , 88.
<i>Sówannapáli</i>	wife of <i>Pandukábhayo</i> , 62, 65, 67.
<i>Subhaddakachchána</i>	9.
<i>Subhaddo</i>	11.
<i>Subhakúto</i>	Adam's-peak, 94.
<i>Subbattha</i>	one of the schisms in Buddhism, 21.
<i>Subho</i>	the usurper, 218, 219, 220, 222, 254.
<i>Sudassanamálako</i>	at <i>Anurádhapura</i> , 93 (<i>Málako</i>) 96.
<i>Sudassano</i>	8.
<i>Suddhadéni</i>	the first name of <i>Wiháradéwi</i> , 131
<i>Suddhódano</i>	9.
<i>Sudhammá</i>	95.
<i>Sudhánvása</i>	the mansion of the pure or virtuous, one of the heavens, 17.
<i>Sugato</i>	one of the appellations of Buddhó, equally signifying felicitous advent, and felicitous departure from <i>sutthú</i> and <i>gato</i> or <i>ágato</i>
<i>Sujáto</i>	1.
<i>Sukkódano</i>	9.

<i>Sumanakuta</i>	the peak of <i>Sumano</i> Adam's-peak, 7, 52, 91, 197.
<i>Sumananawapi</i>	four <i>yojanas</i> to the south east of <i>Anurádhapura</i> .
<i>Sumano</i>	a <i>Buddho</i> , 1; one of the <i>dévos</i> , 3; a <i>Pathéyan</i> théro, 18, 19; brother of <i>Is'ké</i> , 23; son of <i>Sanghamittá</i> , 34, 76, 77, 80, 104, 105, 106, 115, 117, 118, 122; a native of <i>Mahágámo</i> , 142; a <i>samanéro</i> , 179; a village, 247.
<i>Sumedo</i>	<i>Buddhó</i> , 1.
<i>Sumitto</i>	a théro, 37, 38; king of <i>Lala</i> the next brother of <i>Wijayo</i> , 46, 53, 54.
<i>Sunaháta</i>	a <i>parivéno</i> at <i>Anuradhapura</i> , 101.
<i>Supannó</i>	supernatural beings partaking of the nature of birds, the <i>garuda</i> , 116.
<i>Suppabuddho</i>	9.
<i>Suppadewo</i>	43.
<i>Suppáralapatanam</i>	a port in India, not identified, where <i>Wijayo</i> attempted to land in his passage to Ceylon, 46.
<i>Suranumili</i>	a warrior of <i>Dutthagamini</i> 137, 139, 140, 152, 155, 154.
<i>Súratisso</i>	127.
<i>Suruchi</i>	8.
<i>Susimá</i>	mother of <i>Panduraso</i> 56.
<i>Susumigo</i>	15.
<i>Suttá</i>	the designation of one of the schisms in Buddhism, 21.
<i>Surannabhum:</i>	the Burmese country 71, 74.
<i>Surawipapundatisso</i>	the name of <i>Suratisso</i> before he ascended the throne, 127
<i>Sugámo</i>	a <i>déwata</i> of the <i>Sugámo</i> heavens, 189.

T

<i>Tal'chhatukke</i>	at <i>Anuradhapura</i> , 100.
<i>Talango</i>	<i>Singh</i> . <i>Talaguru-wihara</i> in <i>Rhano</i> , not identified, 197
<i>Talanachara</i>	a band of musicians from the <i>tala</i> to beat (drums &c.)
<i>Támalitti</i>	a port on the <i>Indian</i> ocean, near one of the mouths of the <i>Ganges</i> , 70, 115.
<i>Tambapanni</i>	the place at which <i>Wijayo</i> landed in Ceylon, supposed to be near Putlam, 47, 53; also a name of Ceylon, 50.
<i>Tambawitthi</i>	seven <i>yojanas</i> to the south east of <i>Anuradhapura</i> , beyond the river, 166.
<i>Tanasiro</i>	a wild hunter, who protected <i>Wattagámani</i> , 204.
<i>Tarachchanapi</i>	<i>Singh</i> . <i>Walasneva</i> , a tank near <i>Anuradhapura</i> , not identified, 130.
<i>Tathágato</i>	<i>passim</i> : an appellation of the <i>Buddhos</i> , <i>vide</i> derivation in the Introduction.
<i>Tawatinsó</i>	one of the <i>Déwalóka</i> heavens, in which <i>Sakko</i> himself dwells, 162, 164, 178.
<i>Telumapala</i>	at <i>Anurádhapura</i> , 100.
<i>Thérassayaparivéno</i>	102.
<i>Théraputtabhāyo</i>	a warrior of <i>Dutthagamini</i> , 137, 141, 152, 153, 159, 194, 197.
<i>Théraváda</i>	discourses of the théros, on the schisms in the Buddhistical church, 252.
<i>Ther</i>	<i>passim</i> : the designation of the senior buddhist priests, literally an aged person

<i>Thullatthanako</i>	201.
<i>Thúpárámo</i>	a dagoba at Anurádhapura, 7, 90, 96, 100, 106, 108, 109, 119, 122, 125, 125, 139, 201, 211, 215, 221, 224, 234, 250.
<i>Thúpo</i>	<i>passim</i> : a dagoba or shrine of a relic.
<i>Thusawatthi</i>	a yard where rice was pounded at Anurádhapura, 99 : a village, 243.
<i>Tila</i>	a grain, Singh. <i>Tala</i> .
<i>Timbaru</i>	one of Sakkó's celestial band, 189.
<i>Tissamahavihāro</i>	built by Kákavanno in Róhano, not identified, 131, 146, 150.
<i>Tissarámo</i>	a viháro at Anurádhapura, 97, 123 : a viháro in Róhano, 132, 195.
<i>Tissawaddha</i>	mountain, the source of a great canal of irrigation, not identified, 221.
<i>Tissárápi</i>	the Tissa tank at Anurádhapura, 123, 128, 139, 159, 218, 243 : another in Róhano, 217.
<i>Tissávasso</i>	a tank, not identified, 237.
<i>Tisso</i>	a <i>Buddho</i> , 1 : father of Sono, 140 ; minister of Dutthagāmini, 146 ; a théro, 197. <i>Dévānanpiyatisso</i> , 25, 78 ; son of Moggali, 26, 28, 31, 40, 42 ; brother of Aséko, 33, 39 : son of the Kinnari, 37, 38 ; brother of Abhayo, 63. Ambassador of <i>Dēvananpiyatisso</i> , 69 ; Rájá of Kalyani, 131 ; brother of Dutthagāmini, 135, 136, 145, 146, 147, 148, 193, 198, 200, 201 : an officer of Wattagāmani, 207 ; a théro in the time of Wattagāmani, 307 : son of Mahāmūchalo, 209 ; a firewood cutter, 209.
<i>Tittharámo</i>	a viháro and gate at Anurádhapura, 203.
<i>Tittira</i>	the snipe or sand lark, the designation of one of the <i>Jātakas</i> or incarnations of Buddho, from his having been incarnated in that form, in one of his former existences
<i>Tivakko</i>	a bráhman, 119.
<i>Túládhāro pabbato</i>	a mountain in Róhano, not identified, 143, 217.
<i>Tumbariunganañ</i>	a marsh near Dhúmarakkhopabbato, 63.
<i>Tumbaro</i>	a mountain stream between Upatissa and Dvāramandatako, 59.
<i>Tumbo</i>	a chief 151.
<i>Tumbanīo</i>	a village, not identified, 151.
<i>Tusitapura</i>	one of the <i>Dēvalokas</i> , 199, 200, 201.

U

<i>Ubbhāva</i>	rules by which order was preserved at sacerdotal convocations, 16
<i>Udakapāsano</i>	a viháro, not identified, 224.
<i>Udāyibhaddako</i>	15
<i>Uddhakandaro</i>	a viháro built by Mahanago, not identified, 130
<i>Uddhacchulābhāgo</i>	4.
<i>Udumbaro</i>	Singh, <i>Dumbul</i> (= <i>Ficus glomerata</i>), 143.
<i>Ujjeni</i>	vide <i>Awanti</i> , 23, 76, 171.
<i>Ukkhépanīyana</i>	the sentence of sacerdotal expulsion, 16.
<i>Ukkumaguro</i>	a town, not identified, 197

- Ummadu hilla* the mother of *Pandukabhayo*, 56, 57, 58, 59.
- Uṇṇo* a chief, 151.
- Upacharako* 8.
- Upajjhāyo* from *upa* near, and the root *jhe* to meditate—thence *upatthānan jhāyati*—"he who assists the lover of good works," is contracted into *upajjhāyo*, and forms the appellation of the preceptor and sponsor, among the priesthood, who has the power of conferring *upasampadā* ordination, 37.
- Upali* 13, 28, 29.
- Upāsako (adjective)* *passim* : devotees from *upa* and *āso*, to live near or with (*Buddho*).
- Upāsakanvihāro* at *Anurādhapura*, 110, 120, 123.
- Upasampadā* *passim* : from *upa* near, *sañ* united, and the root *pada* to progress, signifies perfect attainment, and is the designation of the order, as well as of the ordination, of full priest; the *Sāmanēro* being the intermediate stage between admission into priesthood and the full ordination.
- Upatissa* one of the ancient capitals of Ceylon, situated to the north of *Anurādhapura* on the *Malwatte oya*, 50, 53, 54, 55, 57, 62, 63, 65, 109.
- Upatisso* an officer of *Wijayo*, 50 ; a *rāja*, 247.
- Uposathó (adjective)* *passim* : from *upa* near, by, with, and *wasatho*, sojourning, observing,—hence the name given to certain religious observances, days, and edifices.
- Upósatho (Buddho)* 8.
- Uppalan* in Singh. *maha nel*, the *lotus*, 22, 133, 139.
- Uppalo* father of *Phussadēro*, 143.
- Uppalavanno* *Vishnu* 47.
- Uruvéla* founded by an officer of *Wijayo* Singh, *Mahaveligama*, not identified, 50, 219.
- Uruvelapattanam* five *yojanas* west of *Anurādhapura*, near the pearl banks, 163.
- Uruvelaya* from "*ura*" sand, and "*velāya*" waves or mounds,—the present *Buddhaghua*, in *India*, where the bo-tree still flourishes, 1, 4.
- Urucēlo* an officer of *Wijayo*, 50 ; brother of *Bhaddakachchana*, 56.
- Usabho* a measure, vide *yójano*.
- Uttaniya* a *wihāro* in *Winjjhā* in *India*, 171.
- Uttarakuru* one of the four *dipos*, or great divisions of the human world, the northern division, 2, 178.
- Uttaratisarāmaṇo* a *wihāro* at *Anurādhapura*, 206.
- Uttaro* a *théro*, 71, 74 : a *samanēro*, 178.
- Uttimo* a *théro* of *Kāsmira*, 171.
- Uttuyo* a *théro*, 71, 96 ; brother of *Dēwānanpiyatisso*, 124, 125, 126, 127, of *Kalyāni*, 131 ; an officer of *Wattagāmani*, 204.
- Utu* from the root *u* to arrest or terminate, as one season arrests or terminates the preceding one—the name of the moiety of each of the three seasons—*hemanto* snowy or cold, *gimhano* hot, and *wasāno* rainy.—An *utu* therefore is a term of two months—the following is their denominations, the first commencing with the first day of the last quarter of the month of *Katiko*, viz., *Hemanto*, *Sesiro*, *Wasanto*, *Gimhano*, *Wasāno*, *Sarado*.

W

- Waddhamana* the name of *Anurádhapura*, in the time of *Konagamano* Buddha, 91 : a tank and *wiháro*, 257.
- Wáhano* a tank, not identified, 237.
- Wahittá* a town, not identified, 151.
- Wajji* a part of *Bahar* in *India* over which the *Lichchavi* *rajas* ruled, 15, 17.
- Wálagamo* a *wiháro*, Singh. *Wélagáma*, not identified, 208.
- Walápasso* a tank, not identified, 248.
- Walli* a *wiháro* in *Uruwélo*, not identified, 219.
- Walliyéro* in *Ráhano*, not identified, 221.
- Wálukarámo* a temple at *Wésáli*, the capital of *Wajji*, 19, 29.
- Wanawási* a country to the south of the *Jambuná*, in *India*, 71, 73, 172.
- Wangapatāṅkagullo* a *wiháro*, not identified, 208.
- Wangu* one of the divisions of the ancient *Majjhadéso*. In P. Wilson's Dictionary "Bengal, or the eastern parts of the present province." 43, 44, 45.
- Wangurájá* the grand-father of *Wijayo*, 43, 45.
- Wanguttaro* a mountain, not identified, 127.
- Wankanásiko* 223.
- Wannakanno* a great canal of irrigation, not identified, 210.
- Waradipo* name of *Ceylon* in the time of *Konágamanó* Buddha, 91.
- Warakalyáno* 8.
- Wararajó* 3.
- Waruno* 24, 37.
- Wásabhagámko* a *théro*, 18.
- Wasabhó* father of *Wélusumano*, 142, 143, 144 : an usurper, 219, 220, 222, 223.
- Wásawo* vide *Sakko*, 235.
- Wasso* *passim* : the four months of the rainy season from the full moon of July to the full moon of November ; during which period, buddhist priests are permitted and enjoined to abstain from pilgrimage, and to devote themselves to stationary religious observances ; this religious term or sacred season is called in *Singhalese* *wass*.
- Wásuladatto* nephew of *Kálandágo*, 187.
- Wassúpanáyaho* a section on *wasso* in the *Maháwaggo*, 103.
- Wálamangano* a tank, not identified, 222.
- Waṭó* also called *Nigródho*. *Ficus indica*, 44.
- Waṭṭagámani* 202, 207, 208, 209.
- Watuko* a carpenter, 209.
- Webhára* a mountain near *Rájagaha* in *India*, 12.
- Wédo* *passim* : the *védas*, the scriptures of the *bráhmans* divided in the *Rich*, *Yojus* and *Sámá*. The circumstance of three of the *védas* only being mentioned in the *Mahámanso* is a mutual corroboration of the antiquity of the first portion of the *Mahámanso*, and of the fact of the more modern compilation of the fourth *véda* called the *Athawa*.

- Wélangawitti* a tank. not identified, 237.
- Wélango* a forest near *Sálagullo*, 204.
- Weluṇapado* a division of *Róhano*, not identified, 142.
- Welusumano* one of *Dutthagámani's* warriors, 134, 137, 142, 150.
- Weluwano* a temple at *Rájagaha*, also a bambo forest; the name of the *wiháro* is derived from the garden in which *Bimbisáro* rája erected it, 29, 85.
- Wesákko* *passim*: the asterism or constellation which gives the name to the month. April May.
- Wesáli* the capital of *Wajji*, the country of the *Lichchawi* rajas, 15, 16, 17, 18, 240.
- Wessabhūribhu* 1.
- Wessagiri* a *wiháro* at *Anurádhapura*, 123; also a forest in the neighbourhood of *Anurádhapura*, 203, 204.
- Wessantaro* 9.
- Wessawano* a *devatá*, chief of *yakkhos*, also called *Kuwéro*, 66, 163, 242.
- Wibhajja* from the root "*bhaṇṇa*" to pound, thoroughly dissect, and the intensive "*vi*," signifies investigated, analyzed, dissected.
- Wibhisano* a *wiháro*, 257.
- Widúḍhabho* son of the king of *Kósala*, by a slave, who had been treacherously affianced to the king of *Kósala*, as a pure descendant of the *Sákya* line, the discovery of which imposition led to a war between the *Kósala* and *Sákya* families, 55.
- Wihirabyo* a village, not identified, 109.
- Wiháradēmi* mother of *Dutthagámani*, 130, 131, 132.
- Wihárawassigamo* near *Súlādháro pabbato*, 143.
- Wijayarámo* a garden at *Anurádhapura*, 99.
- Wijayi* 51.
- Wijayo* the founder of the *Wijayan* dynasty in Ceylon, 46, 47, 51, 52, 53, 54; another, 228, 229.
- Wijitapura* a town and fort in the district of *Neurakalāniya*, 50, 55, 151, 153, 155.
- Wijito* (an officer of *Wijayo*), 50; (brother of *Bhaddakachchāná*), 56, 57.
- Wimānawatthu* the account of the mansions of the gods. one of the books of the *Khudakam-kāyo*, 83.
- Wineyo* *passim*: one of the three divisions of the *Pitakattaya*, from the root *ni* to establish. It is the portion of the buddhistical scriptures which regulates discipline in that church.
- Winjha* a wilderness among the *Vindhiya* mountains of India, 115, 171.
- Wipassanan* from the root *dissā* to see or be enlightened, one of the minor inspirations or sanctifications, considered to be still attainable, in a mitigated degree.
- Wipassi* 1.
- Wissakamma* an agent or artificer of *Sakko*, 111, 166, 186, 189.
- Wisuddhimaggan* an epitome of the *Pitakattaya*, composed by *Buddhaghosó*, 252.
- Wiyáḍho* a *devatá* who presides over wild hunters and foresters, 66.
- Wéharakatisso* 226

Y

- Yakkho* *passim* : the designation of a class of demons, derived from the root “*yaja*” to make offerings; the worshippers of these demons are also called “*yakkhos*” and “*yakkhins*.”
- Yaso* 15, 16, 17, 18, 19, 42.
- Yasódara* 9.
- Yassalálako* 218, 219.
- Yatthálatisso* son of *Mahánágo*, 97, 130; a *wiharo*, 130.
- Yójanan* *passim* : a measure of distance, equal to four “*gárutan*” and each *garutan* called *gow* in Singhalese, is equal to four *hætakmas*, and an *hætakma* is considered to be equal to one English mile, which would make a *yójanan* to be 16 miles. The following, however is the table of Long Measure in Páli literature, which though sufficiently minute, does not define distance with precision.
- | | |
|-------------------|---------------------------------------|
| 7 lice equal to | 1 grain of paddy, (rice in the husk.) |
| 7 grains of paddy | 1 <i>angulañ</i> , (inch.) |
| 12 <i>angulañ</i> | 1 <i>widatthi</i> , (span.) |
| 2 <i>widatthi</i> | 1 <i>ratanañ</i> , (cubit.) |
| 7 <i>ratanan</i> | 1 <i>yatthi</i> , (pole.) |
| 20 <i>yatthi</i> | 1 <i>usabhan</i> . |
| 80 <i>usabhan</i> | 1 <i>gárutañ</i> . |
| 4 <i>garutan</i> | 1 <i>yójanan</i> . |
- Yóna* an ancient division of India, of which the northern *Madura* was the capital. 71, 73, 74, 171.



THE MAHAWANSO

AND

Translation.

The Mahawanso.

Namó Tasso, Bhagavato, Arahato, Samma, Sambuddhasu !

*Va massitvāna Sambuddhañ, susuddhañ, suddhavañsajan; MAHAWANSAN parakkhāmi.
Prāṇēhi katōpēsō, atiwitthāritō kwachi, atiwakwachi sañkhittō, añēka punaruttakō :
Wajjitāñ tēhi dōsēhi, sukhaḡḡaḡaḡadhāraṇaḡ, pasādasāñwēḡakarāñ, sutitōcha upēḡatan,
Pasādaḡajanakē thūnē, tathēi sañwēḡakārakē, janayantāñ pasādancha, sañwēḡancha, sundhā tan.
Dīpaḡkarāññhi sambuddhañ passitvā nō, Jivō purā, lōkañ dukkhā pamōchētūñ, bōdhāya pañidhiñ akā. [mānāñ.
Tatō tanēhēwa sambuddhañ Kondannañ, Mangalamuniñ, Sumanañ, Revatambuddhañ, Sōbhitañcha mahā-
Anomadassiñsambuddhañ, Padumañ, Nāradañ jhāñ, Padumuttarasambuddhañ, Sumedhañcha tathēḡatan.*

CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme **BUDDHO**!

Having bowed down to the supreme **BUDDHO**, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the **MAHAWANSO**.

That which was composed by the ancient (historians) is in some respects too concise and others, too diffuse; abounding also in the defects of tautology. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme **Buddho DIPANKARO**, formed the resolution to attain buddhohood;—in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme **Buddho**, so unto **KONDANNO**, the sage **MANGOLO**, **SUMANO**, the **Buddho REVATO**, and the eminent sage **SōBHITO**, the supreme **Buddho ANOMODASSI**, **PADUMO**, **NARADO** the vanquisher, the supreme **Buddho PADUMETARAO**, and **SUMEDO** the deity of similar mission, **SUJATO** and **PIADASSI**, the supreme **ATTHADASSI**, **DHAMMADASSI**, **SIDDHATTHO**, **TISSO**, and, in like manner, the vanquisher **PHUSSO**, **WIPASSI**, the supreme **Buddho SIKHI**, the supreme **Buddho WESSABHUWIEHU**, the supreme **Buddho KAKUSANDHO**, in like manner **KONAGAMO**, and **KASSAPO** of like

Sujātam-Piyadassincha, Attahadassincha nāyakañ, Dhammadassincha, Siddhatthañ, Tissañ, Phussajinan tathā, Wipassiñ Sikkhisambuddhañ, sambuddhañ Wessabhūwibhuñ, Kakusandhancha sambuddhañ, Konāgamaname-Kassapañ sugatanchémé sambuddhé chatuwisatī, ārādhetwā Mahāwirō, tihi bōdhāya wyākatō. [wacha. Pūretwā pāramī sabbā, patwā sambōdhimuttamañ, uttamō GOTAMO BUDDHO sattē dukkhā pamōchaye. Magadhésu Uruwélāyañ bōdhimulē, Mahāmuni, wisākhapunnamāyan, sō pattō sambōdhimuttamañ. Sattā hāni tahiñ satta, sō wimuttisukhañ parañ windantam madhurattancha dassayantō. wasi wasi. Tatō Bārāyasiñ gantwā, dhammachakkappawattayī ; tutha wassañ wasantōwa, satthiñ arahatañ akā. Te, dhamman dēsanatthāya, wissajjetwāna bhikkhawō, winetwācha tatō tiśa sahāyē Bhaddawaggiyē. Sahassa Jatilē Nāthō winētun Kassapādikē, hēmantē Uruwélāyañ wasite paripāchayañ. Uruwélakassupassa mahāyāṇṇē upaṭṭhitē, tassattano nāgamanē icchhāchārañ wijāniya, Uttarakurutō bhikkhañ āharitwārimaddanō, Anōtattadahē bhutwā, sāyanhasamayē, sayañ, Bōdhitō nawamē māsē, phussapunnamiyañ, Jinō, Lañkādīpañ wisōdhetun, Lañkādīpanupāgami.

tous advent,—unto all these twenty four supreme Buddhos likewise, (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhohood was foretold.

The supreme GOTAMO BUDDHO (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhohood ; that he might redeem mankind from the miseries (of sin)

At the foot of the bo tree, at Uruwélāya, in the kingdom of Magadha, on the day of the full moon of the month of wisākho, this great divine sage achieved the supreme all-perfect buddhohood. This (divine) sojourner displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Bārānesi, he proclaimed the sovereign supremacy of his faith ; and while yet sojourning there during the “wasso” he procured for sixty (converts) the sanctification of “arahat.” Dispersing abroad these disciples, for the purpose of promulgating his doctrines, and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda, the saviour, with the view to converting Kassapo and the thousand Jatilians, took up his abode at Uruwélāya, during the “hemanto,” devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapo of Uruwélāya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotattho (before mid-day) on that very afternoon, being the ninth month of his buddhohood, at the full moon of the constellation pusso, unattended, visited Lankā, for the purpose of sanctifying Lankā.

It was known (by inspiration) by the vanquisher, that in Lankā filled by yakkhos, and therefore the settlement of the yakkhos,—that in the said Lankā would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre

*Sāsanujjōtanān tñanā Lāṅkā paṭā Jinēnāhi, yakkhapuṇṇāya Lāṅkāya, yakkhā tibbāsiyāticha :
 Nātōwa Lankāmajjhamhī gangātīrē manōramē, tiyōjanāyatē rammē, ekayōjana wiṭṭhatē,
 Mahānāgawanuyānē, yakkhasangāmahūmīyā, Lāṅkāḍipatthayakkhānān, mahāyakkhasamāgamā,
 Upāgatō taṅ Sugatō mahāyakkhasamāgamaṅ, samāgamassa majjhamhī, tattha, tēsaṅ sirōparī ;
 Mahiyangaṇathūpassa thānēwe, hāsayaṅ tiṭhō, wūṭṭhincūtanḍhakārādi tēsaṅ saṅwējanaṅ akū.
 Te bhayaṭṭhā bhayaṅ āyāchuṅ abhayaṅ Jinān : Jinō abhayudō āha, yakkhē tēti bhayadditē ;
 “Yakkhā, bhayaṅ wo dhukkhanca harissāmi, idaṅ, ahaṅ ; tumhē nisajjattānam mē samaggā dēṭṭha nō idha.
 Ahu tē, Sugataṅ yakkhā “dēma, mārisa, tē imaṅ sabbēpi sakalaṅ dīpaṅ ; dēhi nō abhayaṅ tuwaṅ.”
 Bhayaṅ, sītaṅ, tamaṅ tēsaṅ hantvā ; taṅ dinnabhūmiyaṅ, chammakhaṇḍaṅ attharitvā, tathāsino Jinō tatō.
 Chammakhaṇḍaṅ paṣārēsi ādittā taṅ samantatō ; ghammābhībhūtā tē bhitā thitā antē samantatō.
 Girīdīpaṅ, tatō Nāthō rammaṅ tēsaṅ idhāneyī, tēsū tatthā pavitthēsū, yathāṭṭhānē tñapēsicha.
 Nāthō taṅ saṅkhipi chammaṅ ; tadā dēwā samāgamuṅ. Tasmīṅ samāgamē tēsaṅ Satthā dhammādesayī.
 Nēkēsaṅ pānakōṭīnaṅ dhammābhisamayo ahū ; saraṇēsucha sīlēsū thitā āsuṅ asaṅkhiyā.*

of Lankā, on the delightful bank of a river, on a spot three yojanos in length, and one in breadth, in the agreeable Mahanāga garden, in the assembling place of the yakkhos, there was a great assemblage of the principal yakkhos in Lankā ; the deity of happy advent, approaching that great congregation of yakkhos,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyangana dāgoba, struck terror into them, by rains, tempests, and darkness. The yakkhos overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhos the consoling vanquisher thus replied : “I will release ye yakkhos from this your terror and affliction : give ye unto me, here, by unanimous consent, a place for me to alight on.” All these yakkhos replied to the deity of happy advent, “Lord, we confer on thee the whole of Lankā, grant thou comfort (in our affliction) to us.” The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides ;—they, scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately, the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines : asankhyas of them attained the salvation of that faith, and the state of piety.

The chief of the devos, Sumano, of the Sélésmano mountain, having acquired the sanctification of “sótāpatti” supplicated of the deity worthy of offerings, for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks, from the growing hair of his head, Receiving and depositing it in a superb golden casket, on the spot where the divine

*Sótápattiphalañ patwá Sílésumanakútake Mahásumanadéwindó pújiján yicchi pújiján.
 Sirañ parámasitwána nilámalasiróruhé pinimatté adá késé tassa pánihitó Jinó.
 Só tan suwannachangótawarénádáya, Satthunó nisimattánarachité nánáratanasanchayé,
 Sabbatá sattu ratane thapetwána, siróruhé, só indanilathúpena pidukesi, namassicha.
 Parinibbutamhi Sambuddhé chítakátócha, iddhiyá, ádáya ginagewatthín, thero Sarabhú nāmakó,
 Therassa Sāriputtassa sissó, ániya, chétiyé tasmiñyéwa thapetwána, bhikkhúhi pariwáritó,
 Chhádápetwá médawannapāsánthi mahiddhikó, thúpañ dwádasahatthuchan kárápetwána, upakkamí.
 Dwánanpiyatissassa rañño bhátukumārakó Uddhāñchúlābhayonāna, diswá chetiyamabbhutañ,
 Tan chhádayitwá kārési tñsahatthuchachétiyañ. Maddantó Damilé rájá tattratthó Dutthagāmaní,
 Asíthhatthañ kārési tassa kanchukachétiyañ. Mahiyangana thúpóyamésó ewampatitthitó
 Ewañ dipaminañ katwá mānussārahamissaró, Uruwēlamagamá dhiro uruwíraparakkamóti
 Mahiyangana gamarañ nitthitañ.*

*Mahākāruniko Satthá, sabbalókahitérató, bódhito panchamé wassé, wasañ Jétawané, Jinó
 Mahódarassa nūgāssa, tathā Chulódarassacha, mātulabhaginíyānañ, manipallānakahétukañ,
 Diswá saparisajjānañ sangāmañ pachchúpatthitañ, Sambuddhó, chittamāsassa kálapakkhé upósathé,
 Pátóyéwa samádáya pawarañ pattachiwarañ, anukanpāya nūgānañ nāgaḍipannupāgamí.*

teacher had stood, adorned (as if) with the splendor of innumerable gems, comprehending (all) the seven treasures, he enshrined the lock in an emerald dagoba, and bowed down in worship.

The théro Sarabhú, disciple of the théro Sāriputto, at the demise of the supreme Buddho, receiving at his funeral pile the "giwatthi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dagoba. This inspired personage, causing a dagoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, departed.

The prince Uddhachulābhayo, the younger brother of king Déwānanpiyatisso, discovering this marvellous dagoba, constructed (another) encasing it, thirty cubits in height.

The king Dutthagāmani, while residing there, during his subjugation of the malabars, constructed a dagoba encasing that one, eighty cubits in height.

This Mahiyangana dagoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruwēlāya.

The visit to Mahiyangana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddho, in the fifth year of his buddhohood, while residing at the garden of (the prince) Jeto, observing that on account of a disputed claim for a gem-set throne, between the nāga Mahódaró and a similar Chulódaró, a maternal uncle and nephew, a conflict was at hand, between their respective armies: on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nagas, visited Nagadipo.

*Mahódarópi só nágó tadā rājā mahiddhikó, samuddé nāgabhawāné, dasaddha sata yójané,
 Kanitthakā tassa Kannawaddhamānamhi pabbatē nāgarājassa dinūsi : tassa Chulódaró sutó.
 Tassa mātumahāmātā manipallāṅkamuttamañ datwā, kālakatā nāgi, mātulēna tathāhisó.
 Ahosi bhaginēyassa sangāmo pachupatthitó : pabbatēyāpi nāgā té ahésunhi mahiddhikā.
 Samiddhisumanó nāma dewó Jétawané thitañ, rājāyatanaṃādāya attanó bhawānañ subhañ,
 Bhuddhānomatiyāyēwa chhattākārañ Jinópari dhārayantó upāganchhi thanan tañ pubba wuttakañ.
 Dewóhi só Nāgadīpé, mannussānantarē bhawé ahosi rājāyatanañ thitātthané sa uddasa
 Pachhēkabuddhē bhunjantē diwā, chittañ pasidiya, pattasóddhanasākhāni tesañ pūḍasi. Tēnā só,
 Nibbatti tasmiñ rukkhasmiñ Jētūyānē manó ramé, dwārakoṭṭhakapassamhi, pachhā baki ahosi só.
 Dewātidewó dewassa tassa wuddhimapassiya, idañ thanamhi, tatthancha tancha rukkhāñ idhānaya.
 Sangāmamajjhé ākāsé nisinnó tattha Nāyakó, tamañ tannawudó, tesañ nāgānañ bhiṣsanañ akā.*

At that time, this Mahódaró aforesaid was a nága king in a nága kingdom, half a thousand (five hundred) yojanos in extent, bounded by the ocean ; and he was gifted with supernatural powers. His younger sister (Kidabbiká) had been given in marriage to a nága king of the Kanawaddhamáno mountain. Chulódaró was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that nága queen thereafter died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nágas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jéto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo, (in a former existence) had been born a human being in Nāgadīpo. On the spot where the rajayatana tree then stood, he had seen Paché Buddhos taking refec-tion. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance, he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéto. Subsequently (when the Jeta wihare was built) it stood without (it was not built into the terrace on which the temple was constructed). The devo of devos (Buddho) foreseeing that this place (Nāgadīpo) would be of increasing advantage to this devo (Samiddhisumano) brought this tree to it.

The saviour and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation.—Both parties rejoicing thereat. made an offering of the gem-throne to the divine sage. The divine teacher, alighting on

*Assusento bhayatthe té, álókañ wáyidañsiya. Té diswá Sugatan tuñthá ; pádé wandinsú Satthunó.
 Tesañ dhammamadésesi sūmaggikaranañ Jino. Ubhópi té patitātan pallankañ Muninó aduñ.
 Satthā bhumiñ gato, tattha nisiditwāna āsané, tēhi dibhannapanēhi nāgarājēhi tappitó,
 Té jalatthē, thalatthēcha bhujungēsiti kōtiyó, suranēsucha silēsú patitthāpēsi nāyakó.
 Mahodarassa nāgassa mātulo Maniakkhiko Kalyāniyan rāja yuddhañ kātuñ tahiñ gató,
 Bhuddhāgamamhi paṭhamé sutwā, saddhammadēsanān, thitó saranasilesu : tattha yāchi Tathāgatañ,
 “ Mahatī anukumpā nō katā, Nātha, tayā ayañ ; tayā nāgamané sabbē mayāñ bhasmibhawāmahé :
 “ Anukampāya mayipitē wisuñ hotu, mahōdaya, punarāgamané nēttha, wāsabhumīñ mamāgamī.”
 Adhiwāsayetwā Bhagawā, tunhibhawēnidhāgamañ, patitthāpēsi tatthēwa rājāyatanachētiyañ.
 Tanchāpi rājāyatanāñ, pallankancha mahārahañ, appesi nāgarājūnañ Lōkanāthō namassituñ :
 “ Paribhōgachētiyañ mayhañ, nāgarājā, namassatha ; tañ bhawissati wó, tātā, hitāyacha sukhāyacha.”
 Ichehēwamādi, Sugató, nāgānañ anusāsanañ katwā, Jētawanañ subbañgató lōkánukampakōti.
 Nāgadīpagamanañ.*

Tatō sō, tatiyē wassé, nāgindō Maniakkhikó upasañkamitwā Sambuddhañ, sahasañghañ nima ntayī.

earth, seated himself on that throne, and was served by the nāga kings with celestial food and beverage. The lord of the universe procured for eighty kōtis of nāgas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahōdaró, Maniakkhikó, the nāga king of Kalyāni, proceeded thither to engage in that war. Having, at the first visit of Buddho, heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhos : “ Oh ! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes.” “ All compassionating deity ! let thy protecting mercy be individually extended towards myself : in thy future advent to this land, visit thou the place of my residence.” The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatana tree, and the gem-throne, on the nāga kings, to be worshipped by them. “ Oh ! nāga kings, worship this my sanctified tree ; unto you, my beloved, it will be a comfort and consolation.” The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nāgas, departed to the garden of Jeto.

The visit to Nāgadīpo concluded.

In the third year from that period, the said nāga king, Maniakkhikó, repairing to the supreme Buddho, supplicated his attendance (at Kalyāni) together with his disciples. In (this) eighth year of his buddhohood, the vanquisher and saviour was sojourning in the garden of Jeto, with five hundred of his disciples. On the second day, being the full moon

*Bódhitó atthamé wassé, wasaṇ Jétawané, Jino, Náthó, panchahi bhikkhúnaṇ satehi pariwaritó ;
 Dutiyé diwasé, bhattakálé aróchité, Jino, rammé wesákhamásamhi puṇṇamāyan Munissaró ;
 Tatthewa, párupitwána saṅghátin, pattamadhiya, agá Kalyánidésantan Maniyakkhikaniwtsanaṇ,
 Kalyánichétiyatháné katé ratanamandapé mahárahamhi pallunké sahasanghénupáwisi.
 Dibbēhi khajjabhōjjēhi saganó saganan Jinaṇ nágarájá dammarájan santappesi sumánasó.
 Tatha dhammaṇ désaitwá Satthá, lókánukampakó, uggannatwá Sumanékúté pádan dassēhi nayakó :
 Tasmīṇ pabbatapádamhi sahasāṅgho yathásukhan diwáwiháraṇ katwána ; Digha:capin upágami.
 Tattha chétiyathánamhi sasanghóhi nisídiya, samádhiṇ appayi Náthó thánágárawapattiyá,
 Tató wuttháya thánámha, thánáthanasu kówiló, Maháméghawanarámaṭhánamágá Mahámuni.
 Mahábhóidhi thitatháné nisíditwa sasáwaké, samádhiṇ appayá Náthó ; mahathúpénitó tathá ;
 Thúpáramamhi thúpassa thitatháné tathéwacha ; samáthitóthawuttháya Siláchétiyathánagó
 Sahágaté déwagané ganí samanussáiya ; tató Jétawanam Bhuddhó bhuddasabbatthagó agá.*

of the delightful month of wesákho, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyáni, to the residence of Maniakkhikó. On the spot where the Kalyáni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakúto (by imprinting it there.) On the side of that mountain, he, with his disciples, having enjoyed the rest of noon-day, departed for Díghawápi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samádhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhos) departed for the station where the Méghawana establishment was subsequently formed (at Anúradhapura.) The saviour, together with his disciples, alighting on the spot where the sacred bo tree was (subsequently) planted, enjoyed the bliss of the "samádhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) Similarly, at the site of the dagoba Thuparamo, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the Buddho omniscient of the present, the past, and the future, departed for the garden of Jeto.

Thus the lord of Lanká, knowing by divine inspiration the inestimable blessings vouchsafed to Lanká, and foreseeing even at that time the future prosperity of the devos, nágas, and others in Lanka, the all-bountiful luminary visited this most favoured

*Ewañ Lañkāyanāthó hitamitamāṣṭmā āyatiñ pekkhamānó, tasmiñ kālamhi Lanká surabhujangaganādi namat -
thancha passanāgá tikkhattumétañ ativipuladayó lókādīpó súdīpan ; dīpó tēdayamāsi sujanabāhumato
dhammadīpāva bhāsīti. Kalyānigamman.*

Sujanappasādasāñwegatthāya katé mahawansé “Tathāgatamhi gamanāñ nama,” paṭṭhamó parichchhedó.

DUTIYO PARICHCHEDO.

*Mahāsammatarājassa wansaājōhi Mahāmuni, kappassādimhi rājāsi Mahāsammata nāmakó :
Rōjōcha, Wararōjōcha, tathā, Kalyānikā duwé, Upāsathōcha, Mundhātā, Charakōpacharāduwé
Chētiyō, Muchalōchéwa, Mahāmuchalanāmakō, Muchalindo, Sāgarōchéwa, Sāgarōdēwanāmakó,
Bharato, Bhāgīrasōchéwa, Ruchīcha, Suruchīcha, Patāpōcha, Mahapatāpō, Panādōcha, thathā duwé.
Sudassanōcha Nērūcha, tathā ewañ duwé, pachhimāchāti rājānó tassa puttapaputthāka
Asankhēyāyukā, été, aṭṭhawīsati bhūmipā, Kusāwatin, Rājagahañ, Mithilāñchāpi dwasuñ.
Tatō, satancha rājānó, chhupparāṇṇāsa, sattīcha, chaturāsītisahassāni, chhattinsācha ; tatōparé
Dwātīnsa, aṭṭhāwīsācha, dwāwīsati ; tatōparé, aṭṭhārāsa, satturāsa, pañcha dasa, chatuddasa,
Nawa, satta, dwādasanācha, pañchawīsa : tatōparé, dwādasāddhwa, navāpīcha ;*

land of the world, thrice. From this circumstance, this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyāni concluded.

The first chapter of the Mahawanso, entitled, “the visits of the successor of former Buddhos,” composed equally for the delight and affliction of righteous men.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this “kappo,” was himself the said king named MAHASAMMATO.

Rojo, Wararojo, in like manner two Kalyānos, (Kalyāno and Warakalyāno.) Upasatho, two Mandhátos, Charako, and Upacharāko, Chetiyo, also Muchalo, Mahamuchalo, Muchalindo, also Sāgaro, and Sāgaradēvo, Bharato, Bhāgīraso, Ruchi, Suruchi, Patāpo, Mahapatāpo ; and in like manner two Panādos, Sudassano and Nēru, likewise two of each name. These above-named kings were (in their several generations) his (Mahasammato's) sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankheya of years, reigned (in the capitals) Kusāwatti, Rājagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty six, sixty, eighty four thousand, then thirty six kings : subsequently thereto, thirty two, twenty eight, twenty two : subsequently thereto, eighteen, seventeen, fifteen, and fourteen ; nine, seven, twelve, twenty five, again the same number (twenty five), two twelves, and nine. Makhādēvo, the first

*Chaturāsītī sahasāni Mahadewādīkānicha ; chaturāsītī sahasāni Kalārajanakādayō,
 Nolasayāwa Okkākapaputtārāsi : tē imē, wisuñ wisuñ, purē, rajjañ kānatō anusāsiguñ.
 Okkākamukhō jēṭṭhaputtō Okkākassāsi bhūpati ; Nipurō, Chandimō, Chandamukhōcha, Sirishanchhayō.
 Wessantaramāharājā, Jalīcha, Sihawāhanō, Sihassarōcha ichchē tē tassa puttapaputtakā.
 Dvē asitī sahasāni sahasarassa rājīnō puttappaputta rājānō ; Jayasēnō tadantimō :
 Etē Kapilawatthusmīñ Sakyarājāti wissutā : Sihahanu mahārājā Jayasēnassa atrajā.
 Jayasēnassa dhitācha nāmēnāsi Yasódharā : Dēwadāhe, Dēwadahā sakkō nāmāsi bhūpati.
 Anjanōchatha, Kachchānā āsuñ tassā sutā dvē ; mahēsichāsi Kachchānā rāṇṇō Sihahanussa sa.
 Asi Anjanasakkassa mahēsi sā Yasódharā : Anjānassa dvē dhitā, Māyāchācha, Pajāpati
 Puttā dvē, Dandapāni Suppabuddhōcha sākiyō : panchāputtā, dvē dhitā, āsun Sihahanussatu.
 Suddhōdanō, Dhotōdanō, Sukkōdanō, Mitōdanō : Amitā, Pamitāchāti ; ime pancha, imā dvē,
 Suppabuddhassa sakkassa mahēsi Amitā ahū ; tassā Subhaddakachchānā, Dewadattā, dvē sutā.
 Māyā, Pajāpatichēwa, Suddhōdanamahēsiyō Suddhōdanamahārāṇṇō puttō Māyāya so Jīso,
 Mahāsammatawaṇṇasamhi asambhinne Mahāmuni, ewaṇ pawattasanjātō, sabbaḥattiya muldhani.
 Siddhatthassa kumārassa Bodhistattassa sā ahū mahēsi Bhaddakachchānā : puttō tassāsi Rāhulo.*

of eighty four thousand ; Kalārajanako, the first of eighty four thousand kings : and the sixteen sons and lineal descendants terminating with Okkāko ; these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkākamukho, the eldest son of Okkāko, became sovereign : Nipuro, Chandamo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jāli, Sihawāhano, and Sihassaro, in like manner : these were his (Okkākamukho's) sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayasēno. These were celebrated in the capital of Kapilawatthu, as Sakya kings.

The great king Sihahanu was the son of Jayasēno. The daughter of Jayasēno was named Yasódarā. In the city of Dewadaho there was a Sakya ruler named Dewadaho. Unto him two children, Anjano, then Kachchāna, were born. This Kachchāna became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasódarā became queen. To Anjano, two daughters were born—Māyā and Pajāpati ; and two sons of the Sakya race—Dandapāni and Suppabuddho.

To Sihahanu five sons and two daughters were born—Suddhōdano, Dhotōdano, Sukkōdana, (Ghattitōdano) and Amitōdano ; Amita and Pamita ;—those five, these two. To the Sakya Suppabuddho, Amita became queen. Subhaddakachchāna and Dewadatta were her two offspring.

Māyā and Pajāpati both equally became the consorts of Suddhōdano. OUR VANQUISHER was the son of the Maharaja Suddhōdano and Māyā. Thus the great divine sage was, in a direct line, descended from the Mahasammato race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisatthō, the aforesaid Subhaddakachchāna became queen. Rāhulo was his son.

*Bimbisárocha Siddhatthakumdrácha saháyaká; ubhinnañ pitaróchápi saháyá éwa té ahú.
 Bódhisattho Bimbisárassa panchawassádhikó ahú. Ekūñatiñsó wayasá bodhisattópi nikkhami.
 Padahitwána chhabbassañ, BODHIN patwá kaménacha; panchatinsówa wayasá Bimbisáramupágami.
 Bimbisáro pannarasa wassótha pitará sayan abhisittó mahapañño patto rajjassa tassatú.
 Pattó solusamé wassé, Satthá dhámmamulésayé. Dwápaññásé wassáni rajjañ karési só pana.
 Rajje samá pannarasa pubbé Jinasamágamá: sattatiñsa samátassa; dharamáni Tathágaté.
 Bimbisarasutójjátósattu tañ ghátiyámati, rajjañ dwattiñsa wassáni, mahámittaddúkárayi,
 Ajáattuné wassé aññhamé Muni nibbutó; pachchhá só kárayi rajjañ wassáni chatuwisati*

*Tathágató sakalagunaggatañ gató, anichchatáwasma wasó upágató; itidayó bhayajananin anichchatan
 awékkhaté, sabhawati, dukkapáragúti*

Sujanappasádasunwégattháya katé maháwansé "Mahásammatawansónama" dutiyo parichchhedó.

The princes Bimbisáro and Siddhatto were attached friends. The fathers of both those (princes) were also equally devoted friends. The bodhisattho was five years the senior of Bimbisáro. In the twenty ninth year of his age, the bodhisattho departed (on his divine mission.)

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOHOOD, he repaired in the thirty fifth year of his age to Bimbisáro.

The eminently wise Bimbisáro had been installed himself in the fifteenth year of his age, by his father (Bhátíyo) in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty two years : fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years ; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisáro, Ajátasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajátasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death, (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, "the Mahásammatta genealogy," composed equally for the delight and affliction of righteous men.

TATIYO PARICHCHHEDO,

Pancha nettó, Jinó, pancha chattálisa samásamó, thatwá sabbáni kichchháni, katwá lókassa sabbathá, Kusináráyañ yamakasálanumantaré, wésákhu punnamayáñ, só dipó lókassa nibbutó. Sankyápathamatikkantá bhikkhu, tattha, samágatá, khattiyá, bráhamañá, wessá, suddá, dewá, tathéwacha, Satta satasahassáni tésú pánokkhabhikkhawó, théro Mahákassapócha sanghatthéro tadá ahu. Sarirasáririkadhátu kichchháni káriya ichchhanto, só maháthéro, dhammañ Satthuchirattthitiñ, Lókanáthé dasabulé sattáhaparinibbuté, dubbhásitañ subhaddassa Buddhassa wachanañ sarañ; Saran chiwaradánanacha samatthé thapanatthata, saddhamma thapanattháya Muniná anuggahañ katañ, Kátuñ saddhammasangitiñ, sambuddhánumatéyati nawangasásanadhare, sabbangu, samupágaté, Bhikkhú pancha satéyewa Mahákhinásawé waré sammanni: ékéninétu Anandatthérakáraná. Puna Ananda théropi bhikkhúhi abhiyácho, sammanni kátuñ sangitin: sá nasakkáhi, tan winá. Sálhukilanasattáhañ sattáhañ dhatupújanañ, ichchadhamásan khépetwá, sabbalókánukampaká :

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years (as Buddho); and fulfilled in the utmost perfection, every object of his mission to this world; in the city of Kusinára, in the sacred arbor formed by two "sal" trees, on the full moon day of the month of wesákho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmins, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the théro Maha Kassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddho, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théro Anando, there was one deficient of that number. Subsequently the théro Anando also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month, —in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing

“*Wassañ wasantā Rājagahē, karissāma dhammasaṅgahañ ; nāṇṇēhi tatha watthabbamīti, natwāna nich-Sōkāturañ, tatha, tatha, assāsento mahājanañ Jambudīpamhi, té therā wicharitwāna chārikañ :* [chayan. *Asālhi sukkapaṅkhamhi, sukkapaṅkhamhi, tatthikā upāgamuñ Rājagahan sampannachatupachchayan, Tatthēwa wassūpagatā, te Mahākassapādayo thērā, thiragunapētā, sambuddhamatakōwidā, Wassānañ paṭhamañ māsañ sabbasēdāsāṇsupi karēsuñ, paṭisaṅkharāṇañ ; watwānājātasattunō, Wihārapaṭisaṅkharē niṭṭhitē āhu bhūpatin :* “*Idāni dhammasangitān karisāma mayaṇ itī*” [tehi, so “*Katṭabbañ kinti puttassa ; “nisajjaṭṭhānam” āhu te “Rājā katthāti :*” pucchhitwa ; wuttathānamhi Nīghan, *Webhāra sēlassa passē, kārēsi maṇḍapañ Sattapaṇṇiguhādwarē, rammañ, dewasabhōpamañ, Sabbathā maṇḍaitwā, tañ attharāpēsi tatha, sō, bhikkhūnañ ganānāyewa anagghattharaṇānicha, Nissāya dakkhīṇañ bhāgañ uttarānukhamuttamañ, thērāsanañ supaṇṇattañ āsi tatha mahārāhañ, Tasmīñ maṇḍapamaṇḍasmiñ, purathā mukhamuttamañ, dhammāsanañ supaṇṇattañ ahosi, Sugatārahan. Rājā rōchayi therānañ “kammanō nō niṭṭhitañ” itī, thērā thērānānanda mānandakaramabruwūñ. Swē, sannipātō, Ananda ; sēkhēna gamanañ tahiñ nayuttantē, sudatthē, twaṇ, appamaṭṭo, tatō bhava :*”

what was proper to be done, thus resolved : “Keeping ‘wasso’ in the city of Rājagaha, let us there hold the convocation on religion : it cannot be permitted to other (priests) to be present.”

These disciples making their pilgrimage over Jambudipo as mendicants, administering consolation in their affliction (at the demise of Buddho) to the vast population spread over the various portions thereof ; in the month of “asala,” during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rājagaha, a city perfect in every sacerdotal requisite.

These théros, with Kassapo for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddho, having arrived at the place aforesaid, to hold their “wasso,” caused, by an application to king Ajāsattu, repairs to be made to all the sacred buildings, during the first month of “wasso.” On the completion of the repairs of the sacred edifices, they thus addressed the monarch : “Now we will hold the convocation on religion.” To him (the king) who inquired “What is requisite ?” they replied, “A session hall.” The monarch inquiring “Where ?” in the place named by them, by the side of the Webhāra mountain, at the entrance of the Sattapani cave, he speedily caused to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order that being seated on the north side, the south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the théros : “Our task is performed.” Those théros then addressed Anando, the delight (of an audience) “Anando, to-morrow is the convocation : on account of thy being still under the dominion of human passions, thy presence there

*Iechéwan chóditô théro, katwāna wiriyañ samañ, iriyāpathatô muttañ arahattamapāpupi,
 Wassānañ dutiyé māsé, dutiyé diwasé pana, ruchiré mañḍapē tasmiñ thérā sannipātīṇsu té.
 Thapetwānandathérassa anuchchhawikamāsanañ, āsanēsu nisīdiṇsu arahañto, yathā rahañ.
 Thérā rahattapattīñ sô ṇāpētun, tēhi māgamā “kuhiñ Anañda thérōti ?” wuchchamānēsu kēhiehi,
 Nimmujjitwā paṭhawiyā, gantwā jōtipathēnawā, nisīdi théro Anandō attanō thapitāsant.
 Upālithērañ winayé, sēsadhammē asēsaḱé Anañdatthēramakaruñ sabbē thérā dhurañdharā.
 Mahāthéro sakattānañ winayañ puchchhitun sayañ, sammāñnūpāli thérocha wisajjētun namēwatu.
 Thérāsantē nisīditwā winayañ tamapuchchhi sô ; dhammāsantē nisīditwā wisajjēsi tamēwa sô.
 Winayaññūnamaggēna wisajjitakamēna, té sabbē sajjhāyamakaruñ winayañ nāyakōwidā.
 Aggañ, bahūssutādīnañ, kósāraḱkhan mahēsīnō, sammāñnitwāna attānañ théro dhammamapuchchhi sô.
 Tathā sammāni attānañ dhammāsanaḱatō sayañ, wisajjēsi tamānandathéro dhammasasēsatō.
 Wēdīhamuninā tēna wisajjitakamēna, té sabbē sajjhāyamakaruñ dhammañ dhammatthakōwidā.*

is inadmissible : exert thyself without intermission, and attain the requisite qualification.” The théro, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of “arahat.”

On the second day of the second month of “wasso,” these disciples assembled in this splendid hall.

Reserving for the théro Anando the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring, “Where is the théro Anando ?”—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of “arahat”—(at that instant) the said théro made his appearance, emerging from the earth, and passing through the air (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théros, accomplished supporters of the faith, allotted to the théro Upāli (the elucidation of the) “winaya;” and to the théro Anando, the whole of the other branches of “dhamma.” The high priest (Mahākassapo) reserved to himself (the part) of interrogating on “winaya,” and the ascetic théro Upāli that of discoursing thereon. The one seated in the high priest’s pulpit interrogated him on “winaya;” the other seated in the preaching pulpit expatiated thereon. From the manner in which the “winaya” was propounded by this master of that branch of religion, all these théros, by repeating (the discourse) in chants, became perfect masters in the knowledge of “winaya.”

The said high priest (Mahākassapo) imposing on himself (that task), interrogated on “dhamma” him (Anando) who, from among those who had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner, the théro Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on “dhamma.” From the manner in which that sage (Anando), accomplished in the “wédého,” propounded the “dhamma,” all these priests, repeating his discourse in chants, became perfect in “dhamma.”

*Evan sattahi māsēhi dhamma sangīti nīṭṭhitā, sabbalōkahitattāya sabbalōkahitēhi sā ;
 Mahākassapathérēna idaṇ Sugatasāsanaṇ, panchawassa sahassāni samatthaṇ watténēkatāṇ.
 Atīwajātapamojjā, sandhāarakajalantikā, sangīti pariyósané, chhaddā kampi mahāmahi.
 Achchhariyānichāhésuṇ lōké nēkāni nēkadhá, théréhēwa katattācha, “ thériyā ” ayam paramparā.
 Pathamaṇ saṅgahaṇkatwā, katwā lōkahitaṇ bahuṇ, té yāwatādyukā thatwā, thérā sabbēpi nibbutā.
 Thérāpi té mati, padipahatandhakārā, lōkandhakārahananamhi mahāpadipā nibbāpitā, maraṇā ghēra-
 mahānilēna ; tēnāpi jiwitamidaṇ, matimā, jahéyuti.*

Sujanappasāddasaṇwēgatthāya katē mahāwansé “ pathamadhammasaṅgītināma,” tatiyo paricchēhēdo.

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months ; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahākassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, divers miracles have been performed. Because this convocation was held exclusively by the thēros, (it is called) from generation to generation the “ thériya convocation.”

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.

The third chapter in the Mahāwanso, entitled, “ the first convocation on religion,” composed equally to delight and afflict righteous men.

CHATUTTHO PARICHCHHEDO.

*Ajātasattuputtō tañ ghātetwā Udāyibhaddakō, rajjañ sōlasa wassāni karēsi, mittadūbhikō.
 Udāyibhaddaputtō tañ ghātetwā Anuruddhakō, Anuruddhakassa puttō tañ ghātetwā Mundaṇḍanākō.
 Mittaddunō, dummatinō, tēpi rajjamakārayun : tēsañ ubhinnañ rajjēsu atthawassāni tikkamuñ.
 Mundaṇḍassa puttōpi tarañ ghātetwā Nāgadāsakō chatuvīsati wassāni rajjañ karēsi pāpakō.
 “Pitu ghātakawaṇṣōyam” iti kuddhātha nāgarā, Nāgadāsakarājānañ apanetwā, samāgatā :
 Susunāgōpi paṇṇattañ amachañ sādusammatañ rajjē samabhisinchinsu, sabbēsañ hitamānasā.
 Sō atthārasa wassāni rājā rajjamakārayi. Kālāsōkō tassaputto aṭṭhawīsati kārayi.
 Atitē dasamē wassē Kālāsōkassa rājīnō, Sambuddhaparinibbānā evaṇ wassa satā ahu.
 Tada, Wesāliya, bhikkhū unēkā Wajjiputtaka, “singilōṇaṇcha” “divangulāṇcha” tatha “gāmuntarum-
 picha” “āvāsānumatā” “chiṇṇaṇ” “amathitaṇ” jalōhicha” “nisidanaṇ” “adasakaṇ” iatavūpādi-
 kaṇ” iti.
 Dasawatthūni dipēsuṇ kappantiti alajjīnō. Tan sutwāna Yasatthēro charaṇ Wajjisu chārīkaṇ
 Chhalabhinṇō, balappattō, Yaso, Kākaṇḍakattrajā ; tañ sametuṇ saussāhō tatthāgami Mahāranaṇ.
 “Thapetwāpōsathaggē tē, kaṇṣapātīṇ sahodakaṇ, kahāpandī sanghassa, dethētāhu upāsakē.”*

CHAP. IV.

Udāyibhaddako, the perfidiously impious son of Ajāsattu, having put (his parent) to death, reigned sixteen years.

Anuruddhako, the son of Udāyibhaddako, having put him to death ; and the son of Anuruddhako, named Mundo, having put him to death ; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nāgadāsako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated (at such conduct), designating this “ a parricidal race,” assembled, and formally deposed Nāgadāsako ; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the (historically) distinguished appellation of Susunāgo. He reigned eighteen years. His son Kālāsōko reigned twenty years. Thus in the tenth year of the reign of king Kālāsōko, a century had elapsed from the death of Buddha.

At that time a numerous community of priests, resident in the city of Wisāli, natives of Wajji—shameless ministers of religion—pronounced the (following) ten indulgences to be allowable (to the priesthood) : viz,* “ salt meats,” “ two inches,” “ also in villages,” “ fraternity,” “ proxy,” “ example,” “ milk whey,” “ beverage,” “ covers of seats,” “ gold, and other coined metals.” The théro Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kākandako the brahman,

* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood ; an explanation of which, would lead to details inconvenient in this place.

"Nakappantañ mādētha" iti théro sawārayi. Paṭisāraṇiyañ kammañ Yasathērassa tīkaruñ. Yāchitwā anudūtañ, sō sahatēna puraṅgato; attanō dhammawailittañ saṇṇāpetwāna nāgarī. Anudūtaewachō sutwā, tam ukkhipitumāgatā, parikkhipiya aṭṭhaṅsu gharañ thērassa, bhikkhawō. Théro uggamma nabhasā, ganatwa Kósambiyañ; tatō Pātheya: āwaṇṭikānañ bhikkhūnañ saṇṭikañ lahuñ. Pesēsi dūtētu: sayañ gantwāhógangapabbatañ; āha Sambhūtathērassu nañ sabbañ Sānawāsino. Pāthēyukā saṭṭi thérā, asitāwantikāpicha, mahakhiṇḍasawā sabbē Ahógangamhi ōtaruñ. Bhikkhawō saṇṇipatitā sabbē tattha, tatō tatō, āsuñ navuti saḥāssāni, mantetwā, akhilāpi tē, Sōréyyarēwatathērañ bahussatamāndsawāñ, tañ kālapamukhañ natwā, passituñ nikkhaminsu tañ. Thérā tañ mantanañ sutwā, Wesāliñ gantumēwa sō, ichchhaṇto phāsugamanañ, tato nikkhami tañ khanañ. Pātō pātōwa nikkhantā, thānañ tēna mahattandā, sāyañ sāyañ mūpentānañ sahaajātiyamaddasūñ. Tattha Sambhūtathērēna Yasathéro niyōjito, sadidhammasawanañ nētañ Réwatatthēramuttamañ, Upēchcha, dasawatthūni pucchhi: théro "patikkhipi" sutwādhikaraṇaṇ "tancha nisēdhēmāti" abruwi. Pāpāpi pakkhapekkhantā Réwatatthēramuttamañ, sāmāna: aparikkhārañ paṭiyādiya tē bahuñ. Sigañ nāwāya gaṇtwāna, sahaajāti samipagā; karontā bhatta wissaggañ, bhattakāle upaṭṭhiti.

versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Wisáli), devoting himself at the Mahawana wihare to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upósatha" ceremony was performed, said (to the attendant congregation of laymen), "Devotees, bestow on the priesthood at least a kahapanan." The théro forbade (the proceeding), exclaiming "Bestow it not; it is not allowable." They awarded to the théro Yaso (for this interference) the sentence of "patisāraṇiyañ." Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and propounded to the inhabitants of the city, the tenets of his own faith.

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théro the penalty of "ukkhipétan," and took up their station surrounding his dwelling. The théro (however) raising himself aloft, proceeded through the air to the city of Kósambiyā: from thence speedily dispatching messengers to the priests resident in Pathéya and Awanti, and himself repairing to the Ahóganga mountain (mountain beyond the Ganges), reported all these particulars to the théro Sambúto of Sána.

Sixty priests of Pathéya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Ahóganga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théro Réwato of Soréya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théro having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisáli. On account of the importance of that mission,

*Sahajātiñ āwasanto Sālhathéro wichīntiya Pāṭhēyyakā dhammawādi; iti passi anāsawō.
 Upēchcha tañ Mahābrahmā “dhammē tiṭṭhāti” abruwi: nichchañ dhammē thitattañ sō attanō tassa abruwi.
 Tē parikkhāramāddāya Rēwatatthērāmaddasū. Théro naganhitañ, pakkañ pāhissañ panāmayi.
 Wēsālīn tē tatō gañtwā, tatō Pupphapurañ gatā, wadinsu Kālāsō tassa narindassa alajjinō:
 “Satthussa nō gandhakūtiñ, gōpayantā mayañ tahiñ Mahāwanawihārasmīñ wasāma Wajjahūmiyañ.”
 “Gaṇhissāma wihāraṇṭi gāmaśāsika bhikkhunō, āgachchhaṇṭi, Mahārāja, patisēdhaya te iti.”
 Rājā tañ duggahitaṇṭē katwā, Wēsālīmāgammū, Rēwatatthēramulami sahajātiyametthatuñ.
 Bhikkhū sata sahaṣṣāni ekādassa māgatā nawuttīcha sahaṣṣāni dhu tañ watthusaṇṭigā.
 Mulatthēhi wiṇā watthū samanañēwa rōchayi: thērā sabbēpi bhikkhū tē Wēsālīnagamu tato.
 Duggahitōcha sō rājā tatthā machchē apēsayi: mulhādewānubhūvēna aṇṇattha agamīsu tē.
 Pesetwā tē mahipālō; rattīñ tañ supinēna sō apassi sakamañtānañ pakkhittañ Lōhakumbhiya.
 Atibhito dhu rājā: tamassāsētumāgamā bhaginīnandathēritu ākāsēna anāsawā:*

departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.

At a place (where they had so assembled), the théro Yaso, under the directions of the chief priest Sambhūtō, at the close of a sermon, addressing himself to the celebrated théro Rēwato, inquired what the ten (unorthodox) indulgences were. Having examined those rules, the théro pronounced them “inadmissible;” and said, “Let us suppress this (schism.)”

These sinners with the view to seducing the renowned théro Rēwato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled; and at the hour of refection, set forth the chant of refection. The théro Sālhō, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Patheya priests was orthodox, it appeared to him to be so. The Maha-Brahma (of the world Sudhāwasā) descending unto him (Sālhō) addressed him thus: “Adhere to that doctrine.” He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théro Rēwato. The théro declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Wisali, and from thence repairing to the capital Pupphāpura, thus addressed their sovereign Kālāsoko: “We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Mahāwana wihare.” “The priests resident in the provincial villages are hastening hither, saying, ‘Let us take possession of the wihare.’ Oh, Maha-rāja, prevent them.” They having (thus) deceived the king, returned to Wisali.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théro Rēwato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the

"*Bhārikante katan kamman: dhammikayyē khamāpaya: pakkhē tēsañ bhawitwā, twaṇ kuru sāsanaṇapaggahan.*"
 "Ewaṇ ta' : sotthitughañ hessatīti" apukkama. *Pabbhūyeva Wesaḷiṇ gaṇṭun nikkhami bhūpati.*
Gaṇṭurā Māgwanāñ bhikkhusaṅgā sō saṇṇipāṭiya: sutwā ubbhīnañ mādañcha, dhammapakkhancha rochiya.
Khamāpaya dhammā ē te bhikkhū sabbē mahapātī, attanō dhammapakkhattaṇ watwā; "tumhē yathā ruchiṇ."
"Sampaggaṇ sāsanaṇa karō'hātīcha" bhāsīya; dāṇeṇ tēsañ ārakkaṇ dāgamaṇi sakaṇ purāṇ.
Nichchāṇṇa tēni watthūni saṅghō saṇṇipatī taḷā: anaggaṇi tattha bhassāni saṅgumajjhe ajāyisun.
Taḷā Rēwatatthērō sāwetwā, saṅga nājjaḡō, ubbāhikāya, taṇ watthun samētun nichchayan akā.
Pāchīna eṇa chaturō, chaturō Pāthēyya' ēpiṇa, ubbāhikāya sammānti bhikkhūnañ watthū santiyā.
Sabbakāmiṇa, Sālhoṇa, Kujjasōbbitaṇa' a'lo, Wāsabhagānikōchātī, thērā Pāchīna'ā ime.
Rēwato, Sānasambhūtō, Yasō Kā'andakattrajō, Sumanōchātī, chattāro thērā, Pāthēyyakā ime.
Samētun tēni watthūni appasaddaṇ. anākulāṇ, agamun Wālukārāmaṇ a'thatthērā anisawa.

heresy at any place but that at which it had originated. Consequently the théros, and all these priests repaired to Wisāli. The deluded monarch dispatched his ministers thither. Misguided however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lōhokumbiyā hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wisāli. Having reached the Mahāwana wihare, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment, provide for the due maintenance of religion;" and having extended his protection to them, he departed for his capital (Pupphāpura.)

Thereupon, the priesthood assembled to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The théro Réwato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbāhikāya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbāhikāya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Pāchīna and four of Pāthēya. These were the Pāchīna priests,—Sabbakāmi. Sālho, Kujjasōbbito, and Wasabhagamiko. These were the four Pāthēya priests,—Réwato, Sambuto of Sāna, Yasō the son of Kākondako, and Sumano. For the purpose

*Tesu watthusu éléka kamato Réwató maháthéro thérá Sabbakámiñ puechhi puechhásu lowu,
Sabbakámi maháthéro téna putthósi wiyákari: "sabbáni táni watthúni nakupantiti suddató."
Niharitwádhikarāṇaṇ taṇ té tattha yáthákkamaṇ: tatthéwa saṅghamaññhamhi puechhái wissajjanaṇ karu.
Niggahaṇpápabbhikkhúnaṇ dasawatthúkadiṇaṇ tésuṇ dasasahasānaṇ maháthérá akaṇsu te.
Sabbakámi puthuriyá saṅghatthéro tadá ahu, só wisan wassasatiko tadási upasampadá.
Sabbakámicha, Sálhócha, Réwató, Kujjasóbhito, Yasókākaṇḍakasutó, Sambúto Sumāwasiko.
Uha thérá Anáradhéhassa été sadhivihárinó, Wásabhagāmi:óchéwa, Sumañocha dawé panu.
Therānurulldhathéhassa été sadhivihárinó. Atthathérápi paṇṇá té ditthapubbá Pathágatan.
Bhikkhú satasahasāni dweḍasāsuṇ samāgatá: sabbésaṇ Réwatatthéro bhikkhúnaṇ paṇṇáho tadá.
Tadá só Réwatatthéro salldhammatthitiyá chirāṇ kárétuṇ dhammasaṅgatiá sabbabhikkhusa nūhato.
Pabhinatthádāṇaṇaṇ pi'a' attayaḍhārināṇ satáni satta bhikkhúnaṇ arzhattáni muechhíni
Té sabbé Wálukáramé Kalásókéna rakkhítá, Réwatatthérapámo:khá, ákaruṇ dhammasaṅgahan.*

of examining into these (controverted) indulgences, these eight sanctified personages repaired to Wálukaráma wihare, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men. The high priest Réwato, the chief of the interrogating party, questioned the théro Sabbakámi in due order, on these indulgences, one by one. The principal théro Sabbakámi, who had been thus interrogated by him (Réwato), declared: "By the orthodox ordinances, all these indulgences are inadmissible." There (at the Wálukaráma wihare), having in due form rejected this heresy, in the same manner in the midst of the convocation at Maháwana wihare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakámi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampada."

Sabbakámi, Sálho, Réwato, Kujjasóbhito, Yaso the son of Kákondako, and Sambúto, a native of Sána,—these six théros were the disciples of the théro Anando. Wásabhagá-miko and Sumano,—these two théros were the disciples of the théro Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

The priests who had assembled were twelve hundred thousand: of all these priests, the théro Réwato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Réwato théro, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three "pitakas," seven hundred sanctified disciples (of Buddho, for the purpose of holding the convocation on religion) All these théros having Réwato for their chief, protected by king Kálásóko, held the convocation on religion at the Wálukaráma wihare. According

*Pubbe katan tathā ēwa dhammañ pucchhāwa, bhāsitañ ādāya tiṭṭhapésantañ etan masehi atthahi.
Ewañ dutiyasāṅgitañ katvā, tēpi mahāyasa thēra dōsaḥkhayañ pattā pattākdēna nibbutiñ.
Iti paramamatinañ pattipattabbakānañ tibhawahitakarānañ lōkanāthōrasānañ sumariya ; maraṇḍān tan
saṅkhatāsārakaṇṭaṇ pariganiyamasesuñ, appamattō bhawēyāti.*

Sūjanappasādasānwēgajananaṭṭhāya katē Mahawaṇsē “dutyasāṅgitaṇāma” chaturtho paricchhedo.

PANCHAMO PARICCHHEDO.

*Yā Mahākassapādihi mahātherēhi āditō katā saddhammasaṅgiti, thēriyāti pawucchati.
Ekōwa thērawādō sō ādiwassa satē ahu : aṇṇā chariyawādātu tatō ōrañ ajāisuñ.
Tēhi saṅgitikārēhi thērihi dutiyēhi, tē niggaḥitā pāpabhikkhu sabbē dassahassikā.
Akaṇsāchariyawādañ Mahāsāṅghika ṇāmikañ : tatō Gōkulikā jātā Ekabbyōhārikā picha.
Gōkulikēhi, Pannatti wādā, Bāhulikā picha Chetiya wādā : tē swēcha bhikkhū. Sabbatthawādino Dhamma-
guttika bhikkhūcha jātā, khalu imē duwē.*

to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these thēros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained “nibbuti.”

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of “arahat,”—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three “bhawas,” recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness.)

The fourth chapter in the Mahawanso, entitled, “the second convocation on religion,” composed equally to delight and afflict righteous men.

CHAP. V.

The convocation which was held in the first instance by the principal thēros, having Mahākassapo for their chief, is called the “Thēriya Sangiti.”

During the first century after the death of Buddho, there was but that one schism among the thēros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the thēros who had held the second convocation, originated the schism among the preceptors called the Mahāsangika heresy.

Thereafter arose the Gōkulika and Ekabbyōhārika schisms.

*Jātā Sabbatthawādēhi Kassapiyā tatō pana: jātā Saṅkāntikā bhikkhu Suttawādaṇ tatō pana.
Thērāwādēna sahatē hoṇṭi dwādasamēpicha: pubbē wuttā chhawādācha iti aṭṭhārasākhilā.
Sattarasāpi dutiyē jātā wassa satē iti: aṇṇāchariyawādātu tatō oramaṇāyisū.
Hemawatā, Rājagiriya, tathā Siddhattikāpicha: Pubbasēliyaḥkhucha, tathā Aparasēlikā,
Wādariya. Chha ē tēhi Jambudīpamhi bhinnakā: Dhammaruchiya, Sāgaliya, Lāṅkādīpamhi bhinnakā.
Achariyakulabhēdō.*

*Kālāsokassa puttātu ahesūṇ dasa bhātikā; dwāwisatin tē wassāni rājāṇ samanusāsīyū.
Nawabhātarō tatō āsūṇ, kamēnēwa narādhipā tēpi dwāwisa wassāni rājāṇ samanusāsīyū.
Moriyaṇaṇ kattiyānaṇ waṇsejātaṇ siridharaṇ “Chandaguttōti” paṇṇattan Chānakko brāhmano tato.
Nawamaṇ Dhananaṇḍaṇ taṇ ghātetwā, chaṇḍakōdhasā, sakalē Jambudīpasmiṇ rājē samabhisinchi sē.
Sō chatuttiṇṣawansāni rājā rajamakārayi. Tassā puttō Bindusāro aṭṭhawisati kārāyi.
Bindusārasutā āsūṇ sataṇ ēkōcha wissutā: Asōkō āsi tēsantu puṇṇatījumahiddhikō.
We mātikē bhātarē sō haṇṭwā ēkūnakaṇ sataṇ: sakalē Jambudīpasmiṇ ēkārājjamapūṇi.*

From the Gókulika schismatics the Pannatti, as well as the Bāhulika and Chetiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammaguttika priesthood. These two (heresies) arose simultaneously. Subsequently, from the Subbattha schismatics, the Kassapo schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve thera schisms: together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hemawatā, Rājagiriya, as also Siddhattikā, in like manner (that of) the eastern Sēliya, the western Sēliya priesthood, and the Wādariya. These six secessions (from the true faith) took place in Jambudipo; the Dhammaruchiya and Sāgaliya secessions in Lankā.

The schismatic secessions of the preceptors concluded.

Kālāsoko had ten sons: these brothers (conjointly) ruled the empire, righteously, for twenty two years. Subsequently there were nine: they also, according to their seniority, righteously reigned for twenty two years.

Thereafter the brahman Chānakō, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudīpō, a descendant of the dynasty of Moriyaṇ sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusāro reigned twenty eight years. The sons of Bindusāro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asōko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers,

*Jinanibbānato pachehhā, puré tassābhisékató, añhārasañ wassa satañ dwayāméwañ wijāniyañ.
 Patwā chatuhi wassēhi ekarajjamahāyasó, puré Pātaliputtasmiñ attānamabhisēchayī.
 Tassābhiseké samakālañ ākāsē bhūmiyañ tathā ; yōjané yōjané ādā nichchañ patthatā ahū.
 Anótattodaké kājé añthānēsuñ diné, diné, dēwadēwó akā téki sañwibhāgojanassacha.
 Nāgalatā dantakatthuañ ānēsuñ Himawañtató anēkēsañ sahasānañ, dewāéwa pahónakañ,
 Agalāmalakāñchéwa tathāgādaharitakañ: tátōwa ambapakkancha waññagañdharasuttamañ.
 Pañcha waññāniwatthāni hatthapunchanapattākañ pitañcha, dibbapānañcha Chaddañtadahañtó marū.
 Marantā nagarē tasmiñ migasūkarapakkhinó āgañtwana mahānasmiñ sayamēwa maranticha.
 Gāwo tattha charāpetwā wajamānēñti dīpiyó ; kettawatthu talākādi pāleñti migasūkarā.
 Sumanāñ pupphapañtakañ asuttañ, dibbamuppalañ, wilēpanañ, anjanañcha nāgā nāgawimānató
 Sāliwāha sahasāni nawutiñtu suwāpana Chhaddañtadahañtōyēwa āhariñsu diné diné.
 Pē sālī nitthusakarané akhañāñtēwāna tañḍulē akañsu mūsikā téhi bhattañ rājākulē ahū.
 Akañsu satatañ tassa madhuni madhu makkhikā ; tathā kammārasālasu acchehhā kūtā nipātayun.
 Kurawikā sākunikā manuññamadhurassarā akañsu tassā gañtwāna raññō madhurawassikañ.*

reigned sole sovereign of all Jambudīpo. Be it known, that from the period of the death of Buddho, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pātaliputtó. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yōjana to yōjana, throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from the lake Anótatto; from which (supplies) the devo of devos (the king) caused the people also to be provided. They also procured from the regions of Himáwanto, "nāgalatā" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "malakan;" the precious medicinal "haritakan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos (procured) also cloths of five different colors, and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nāgas (brought) fine cloths of the color of the "sumana" flower, wove without seams; the heavenly "muppalañ" flower; also ointment for the body; and medicinal drugs, from the nāga wilderness. Parrots brought nine hundred thousand loads of hill paddy daily, from the marshes of Chadanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly

*Rājābhisittō sósókō kumārañ Tissayawhayañ kaniṭṭhañ suñ sódariyañ uparajjēbhisēchayi.
Dhammāsókābhisēkō niṭṭhitō.*

*Pitā satthi saḥassāni brāhmaṇe brāhmapakkhiṇe bhūjēti ; sōpi tēyēwa tini wassāni bhōjayi.
Diswānupasamā tēsūñ Asókō parivésanē wiccheyyadānañ dassaṇtu amachchē sañniyōjjiya.
Anāpayitwā mabimā nānā pāsaddhikē wisuñ wimaṇsitwā, nisajjāyabhōjāpetwā wisajjayi,
Kāle wātāyanagatō saṇṭaṇ rachchhāya tañ yatiñ Nigródhasāmanērañ sō diswā chittampasādayi
Bindusārassa puttānañ sabbēsañ jēṭṭhabhātunō Sumanassa kumārassa puttō sōhi kumārakō.
Asókō pitarā diñnañ rajjamūjjeniyañhi sō hitwā, gato Pupphapurañ, Bindusārē gilānakē,
Katwā purañ sakāyattañ, mutē pitari bhātarañ, ghātetwā jēṭṭakañ rajjañ aggahēsi purē wāre.
Sumanassa kumārassa dēwi tañ nāmikā gātā gabbhinī nikkhamitwāna pāchina dwerato bahi.
Chandālagāmanagamā tattha Nigródhadēwatā tamālapiya nāmēna, māpetwā gharaṇaṇ adā.
Tadāhēwacha nañ puttāñ wijāyitwā, sutassa sā “ Nigródhōti ” ākā nāmañ dēwatānuggahā gata.*

deposited honey. In like manner, in his arsenals, bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asóko then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmāsóko concluded.

The father (of Asóko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmans. He himself in like manner bestowed them for three years.

Asóko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately ; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstairs pavilion, observing the sámanéro Nigródho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Súmano, the eldest of all the sons of Bindusáro.

Asóko on hearing that Bindusáro was on his death bed, left the kingdom of Ujjénia, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Súmano) in that celebrated city, he usurped the sovereignty.

The consort of prince Súmano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed ; and repaired to a village of chandalas (outcastes.) There, the dēwetā Nigródho addressed her by name ; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the dēweta, giving birth on that very day to her son, bestowed on the child the name “ Nigródho.” The chief of the chandalas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

*Diswá tañ jetthachañḍálo attanó sáminínwiya maññañtu tañ upatthási satta wassáni sádhukañ
 Tañ Maháwaruñatthéro tadádiswá kumárañ upanissaya sampaññañ arahá pucchhi mātarañ.
 Pabbājisi khuraggé, só arahattamapāpuni dassanā yópagachchhañto só tató mātu dēviyā,
 Dhakkhinēnacha dwārēna pawisitwá puruttamañ, tañ gāmagami maggēna yāti rājaṅgañē taḍá,
 Sañtāya iriyāyasmīñ pasīdiya mahipati, pubbē wasañniwāsēna pēmañ tasmiñ ajāyathā.
 Pubbē kira tayó āsuñ bhātāró madhuwāñijā ; ekó madhuñ chikkināti, āharañti madhuñ duwē.
 Eke pachchēkasambuddhó wanarógāturo ahú, añño pachchēkasambuddho tadatthañ madhuatthikó.
 Piññachārikawattēna nagarañ páwisi tadá, titthañ jalatthañ gachchhañti ekāchēṭitamaddasa.
 Pucchhitwá madhukāmattañ natwá, hatthēna ālisi, “esó madhupano, bhañté, táttha gachchhātimabbuwi.”
 Tattha pattassa buddhassa wanijo só pasāḍawá wissuñdayaño mukható pattapurañ madhuñ adá.
 Punnancha, uppatañtañcha, patitañcha mahitalé, diswa madhuñ pasaño só ewañ panidahi tadá.
 “Jambudipé ékarajjañ dānendānēna hotu mē, ákāsé yójané ānā bhūmiyañ y’janēṭiñcha.”
 Bhātārē āgaté āha “edisassa madhuñ adañ ; anumóḍatha tumhē tañ tumhākañcha yathā madhuñ.”
 Jettho āha atuttho só “chayāḍlo nuna sósiyā niwāsēñtihi chañḍáḍlá kāsāyāni sadá íti.”*

The théro Maha Waruno seeing this infant born with the attributes requisite for the sanctification of “arahat,” applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arahathood. Thereafter while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, as if he had been previously intimate with him, an affection arose in his breast towards him.

In a former existence there were three brothers, dealers in honey ; one was the seller, two were the providers. There was also a pachché buddho who was afflicted with sores. Another pachché buddho on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Bārānesi.) At that moment, a young woman, who was proceeding to fetch water, at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, “Lord, there is a honey bazar, repair thither.” The dealer well pleased, filled the begging dish of the pachché buddho, who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes : “By the virtue of this offering, may I establish an undivided dominion over Jambudīpo : my authority (being recognised) from yójana to yójana through the air and over the earth.” To the brothers, who (subsequently) arrived, he thus spoke : “To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits.” The eldest brother incensed, thus replied : “Surely he must be an outcaste ; at all times the outcastes wear yellow cloths.” The second said : “Send that pachché buddho to the farther side of the ocean.” (Subsequently) having listened to the youngest brother’s

*Majjho "pachchekabuddhañ tañ khipa parañnawé" iti : pattidānañ wachó tassa sutwá techānumodigañ.
 Apanālésikā sātu dēwittañ tassu patthayañ adissamāna sandhicha rūpañ atimanōramañ,
 Asolō madhudo ; Sandhimittā dēwitu chetikā ; chaṇḍālawādī Nigródho ; Tissó so párawálikó.
 Chaṇḍālawādī chaṇḍālagāme āsiyatōtu, só patthési mokkhañ, mokkhañcha satta wassōwa pāpuni.
 Nivittāpémó tasmin so rájātīturitó, tató pakkosāpési tañ, sōtu sōntiwutti upāgami.
 "Nisida, táta, anurūpé āsanétāha "bhūpati : adiswá bhikkhumaññañ só sikhāsanumupāgami.
 Tasmin pallañkamāyānté rájá iti wichintayi "uddhāyañ sāmānēro me ghare hessati sāmikó."
 Alambitwá kārāñ rañṇó só pallañkañ samāruhi, nisidi rájapallañké setachchhattussa hetthato.
 Diswá tathá nisaññañ tañ Asókó só mahipati, sambhāwetwānagunató tutthōtiwa tudāhū.
 Attanó patiyyattēna khajjabhojjēna tappiya, sambuddhābhasitañ dhammañ sāmānerañ apucchhi tañ.
 Tassappamādawaggañ só sāmāneró abhāsatha, tañ sutwá bhūmipaló só pasāñṇó Jināsasanē.
 "Atthate nichcha bhattāni dammi tátāti" āha tañ "upajjhāyassa me rájá tāni dammiti" āha só.
 Puna atthasu dīñnesu tánādāchariyassa só, puna atthasu dīñnesu bhikkhusaṅghassa tanadā.*

discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóko. The young woman became the queen Sandhimittā. He who blasphemously called him (the pachché buddho) "an outcaste," became Nigródho. The one who wished him transported, became Tisso (Dēwānanpiatisso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arhat.)

The said monarch (Asóko) highly delighted, and conceiving the greatest esteem for him. (Nigródho) thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child, place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought : " This sāmānēro will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asoko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sāmānēro on the doctrines propounded by Buddha. The samanero explained to him the " appamādawaggo " (section on non-procrastination). The sovereign having heard the same, he was delighted with the religion of the conqueror. He said unto him : " Beloved, I will constantly receive thee for food for eight." " Since he

*Puna aṭṭhasu diññesu alhiwāsēsi baddhima. Dwattāna bhikkhu ālāya dutiye diwase gatō,
Sahatthāṭṭappitō ranṇā dhammañ dēsiya bhūpatiñ saruṇēsucha silēsu thapēsicha mahājanañ.
Niggrōdhasāmanéradassanañ.*

*Tatō rājā pasāṇo sō digunēna diṇē diṇē bhikkhu satthi sahaṇāni anumubbēnupatthahi.
Titthiyānañ sahaṇānañ nikkadāpetwāna satthi sō, satthi bhī ku sahaṇāni gharē nichchamaḥhōjayi.
Satthi bhikkhu sahaṇāni bhōj tuṇ turitōhi sō, patiyādāpayitwāna lakkhaṇajhāna mahārahaṇa;
Bhusāpetwāna nagarañ, gaṇṭwā saṅghaṇa nimaṇṭhiya, gharaṇa netwāna, bhōjetwā, datwā sāmānaṇaṇa bahuṇa;
“Satthāra dēsitō dhammō lakkhaṇatī” apucchetha, wyākāsi Moggaṇatto Tissat’hēro talassanaṇa.
Sutwāna chaturāsītī dhammaṇa haṇṭhāni; sobhūwī “pūjemi tēnaṇa pucchē’āna wihārēndī” bhūpati.
Datwā tadā chhannawutī dhanaḥkōṭiṇa mahāpati purēsu chaturāsītī saha sēsu mahātalā.
Tattha tatthēwa rājūhi wihārē ārahāpayi: sayaṇa Asikāraṇaṇaṇa kārāpetuṇa samārabhi*

replied, “that food I present to the superior priest who ordained me.” On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigródho concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired; “What is the doctrine propounded by the divine teacher?” Thereupon, the théro Tisso, son of Moggali, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, “I will dedicate,” exclaimed the monarch, “a wihāro to each.” Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudīpa, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook the erection of the Asikārama (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the “ratanattiya,” to Nigródho, and to infirm priests.

From the offerings made on account of Buddho, in various ways, in various cities, various festivals were constantly celebrated in honor of “thupas.”

*Ratanattaya Nigrādhagilānānānti sāsane pachchēkañ sataṣaṣṣaṇ sō adāpesi, dinē dinē.
 Dhanēna buddhadiñnēna thūpapūja anēkaṭṭhā anēkaṭṭsu wihārēsu anēkaṭṭe akaruṇ saṭṭā.
 Dhanena dhammaṭṭinnēna pachchayē chaturō warē dhammaṭṭharānañ bhikkhū hūnañ upanēsuṇ sadā narā.
 Anótattōdakājesuṇ saṅghassa chaturō adā, tē pitakānañ thērānañ saṭṭhiyekaṇ dīne dinē.
 Ekañ Asāndhimittāya deviyātu adāpayi ; sayāṇpana duwēyēwa paribuñji mahipati.
 Saṭṭhi bhikkhu saṣaṣṣānañ daṇṭaṭṭhañ dinē dinē, solasitthi saṣaṣṣānañ adā nāgalatāvahayāñ.
 Atheka diwasañ rājā chatusambulhadassanañ kappāyukañ Mahāḍḍandagarājañ mahiddhikañ.
 Sunittwāna ; tamānetuṇ sonnasañkalibañdhanañ pēsāyitwā, tamānetwā, setachchhattassa hetṭhatō,
 Pallāṇkamhi nisidetwā ; nāṇḍpupphēhi pūjīya ; solasitthi saṣaṣṣēhi pariwāriya, abrawi,
 “ Saddhammachakkawattissa sabbāṇṇussa mahēsino rūpañ anantaṇṇassa dāssēhi mama bho” iti.
 Dwattīsā lakkhanūpetāñ, asīti byenjanūjjalañ, byāmapabbhāparikkhitañ, kētumāḍhi sōbhitañ.
 Nimḍāyi nāga rājā sō buddharūpañ mañharañ. Tañ diwāti pasāḍassa winhay tssac’u pūjitō.
 “ Etēna nimmitāñ rūpañ idisañ, kīḍisañ nukhō Tathāgatassa rūpañti,” ḍi pituṇ ratuṇnatā.*

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatto, he bestowed daily four to the priesthood generally ; one to the sixty accomplished maintainers of the “tripitika ;” one to the queen Sandhimittā. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called “nāgalatā.”

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahakālo, nāga king, whose age extended to a kappo, had seen the four Buddhos (of this kappo) ; for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him : “Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irsi.” The nāga king caused to appear a most enchanting image of Buddho, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, “Such is the image created by this personage : what must not the image have been of the deity himself of happy advent !” (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asōko) then caused a great festival to be solemnized for seven successive days, known as the festival of “sight offering,” (the miraculous figure of Buddho being visible during that period).

Dwadassa wassikóyēwa wēlapáragatō charañ, sasissō Wálikárami wasántuñ latasaṅgahañ.
Upádhithéram passitwá nisúlitwá tudañtiké, wēdesu gañthitthánāni puchchhi só táni wyākari.
“Sabbadhammánapatitō ékadhammóhi, mánawa, sabbadhammā ótarañti ékadhammóhi kónusó.” ?
Ichchāha námañ sandhāya thérō Mánawakētu só nanyási. Puchchhi “kómantó” ? “Buddhamantóti” bhāsiti.
“Dēhiti” dha, só dha, “dēma nó wēsadhariñé,” Gurun āpuchchi mantatthañ, mātarañ pitarañ tathā.
Mánawānan satēhesatitthi thérassa santi:ké pabbajitwāna kálēna upasampajja mánawó.
Khinasawasahassān só Dásakattherajetthañ Upáli thérō wáchēsi saḥalañ pitakattayañ.
Ganadā witiwattā té sēsāriya puthujjānā pitakānuggahitāni sohi thérassa santi:ké.
Kasisu Sónakó náma satthawáhasutō ahu, giribbajañ wanijjāya gato mātá pituhī so.
Agā Wélúwanañ pañcha dasawassó kumarakó mánawá pañchapanṇāsa parivāriya tañ gatā.
Saganañ Dásakañ thérān tattha diswá pasidiya, pabbajjañ yāchi: só dha “tuwápuchchha gurun” iti.
Bhattattayamabhujitwá Sónakó só kumarakó, mātá pituhī káretwá pabbajjānuṇṇamágato.

dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the “vehédo,” and while he was making his pilgrimage attended by his own pupils, he met with the théro Upáli, who had held the first convocation, sojourning at the temple Wálukáramo (in Wisáli.) Taking up his residence near him, he examined him on the abstruse passages of the “vehédo.” He (Upáli) explained those passages.

The théro, with a certain object in view, thus addressed him (the brahman): “There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?”

The brahman was ignorant of it, and inquired, “What doctrine is it?” He replied. “Buddho’s doctrine.” “Impart it to me,” said the one. “Only to him who has been admitted into our order can I impart it,” rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest), in order that he might acquire a knowledge of that doctrine: in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that théro; and in due course was raised to the upasampada order.

The théro Upáli propounded the whole “pitakattaya” to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dásako was the senior.

The other priests of the fraternity of the said théro, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the “pitaka,” were innumerable.

In the land of Kási, there was a caravan chief’s son, by name Sónako, who came to the mountain-girt city (Rájagaba) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. The chief of fifteen years of age repaired to Wélúwana wihare. Becoming acquainted there with the théro

*Sadhiñ téhi kumárehi Dásakathérasantiké, pabbajja upasampajja uggañhi pitakattayañ,
 Khīṇāsawasahassassa therasissagaṇassa só ahosi pitakadhāriṣṣa jetṭhakó Sónakó yati.
 Ahosi Siggawó náma puré Pāḍalināmaké pañṇawá machchatanayo añṭhārasa samōtu só.
 Pāsāḍēsu wasantēsu chhaladdha utusātusu amachchaputtāñ dāḍya Chaṇḍawajjin sahayakañ,
 Purisānañ dasadhēhi satēhi pariwāritó, gañṭwāna Kukkuṭārāmañ Sónakathēra maddasuñ ;
 Samāpatti samāpaññañ nisiññañ sanwutindriyañ wanditē nālapantañ tañ ṇatwá sanghamapucheḥhi tañ.
 “Samāpatti samāpannā nālapantiti?” āha té, “kathaññúwuttahantiti wuttā” āhansu bhikkhawó,
 “Pakkósanāya Satthussa, sanghapakkósanāyacha, yathākdāparicheḥhēdā, dyukkḥaya wasēnacha,
 “Wuttahantiti,” watwāna ; tēsañ diwāpanissayañ pāhēsuñ sanghawachana ; wuttāya satahiñ ugā.
 Kumāró pucheḥhi “kiñ, bhantē, nālapitthāti !” āha só, “bhunṇimhabhunji tabbanti,” “āha ; bhōjētha nō”⁹ api.
 Aha “amhādisē jātē sakka bhōjayituñ” iti : mātā pitu anuñṇāya só kumārōtha Siggawó.
 Chaṇḍawajjicha té pañcha satāni purisāpicha pabbajitwāpasampajja Sónatthērasa santiké.*

Dásako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: “Ask thy superiors (first.)” The young chieftain Sónako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an “upasampada,” in the fraternity of the théro Dásako, he acquired a knowledge of “pitakattaya.”

This Sónako became the superior of a fraternity of a thousand théros, who had overcome the dominion of sin, and acquired a perfect knowledge of the “pitakattaya.”

In the city of Patili, there was one Siggawo aged eighteen years, the son of the minister (Siriwadhó), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtús. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkuṭarāma wihare, they saw there the théro Sónako, seated absorbed in the “samāpatti” meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, “Those absorbed in the samāpatti meditation, do not speak.” He then asked of these informants, “Under what circumstances does he rise (from his meditation)?” Replying, “He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:” and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sónako) rising, departed from hence. The young chief addressing Sónako, asked: “Lord, why art thou silent?” “Because,” replied he, “I am partaking of that which I ought to partake.” He thereupon rejoined, “Administer the same to me.” “When thou hast become one of us, it will be permitted thee to partake of it.” Thereupon the chiefs Siggawo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the théro Sónako, and being admitted into the priesthood

Upajjhāyantiké yéva té duvé piṭakattayan uggahétwāwa kālēṇa chhalabhinṇan pāpuṇṇisucha.
Natwā Tissassa paṭisandhin; tatō pabhutī Siggawō théro sōsattawassāni tañ gharān upasankomi.
“Gacchhāti” wachanamattampi sattawassāni nōlabhi: alatta aṭṭhamē wassē “gacchhāti” wachanañ “tahiñ.”
Tañ nikkhamantañ pawisantō diswā Moggalibrahmaṇō “kinchiluddhañ ghare nōti?” pucchhi: “āmāti” ebraui
Gharān gantwāna pucchhitwā dutiyē diwasē, tatō musāwādēna niggañnihi therañ gharamupāgatañ.
Thérassa wachanañ sutwā, sō pasannamanō dijō attanō pākatēnassa nichchañ bhikkhañ pawattayī,
Kamēnassa pasidinsu sabhēpi gharamānusa: bhojāpēsi dijō nichchañ nisidāpiya tañ gharē.
Ewañ kamēna, gacchhantē kālē, solasawassikō, ahu, Tissakumārō; sō tivēdā dadhi pāragō.
Théro kathāsamutṭhānañ hessatiwanti tañ gharē āsanāni nadassēsi thapetwā mānawāsanañ.
Brahmalōkā āgatattā suchikāmo ahōsi sō, tasmā sō tassa pallankañ wāsaitwā lagiyati.
Aṇṇāsanañ apassantō tṭhitē théro sasambhamō tassa tañ āsanañ tassa paṇṇāpēsi gharē janō.
Diswā tatha nisinnañ tañ āgammāchuriyantikā, kujjahitwā mānawō wāchañ pharusāya udīrayi.

became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the “pitakattaya,” in due course attained the mastery of the six departments of doctrinal knowledge.

This théro Siggavo, perceiving (by inspiration) the conception of Tisso; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word “begone” had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) “Depart hence.”

The brahman Moggali, who was returning home, observing him departing, inquired, “Hast thou received any thing at our house?” “Yes,” he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the théro’s explanation, (that he only alluded to the slave’s reproach, “Depart hence,”) the brahman pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner time passed away, and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivēhedo (of the brahmans.)

The théro (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma lōka world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the théro was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The théro replied, “Young brahman, what knowledge dost thou possess?” The youth

I'théro. "mánawa, kiñ mantañ jānāsiti ?" tamabbrawi: taméwa puchchhañ thérassa pachchārochesi mānawó. Janāmiti patinnó té there thérañ apuchchhi só gañṭiṭṭhānāni wélésu tassa thérótha wiyákari. Gahatthéyéwa théró só wélapāragató ahu, nabbyākareyya kiñ tassa pabhinna patisambhidó.
"Yassa chittan upajjati, nanirujjhati: tassa chittan nirujjhassati, nupparijjissati: yassawāpana chittan, nirujjhissati, nupparijjissati, nanirujjhati, ti."
Taṅ chitta yamaké puchchhi, puchchhi, théró wisāradó, andha:ārōwiya ahu, tassa só tamawócha só.
"Bhikkhu kónamumantóti ?" "buddhamantóti" sobbrūwi: "dēhiti wutté ?" "no wésadhārinó dammitaṅ" iti. Māti pitūhi nunṇātó mantatthāya sapabbaji, kammaṭṭhānamadā théró pabbājetwā yathā rahan.
Bhāwanāñ anuyunjanto, achirēna mahāmati sotāpatti phalañ pattó théró natwāna taṅ tathā.
pesēsi Chaṇḍawajjissa thērasantiKanuggahañ.
U'pasampadāyitwa taṅ kālē só Siggawó yati winayan uggahāpēsi puna sēsaddwayampicha.
Tutó só Tissa daharó drabhitwā wipassanañ, chhalabhinṇó āhu, kālē thērabhāwanacha pāpuni.

instantly retorted the same question on the théro. When the théro was in the act of replying, "I do possess knowledge," he interrogated the said théro on the abstruse passages of the "vehédos." The théro instantly explained them.

This théro was thus, even while sojourning in the domicile of a layman, accomplished in the "vehédos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

The théro of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming "Impart it to us;" he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The théro having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotāpatti." The théro having ascertained that fact, dispatched him, for the purpose of being instructed, to the théro Chandawajji.

In due course, the priest Siggawo having made him an upasampada, taught him the "vinaya;" subsequently the other two branches of religion. Thereafter the youth Tisso attaining the "vipassanan" sanctification, acquired the mastery of the six

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.

Atiwa pākato āsi chandōwa suriyōwa sō ; kō tassa wādhā manñi, Sambuddhassa wachōwiya ?
Moggali putta thérōdayō nithitō

Ekāhaṇ uparājā sō addakkhī migawaṇ gatō, kiṇṇaṇ mantē migérawā diswa, étaṇ wichintayi :
" Migāpi éwaṇ l'ānti ārawe tinagōcharā : nakhissanti tīṇ bhikkhū sukhāhārawihārīnō ? "
Attanō chintitaṇ raṇṇo ārochési gharan gatō : saṇṇāpētunta sattāhan rājjan tassa adāsi, sō,
" Anubhōsi, imaṇ rājjan, sattāhanta, kumārā a : tatō taṇ ghātayissāmi : " ichchāwōcha mahipati,
Ahōti tamhi sattāhē " tvaṇ t'énāsi kisō iti ? " " maraṇassa bhayenāti " wuttē : rājāha taṇ puna,
" Sattā hāhaṇ marissanti tvaṇ na' il : imē kantaṇ l' il ssanti yaṭi, tāta, sadā maraṇasaṇṇino "
Ichchēwaṇ bhātari wuttō, sāsanaṣṣin pasādi sō ; l' dēna migawaṇ gantwā thēraṇ addaṭṭhī sawataṇ,
Nissinnaṇ ruḷkhamādasmiṇ sō Mahādhammarakkhitaṇ, sūlasāḷhāya āgēna wijjantamanāsawaṇ.
" Ayaṇ thērō wiyaḥampi pabbajja Jinasāsanē, wiharissan' adā raṇṇē ? " iti chintayi mānawō.
Thērō tassa pasādatthaṇ uppamitwā wihāyasā, gantwā Asō'āradmasa polkharanō jale thitō :
Al' āsē thapayitwāna chūcarāṇi warāṇi sō, ēgūhitwā polkharanin guttāṇi parisinchatha,

branches of doctrinal knowledge, and ultimately he was elevated to a thero. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddha himself!

The matters concerning the thero Moggali concluded.

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated : " Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in wihares, also amuse themselves? " Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days to solve this question,—addressing him thus : " Prince, administer this empire for seven days : at the termination of that period I shall put thee to death. " At the end of the seventh day, he inquired of him, " From what cause hast thou become so emaciated? " when he answered, " From the horror of death. " The monarch thereupon rejoined, " My child, thou hast ceased to take recreation, saying to thyself,—'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death ; how can they enter into frivolous diversions? "

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the thero Mahādhammarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection : " When shall I also, like unto this thero, initiated into the priesthood, be a dweller in the forest? "

The thero, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asókacāma temple : and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.

*Taṇ iddhiṇ uparājā sō disvātiwa pasūliya " aṭṭhēva pabbaj'ssanti " bulldhimā'āti bulldhimā.
 Upasankamitvā rājīnan pabbajjaṇ yachi sālāro. Nivārētu masak'ontō, tamādāya mahipati,
 Mahatā parivārēna vihāramagamā sayan : pabbajī sō Mahādhammarakkhitattērasanti' ē.
 Saddhiṇ tenēva chatu satan sahasāni narāpiccha, anu pabbajitānantu ganandnaṇ navij'ati
 Bhāgineyyō narindassa Aggibrahmūtiwissutō ahōsi ran'yo dhitāya Sanghamitt'ya sāmikō.
 Tassa tassa sutōchāpī Sumaṇo namanāma'o yāchitwa sōpī rājānaṇ uparājēna pabbajī.
 Uparājassa pabbajjā tassāsōkassa rājīnō chatu'thē dsi wassamhi mahājanahitōlaya.
 Tatthēva upasampannō sampanna upanissayō ghatentō uparājā sō chhalabhīnō rahā ahu.
 Wihārē tē samāradilhē sabbē sabbapurēsupī sādhukaṇ tihī wassēhi nīthāpesuṇ manōramē.
 Thērassa Indaguttassa kammālhit'hayakassatu iddhiyāchāsu nīthāsi Asōkaramasavhaya.
 Jinēna paribhuttēsu ṭhanēsucha, tahiṇ, tahiṇ, chētiyāni akāresi ramaniyāni bhūpati.
 Purēhi chaturāsīti sahasēhi samantatō, lē' hē ekāham ānēsuni wihāre nīthitā itī.
 Lēkhē sutwā, maharājā, mahātējūldhiwikkamō, lātu, kāmō sakinyēva sabbā rūma mahāmahaṇ,*

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under king) was ordained by the théro Mahādhammarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrahma was the son-in-law of the king, being the husband of Sanghamittā the sovereign's daughter. Her and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asōko's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadā; and exerting himself, by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid wihares, completed them in three years. By the merit of the théro Indagutto, and of that of the undertaker of the work, the wihare called Asōkarāmo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dāgobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the wihares were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—“On the seventh day

Purabhériñ charápesi "sattamé diwasé itó sabbhárímanaho hótu sabbadésésu élaná :"
"Yójané yójané dentu maháúdanā mahatálé. Karontu gánārámānan magg manchu wibhúsanañ :"
"Wiháresúcha sabbésú bhikkhusaṅghassa sabbathā maháúdanāni, wattentu yathā kálāñ yathā balāñ."
"Dipamālá pupphamālá laṅkāréccha, tahiñ, tahiñ, turiyékiccha sabbéhi upaháruñ anélanhá."
"Upósathangá nádāyu sabbé dhammañ sunantueha, pújāwísésé nékéccha karontu tadahúpicha."
Sabbé, sabbattha, sabbatthā, yathā nantādhikápicha pújā sampatíyá désuñ dévalóka manóramā.
Tasmiñ diné mahárájá sabbūlañkārabhúsitó sahoúdhó sahámachchó, balóghapariwáritó,
Agamási sahárāmañ, bhindantówiya méliniñ : saṅghamajjhamhi atthási, wanditwá saṅghamuttamañ.
Tasmiñ samágamé ásuñ asíti bhikkhu kótiyó ; ahésuñ sata sahassāñ tésu khīṇāsawá yati,
Nawutí sata sahassāni ahú bhikkhuníyó tahiñ ; khīṇāsawá bhikkhuníyó sahassāñ ásu tásutu.
Lókawivarānan nána pátihirañ akāusu té khīṇāsawá pasálatthwá Dhammāsókassa rájinó.
Esásólkóti náyittha puré pápēna kammuná, Dhammāsókóti náyittha paccchha puñýēna kammuná.
Sammuddapariyantañ só Jambúdiपाñ samantató passi sabbe wiháriccha nána pújāwibhúsité.

from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yójana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the wihares, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith ; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Déwaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammāsóko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asóko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammāsóko. (By the power of a miracle) he saw all the wihares situated in every direction throughout the ocean-bound Jambudípa, resplendent with these offerings. Having thus beheld these wihares, exceedingly overjoyed, he

Atwatuttho té disurá saṅgaṇ pucheḥhi nisidiya : “*kassa, bhanté, pariechhagó mahásugatasásané ?*”
Théro Moggaliputtó só rāṇṇo parāhaṇ viyaṇari : “*dharamánēpi Sugatē natthichāgi tayá samó.*”
Taṇ suturá wachanaṇ bhayóttutthó rájā, apucheḥhi taṇ : “*budḥasásanadáyádó hoti khó mādisó iti ?*”
Théroṇ rájaputtassa Mahinlassúpanissayaṇ, tathēva rájadhitāya Saṅghamittāya pekkhiya ;
Sāsanaśābhiwuttadhina taṇ hētūcanavekkhiya, pacheḥhā bhāsatha rájānaṇ só sāsanaḥsurandharo :
“Tādisópi mahāchāgi dīyādó sāsanaśābhiwuttassa pacheḥhayadáyakēchēva wucheḥatē manujādhipa,”
“Yōṇ puttāṇ dhitaranwā pabbajjapēsi sasané ; só sāsānassa dīyādó hēti, nō dāyakó api.”
Atha sāsanaḥdáyālabhāwamicheḥhaṇ mahāpatī Mahindaṇ Saṅgha-nittaneḥa thitē tattha apucheḥhatha :
“Pabbajjissatha kiṇ tāti, pabbajjā mahatī matā ?” pītunō wachanaṇ suturā pīturaṇ té abhāsiṇ.
“Ajjeva pabbajjissāma, sacché tvaṇ, dēva, iccheḥhasi ; amhancha lābhō tumhancha pabbajjāya bhavissati.”
Uparājassa pabbajjaṇ kātēto pabhutthi, só sāchāpi Aggibrahmassa, pabbajjā kata niccheḥhayā.
Uparajjaṇ Mahindassa dātukāmōpi bhūpati, tatōpi adhikāyāti pabbajjaṇyēva rōchayi.
Piyaṇputtaṇ Mahindaneḥa buddhirūpabalōditaṇ, pabbajjapēsi samahaṇ Saṅgamittaneḥa dhitarāṇ.
Tadā wisati wassó só Māhindó rájanandaḥó, Saṅghamittā rájadhitā atthārasasamā tatlā.

inquired of the priesthood: “Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?” The théro, the son of Moggali, answered the sovereign’s inquiry; “Even in the life-time of the deity of happy advent a donor of offerings equal to thee did not exist.” Hearing this announcement, the king greatly pleased, again thus inquired of him: “Can a person circumstanced as I am, become a relation of the religion of Buddho?” The théro perceiving the perfection in piety of Mahindo the son, and of Sanghamittā the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: “Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a ‘benefactor,’ but a ‘relation’ of the faith.”

Thereupon, the sovereign desirous of becoming the “relation of the faith,” thus inquired of Mahindo and Sanghamittā, who were present: “My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?” Hearing this appeal of their father, they thus addressed their parent: “Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee.” Even from the period of the ordination of the sub-king and of the Aggibrāhma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamittā. At that period this Mahindo, the delight of the monarch, was twenty, and the royal daughter Sanghamittā was eighteen years old. His ordination and (elevation to) the upasampadā took place

Tadahéwa ahú tassa pabbajjá upasampadá ; pabbajjá sikkhadánancha tassácha tadahú ahú.
Upajjháyó kumārassa ahu Moggali sawhayo ; pabbájési Mahádéwathéro ; Majjhantikó pana
Kammawáchañ ahá : tasmíñ sópasampadamaññalé, arahattañ Mahindo só pattó sapatisambhidañ.
Saṅghamittáyupajjháyá Dhammapálati wissuta, áchriyá Ayupáli, kálé sási andasawá.
Ubhó sasanapajjótú Lañkálipópalaarinó chhatthé wassé pabbajínsu Dhammásókassa rájinó.
Mahá Mahindó wasséhi tihí dipappasālakó, pitakattayamugganhi upajjháyassa santi : é.
Sá bhikkhuné chandaléha Mahindo bhikkhusuriyo Sambuddhasasandákásañ té sadá sobhayun tadá.
Puré Pātaliputtamhá wané wanacharó charañ, kutañinariyá saddhiñ sanwāsañ kappáyí kira.
Téna sanwāsumanwáyá sá putté janayí duwé ; Tisso jēthótú, kanittōtu Sumittōnāma nānako.
Mahāwaruṇa thérassa kálé, pabbajjasantiké, arahattañ pápuñínsu, chhalabhinñá gunañ ubhó.
Pádé kīta wisēnāsi puttōjēthō sawēdanó áha puttō lānitthena “ bhésajja pasatañ ghatañ.”
Raññó niwēdanañ, raññó gilānapachchayēpicha sappi, atthancha charaṇañ pachchābhattañ paṭikkhipi.

on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The théro named Moggali, was the preceptor “upajjháyó” of the prince. The théro Mahadévo initiated him into the first order of priesthood. The théro Majjhantiko performed the “kammawáchan.” In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of “arahat.” The priestess Dhammapati became the upajjháyá, and the priestess Ayupáli the instructress of Sanghamittá. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammásóko, the benefactor of Lanká. The great Mahindo, the illuminator of this land, in three years learnt from his preceptor the “pitakattaya.”

As the moon and sun at all times illumine the firmament, so the priestess (Sanghamittá) and Mahindo shone forth the light of the religion of Buddho.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kuntikinnaryá (a fabulous animal.) By her connection with him, she brought forth two children,—the elder was called Tisso, and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the théro Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of “arahat.” Tisso, the elder, was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquired (what would alleviate him), he replied, “A palm-full of clarified butter, to be used as medicine ;” but he (Tisso) interdicted his want being made known to the king ; its being supplied from the allowances granted by the king to infirm priests ; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. “If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring.”

"Piṇḍāyachē charaṇ sappiṇ labhusē tvaṇ tamāhara" ichchāha Tissathéro só Sumittān thérāmuttamaṇ.
Piṇḍāya charataṇ tena nalaiddāhaṇ pasataṇ ghataṇ, sappikumbhasatēnāpi wiyādhijātō asādhijō.
Tenevawiyādhinā théro pattō āyikkhayaṇṭikaṇ ōwaditwāppamādēna nibbātuṇ mānasaṇ akā.
Akāsaṇhi nisulitwā tējō dhātuwasēna sō, yathāruchin, adhittāya sariraṇ parinibbutō.
Jālā sarira nikkhamma nimmansaṇ chhārikan dhahi thérassa sakalaṇ kāyaṇ atthikānitu no dahi.
Sutwā nibbutimetassa Tissathérassa, bhūpati agamāsi sakārāmaṇ janōgha parivāritō.
Haṭṭhi kandhē tthitō rājā tānaṭṭhināwarōhayi kāretwā dhātusakkāraṇ tassa wiyādhim apucchēhi taṇ.
Taṇ sutwā jātasaṇwēgō puradwāresu kāriya sudhāchitaṇ pokkharāṇiṇ bhesajjānancha pūriya.
"Pāpesi bhikkhusaṅghassa bhēsajjāni dinē dinē, māhotu bhikkhusaṅghassa bhēsajjāṇ dullabhaṇ" iti.
Sumittathéro nibbāyī chaṇkamantōwa chaṇkamē; pasidi sāsānētiwa tēnāpicha mahājanō.
Kuntiputtā duwē thērā tē lōkahitakārinō nibbāyinsu Asókussa raṇṇō wassamhi atthamē.
Tatōpabbhuti saṅghassa lābhotiwamahā ahu; pachehā pasannācha janā yasmā lābhaṇ pawāttayun.
Pahinalābhasakkārū titthiyā lābhakāraṇā, sayāṇ kūsāyam ādāya wasinsu sahabhikkhuhi.

Thus the exalted théro Tisso instructed the théro Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the théro was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the théro flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this théro Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The théro Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to the religion of Buddhō. These two théros descended from the kuntikinnaryā, attained "nibbuti" in the eighth year of the reign of Asóko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons,

*Yathá sakancha té wádan buddhawádóti dipayúñ ; yathá sakancha kiriyañ akariñsu yathá ruchin.
 Tató Moggali puttó só théró thiragupódayó sūsanabbudamuppannañ diswá tam atikkhalañ ;
 Tassópasamané kálañ dighadassi awekkhiya : datwá Mahiñlathérassa mahabhikkhuganañ sakañ,
 Uddhagangáya ékówa Ahóganganhi pabbaté wihási sattavassáni wivékamanubrúhayañ.
 Titthiyánañ bahuttácha, dubbachattácha, bhikkhawó tésañ kátuñ nasakkhin̄su dhammēna patisédhañ.
 Tēñēwa Jambudīpanhi sabbārdmésu bhikkhawó satta wassáni nākansu upósathapawáranāñ.
 Tañ sutwána mahárájá Dhammásókó maháyasó ékañ amuchchan pēsési Asókarāmanuttamañ.
 “Gantwálikarānañ étañ upasamma upósathañ, kárēhi bhikkhusaṅghēna mamáramé tuwañ iti.”
 Gantwána sannipátetwá bhikkhusaṅghañ sadummati “upósathañ karóthāti” sáwēsi rájasasanañ.
 “Upósathañ titthiyēhi nakaroma mayañ” iti ; awócha bhikkhusaṅgho tañ amachchañ mulhamānasan.
 Só machchó katipáyánañ théránañ paṭipátīyá achchhindi asinā sísañ “kárēmi nañ upósathañ.”
 Rájabhátá Tissuthéró tañ diswá kiriyañ, lahuñ gantwána tassa āsanné āsanañhi nisīdi só.*

whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddhó. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules.)

Thereupon, the théro, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrescence would take place;) transferring his fraternity of numerous disciples to the charge of the théro Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahóganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudīpa, the priests were incapable of observing the rites of “upósatho” and “pawáranan” for a period of seven years (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammásókó, hearing of this (suspension of religious observances for seven years), dispatched a minister to the chief temple Asókorāma, with these orders: “Having repaired thither, do thou, adjusting this matter, cause the ceremony of “upósatho” to be performed by the priesthood at my temple.”

This ignorant minister having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: “Perform ye the ceremony of uposatho.” The priesthood thus replied to the embicile minister: “We will not perform the ceremony of ‘uposatho’ with the heretics.” The minister exclaiming, “I will have the ‘uposatho’ performed,” with his own sword decapitated several of the théros in the order in which they sat. The théro Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the théro last slaughtered). The minister recognizing that thero, repairing (to the palace) reported the whole to the

Therañ diswā amachchō sō, gantwā raṇṇo niwēdayi sabbañ pawattiñ. Tañ sutwā, jātadāho mahipati, Sighañ gantwā, bhikkhusaṅghañ pucchhi ubbiggamanāsō “ ewañ katēna Tammēna Kassa pāpañ siyā ” iti. Tesañ apaṇḍitā kēchi “ pāpañ tuyihantu ; ” kēchitu “ ubhinnanchātu ; ” dhañsu “ natthi tuyihañti ” paṇḍita. Tañ sutwāna mahārājā “ samattho atthi bhikkhuno, wimaññi me winōdetwa, kātuñ sāsanaṇḍaggañ ? ”
“ Atthi Moggali puttō sō Tissatthērō, rathēsaha ! ” ichchāha saṅghō rājānañ rājā tathāsi sādaro.
Wisūñ bhikkhū sahasseṇa chatuḥ pariwāritē thērē, naraśassēna amachchē chaturō tathā,
Tadāhēyēwa pēsēsi attanō wachanena sō therañ ānētumē ; tēhi tathā wutte : andāgami.
Tañ sutwā, puna, aṭṭhattha, thērē, machchēcha pēsayi, wisūñ sahasa purisē ; pubbēvīya andāgami.
Rājā pucchhi “ kathañ thērō āgachchēya nuḥhō ? ” iti : bhikkhu dhañsu thērassa tassāgamaṇa kāraṇaṇ :
‘ Hōhi, bhantē, ’ upatthambhō kātuñ sāsanaṇḍaggañ ‘ iti wuttē, ’ mahārājā, thērō ēhiti sō ” iti
Punōpi thērē machchēcha rājā solasa solasē wisūñ sahasa purisē tathā watwāna pēsayi.
“ Thērō mahallakattēpi nāroḥissati yānakañ ; therañ gangāya nāvāya ānēthāticha ” abbruwi.
Gantwā tē tañ tathā wōchuñ ; sō tañ sutwāwa uṭṭhahi ; nāvāya therañ ānēsūñ rājā ; pachchuggami tahiñ.

occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood : “ By the deed thus done, on whom will the sin fall ? ” Among them, a portion of the ill-informed declared, “ The sin is thine : ” another portion announced, “ Both of you : ” the well informed pronounced, “ Unto thee there is none.”

This great king having heard these (conflicting) opinions (exclaimed), “ Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion ? ” The priesthood replied to the sovereign ; “ O, warrior king ! the théro Tisso, the son of Moggali, is such a person.” The king instantly conceived a great veneration for him. On that very day, in order that the théro might be brought on his invitation, he dispatched four théros, each attended by one thousand priests ; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théro) did not accept the invitation.

Hearing this result to the mission, he dispatched eight théros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, “ What can the cause be that the théro does not come ? ” The priests informed him what could procure the attendance of that théro, thus : “ Illustrious monarch, on sending him this message, ‘ Lord ! vouchsafe to extend thy aid to restore me to the faith, ’ the théro will come.”

Again another time, the king adopting that very message, sent sixteen théros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission) : “ The théro on account of his great age will not be disposed to mount a conveyance ; do ye therefore transport the théro in a vessel by the river.” They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the théro in a vessel. The king (on his approach) went out to meet him.

Janumattan jalañ rájá gahetwá dakkhiṇaṇ karaṇ. náwāya oṭarañ issi therassāda sagaraṇ ó
Dakkhiṇaṇ dakkhiṇyó só karaṇ raṇṇonukampa' ó aṇubhitrāna ampaya theró náwāya oṭari
Rájá therañ nayitwāna, uyānañ Ratiwaddhane therassa páti: aññesitwá maikkhetvāda nissādiya
Samattha bhāraṇ therassa wimaṇsantó mahipati "atthakāmañ oṭaṇa, bhataṇe, paṭiharanti," abhāsi. [thero s.
"Kinti?" wutté: "mahitānpaṇ," āha: taṇ paṭiharanti; "si alay. loṭesāya." "Taṇ ampaya oṭihānañ.
"Kó dukkaroti?" pucchhītwá "ekadesāya." uppatāñ dukkaranti" sevitvāna "taṇ datthi amataṭṭhañ"
Rathaṇ, assaṇ, maṇussācha, pāṭichólatapārītaṇ, theró yōja. asinaya antaraṇhi chatvārise
Thapāpetwá tadangehi sahataṇ yōjanañ mahi chālasi i bhīya tatra nissinussacca dassa pi
Tenamachchéna bhikkhūnaṇ marañecatṭaṇópiṇa, āpassatthi natthitthañ thēraṇ pucchhī mātā. na
"Patichchakammaṇ natthiti kilīṭṭhañ chētaṇaṇ wina" thēro bodhēsi rájānaṇ, wuttha "tittira" jā
Wasantó tattha sattahañ rájūyyānē minōraṇē sīhō hāpesi mahipālaṇ sambuddhasinayaṇ sakkā.
Tāsmiṇ yēwacha sattahē ducē yakkhē mahipati pēsēwa, mahigāṇhi" thū asēse san apāṇēpi.
Sattame divase gantvā sa'ārānaṇ manōraṇaṇ, kāresi bhikkhusaṇghassa sannipāṭana-ṭṭaṇa.

The monarch (proceeding into the river) till the water reached his knees with the profoundest respect offered the support of his right shoulder to the disembarking thero. The benevolent thero, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducting the thero to the pleasure garden Ratiwaddhane, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the thero, said to him: "Lord, I am desirous of witnessing a miracle." On being asked what (miracle)? He replied, "an earthquake." (The thero) again asked, "the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The thero within a boundary—the four sides of which were a yōjana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water—by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the thero whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The thero propounding to the king the jātaka called "tittira," consoled him by declaring, "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddho.

The king within those seven days having sent two yakkhos, caused all the priests in Jambudipo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated

*Sattukhāraṇaṃ dadantiwa sāsanaññihīti āraṇaṃ sangitipariyōsānē akampittha mahāmahi.
Hītaṃ seṭṭhabrahmaññihāraṇaṃ pi aṇṇuṇṇaṃ jēguchchhañ sāsanaññeto naraḷōkañ
āgammamakā sāsanaññichchhañ : katalāccho kandaṇṇaṇṇo sāsanaññi chchamhi pamaññēti °*

Supanappasādasāññezatthāya i otē mahāvaṇse "tatigadhammasangīhāma" panchamō paricchhedo.

CHATTHO PARICCHHEDO.

*Wangēsō Wanganagare W'angarājā ahu purē : Kālingarañño dhitāsi mahesi tassa ravino
Sō rājā dewiya tassā ehaṃ alabhi dhitarañ : nēmittā wiyakarun tassa sañvāsanaṃ migarañño.
Itiwa rūpini āsi, atīwa kāmagiddhīni : dēvina dewiyachāpi lajjāyasi jēguchchitā.
Eh'akina sā nikkhama seṭṭhara sukhatthīni, satthena saha aṇṇātā aṇṇa Magadhagāminā
Lalāratthe attavijā sīho satthambhiddhavaṇi aṇṇattha, sēvā dhāvinsu, sabbagataḷisanta sa.
Ganhitwa gocharaṇ sīhō guchchhañ disvā tamārakā ratto upāsalāleṇṇo, lagulan pattaḷaṇṇaḷo.*

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sādhu!" quaked.

The instrument of this mission having left his supreme residence in the brahma loka world, and descended to this impure human world, for the advancement of religion,—who, capable of advancing the cause of religion, would demur?

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

CHAP. VI.

In the land of Wango, in the capital of Wango, there was formerly a king of Wango. The daughter of the king of Kālinga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadewi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew lovely in person, and was ardently inflamed with amorous passions. By both the king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decamped under the protection of a caravan chief who was proceeding to the Madhva country.

In a wilderness in the land of Lada, a lion chased away the caravan chief. He rested in opposite directions: she (advanced) in that in which the lion approached.

The lion, prowling for prey, observing her, approaching to him, his love and passion, his passion, his love and lowering his eyes, approached her. She, observing him, her

*Sá tañ diṣṣá, saritwāna nēmittawachanañ sutañ, abhita tassa angāni, ranjayanti, paramasi.
 Tassā phassēna atirittó, pīṭṭhiñ āropiyāsutañ sihó sakaguhañ netwá, tāya sañwāsamañchari.
 Téna sañwāsamanwaya kálena yamañé duwé, puttancha dhitaranchāti rájadhita janesi sá.
 Puttassa hatthapadēsu sihákárá, tato aká námena Sihabáhuñ, tañ dhitarañ Sihasiwaliñ.
 Putto sōlasawassó sō, matarañ pucheḥhi sañsayañ “ tvañ pītṭhe nō, amma, kasmā asadisi ” iti °
 Sá sabbamabrawi tassa, “ kinuayānāti ? ” sōbravi “ guhañ thañēti, tātá, té pásānēnāti. ” sōbravi.
 Mahāgahāyathañ anañ tañ khandēnādāya sō aká ēlāhenēva paññāsa yōjanāni gatāgatañ :
 Gōcharāya gatē sihē, dakḥhiñasmīhi mātarañ, wānē kanitṭhiñ kutwāna, tatō siḥhañ apakkami.
 Nivāsētwāna sālḥantē, pacheḥhantagāmanāgamuñ; tatthāsi rájadhita mātalassa sutó tala.
 Sēnāpati Wangarāyāso thito pacheḥhantasādhanañ, nisinnó watamūle sō, kammañ tañ sañwēdhāpayañ.
 Diswa té pucheḥhi; tañ wōchuñ. “ atawiwāsino mayañ ” iti : sō dāpay; tēsañ watthāni, dhajan; pati.
 Tāndhesuñ ulārani; bhattañ paññēsu dāpayi, sowannabhājanāñdsuñ tesan puññañ tānicha.
 Téna sō wimhito pucheḥhi, “ ke tumheti ? ” chamūpati : tassa sá jāti gottāni rájadhita nivedayi.*

recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Sihabáhu, and the daughter Sihasiwali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, “ My mother,” said he, “ from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity ? ” She disclosed all to him. “ Why then do we not depart ? ” replied he. “ Thy father,” she rejoined, “ closes up the mouth of the den with a stone.”

He taking that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yōjanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess’s maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wató tree. The royal standard-bearer seeing their condition, made inquiries. They replied, “ We are the inhabitants of the wilderness.” He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, “ Who are ye ? ” The princess narrated to him her birth and lineage. This royal standard-bearer, taking

*Pituchchādhitarañ tañ sò ālāya dhajanipati, gantwāna Wanganagarañ sañwēsañ tāya kappaya,
 Siho sihañ guhañ gantwā, tē adiswā tayō janē, adikhitō puttāsōkēna, nachakhādi, nachāpiwi.
 Dārakē te gawēsantō agā pachchantagāmakē ubbāhiyati sò sōcha yañ yañ gāmamūpēti so.
 Pachchantawasinō gantwā rañño tañ patiweedayuñ: “siho pilēti tē ratihañ tañ, dēwa, patisēdhaya.”
 Alabhañ niseḍhakañ tassa hatthikkhandhagatañ, purē “adētu sihadāyiti” sahassañ sōpachārayi.
 Tathēwa divē sahassāni tinichāpi narissarō, Dwisū wārēsū warēsi mātā sihabbhujāñhi tañ.
 Aggahi tatiyī wārē apuchchhitwāwa mātarañ; dāpēsiti sahassañ tañ ghātētūñ pitarañ sakuñ.
 Rañño kumārañ lussēsūñ; tañ rājā idamabruwi: “gahitē yaḍi sikhē tē dammi raṭṭhañ tadēwa te.”
 Sō tañ gantwā guhādūwarañ, sihañ diswāwa ārakā, ētañ puttasiñhēna wījjhintuñ tañ sarañ khipi.
 Sarō nalātamdhachchamētta chittēna tassatu, kumārāpālamūlēwa nīwatto pati bhumiyañ.
 Tathāsiyāwa tatiyañ; tatō kujji migādhīpō, tatō khiltō sarō tassa kāyañ nibbija nikkhami.
 Sakēsarañ sihasisañ alāyasapurañ agū; matassa Wanganarājassa suttāni tadā ahu.
 Rañño aputtakattācha, patitāchassa kammunā, sutwāwa rañño nattuttañ, sajanitwāwa mātarañ.*

with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: “A lion is laying waste thy country: sovereign lord, arrest this (calamity).” Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, “Let it be given to the captor of the lion.” In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: “On the lion being destroyed, I bestow on thee that country.” He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabāhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabāhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

The monarch having left no sons, and his virtuous ministers exulting in this exploit of

*Amachchā sannipatitā, akhilā, ikamānasā Sihabāhu kumārassa “rājāhōhiti” abruwān.
 Sū rajjañ sampaticchhitvā : datvā mātūpatissa tañ : Sihasiwalimāddāya jātābhumiñ gatō sayān.
 Nangaran tattha māpēsi ahu Sihapuranti tañ, araṇṇe yojana satē gāmēchāpi niwēsaya.
 Lālaratthe purē tasmiñ, Sihabāhu narādhīpō rajjañ kārēsi, katvāna mahēsīn Sihasiwalīn.
 Mahesi sōlasakkhattuñ yamakēcha duvē duvē puttē janaya, kālē, sā : Wijayō nāma jetthaḷō,
 Sumitto nāma dutiyō ; sabhē dwattiṇsa puttakā ; kālēna Wijayañ rājā uparajjebhīsichaya.
 Wijayo wasamāchāro asi ; tañ parisāpicha sāhasāni anēkāni dussahāni kariṇsu tē.
 Kujjhō mahājano raṇṇō tamatthañ patiweḍaya rājā tē saṇṇapetwāna, puttañ ōwadi sādhuḷān.
 Sabbañ tathewa dutiyañ ahosi, tatiyampāna, kujjhō mahājano āha : “puttañ ghātehi tē” iti.
 Rājatha Wijayañ tañcha pariwārancha tassa tañ satta satāni purisē, kāretwā adhamundake,
 Nawīya pakkhipāpetwā, wissajjāpēsi sāgarē, tathā tēsancha, bhariyayō, tathēwacha kumārakē,
 Wiṇuñ, wiṇuñ. Tē wissattā purisittikūmārakā, wiṇuñ, wiṇuñ, dipakasmīñ okkaminsu wasinsucha.
 Naggadipōti nayittha kumārōkkantadipakō bhariyōkkantadipōtu Mahindadipakō iti.
 Suppārakeparthanamhi Wijayō pana okkami : parisā sāhasēnetthahito nawañ punāruhi.*

the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter) they assembled, and with one accord, intreated of the prince Sihabāhu, “Be thou king.” He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sihasiwali, he himself departed for the land of his nativity. There he founded a city which was called Sihapura. In a wilderness a hundred yōjanas in extent, he formed villages (in favorable situations for irrigation). In that capital of the land of Lāla, making Sihasiwali his queen consort, the monarch Sihabāhu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same : they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers) and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured : “Execute thy son.” The king compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadipo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Suppāraka (in Jambudipo), but (dreading the hostility of the natives,) on account of the lawless character of his band, he re-embarked in his vessel. This

*Lañayañ Wijayasānāmakó kumūró otiṇṇo tithinamati Tambapañṇi dipé, salānañ yama-
kagunānamantarasmīñ nibbātuñ sayita diné Tathāgatassati.*

Sujanappasādasāñvegatthāya katé mahāwañsé "Wijayāgamanannāmā" chatthó parichchhedó.

SATTAMO PARICHCHHEDO.

*Sabbalokahitañ katwá, patwá santiñ khaṇaṇ, parañ, parinibbānamanchamhi nipannó, lókanāyako,
Dewatá sannipótamhi mahantañhi, Mahāmuni, Sakkañ tatra samipatṭhañ uwócha wadanañ waraṇ.
Wijayo Lālawisayā Sihabāhu narindaḷó ékó Lañkamanūppattó, sattá machchasatānugó.
Patitthissati, dewinda, Lañkāya mamasāsanañ; tasmá sapariwārañ tuñ rakkha Lañkancha, sādhukañ."
Tathāgatassa dewindo wache sutwa wisārado, diwassūppalawannassa Lañkāraḷkhañ samappayi.
Sakkéna wattamattó só Lañkamāganna, sajjukañ paribbājakawéséna rukkamūlumūpāwisi.
Wijayappamukhá sabbé tañ apéchecha apuchchhisuñ; "ayam, bho, kónu dipóti?" "Lañkālipóti?" iha so iti
Wawá kunḍikāyañ té jalénabhisiñchiya.*

prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni of this land Lanka, on the day that the successor (of former Buddhos) reclined in the arbor of the two delightful sal trees, to attain "nibbānan."

The sixth chapter in the Mahāwanso, entitled, "the arrival of Wijayo," composed equally to delight and to afflict righteous men.

CHAP. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbāna; seated on the throne on which nibbana is achieved, in the midst of a great assembly of devatás, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: "One Wijayo, the son of Sihabahu, king of the land of Lāla, together with seven hundred officers of state, has landed on Lanka. Lord of dévos! my religion will be established in Lanká. On that account thoroughly protect, together with his retinue, him and Lanká."

The devoted king of devos having heard these injunctions of the successor (of former Buddhos), assigned the protection of Lanká to the devo Uppulwauno (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanka, and in the character of a paribājako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Lanka." Having thus spoke, he blessed them

Suttancha tésaṇ hatthésū lagetwá, nabhaságamá. Dassési sōnirúpēna parichārika yakkhini.
Ekó taṇ wdrayantōpi rájaputtēna, anwagá "gāmaṃhi wíjjamānamhí bhawanti sunāḥá" iti.
Tassācha sāmīni tattha, Kúwēni nāma yakkhini, nisīdi rukkhāmūlamhi, kantanti, tāpasīwiya,
Diswāna só pokkharaniṇi nisinnaṇ tancha tāpasīṇ, tattha nahátwá, piwitwa, álayacha mulālaya,
Wárincha pokkharéhēwa ; sū utthāyi tamabrawi : "bhakkhōsi mama ; tiṭṭhāti : " atthābaddhōwa só naro :
Parittasúttatējēna bhakkētun sá nasakkhunī yāchiyantōpi taṇ suttān náda yakkhiniyā naró.
Taṇ gahetwá suruṅgāyaṇ rudaṇṭaṇ yakkhini khipi : ewaṇ ékēka sá tattha khipi satta satānīpi,
Andāyantésū sabbésū Wijayo bhayasaṇḥitó, naddhapancháyudhó gantwa, diswá pokkharaniṇi subhaṇ,
Apassi muttinnapadaṇ, passi taṇchēwa tāpasīṇ "imāya khalu bhachchā mé gahitannūti" chintiya :
"Kiṇ napassasi bhachché mé, bhōti, twaṇ ? " "iti áha : taṇ "kiṇ rájaputta bhachchéhi ? piwa naháyāti" áha sá.
"Yakkhini táwajānāti mama jātinti ? " nichchhito ; sighaṇ sanāmaṇ sáwetwá, dhanuṇsandháyupágato,
Yakkhiṇ álaya giwāya nārāchawalayēna, só, wāmahatthēna kēsēsu, gahetwá daḥkhinēnātu,
Ukkhipitwá asiṇ dha : "bhachché mé déhi, dāsi ! taṇ mārēmiti ; " bhayatthá sá jwitaṇ yāchi yakkhini ;
"Jwitaṇ déhi mé, sami, rajjaṇ daḥjāmi té ; ahaṇ karissāmitthi. ichchancha, aṇṇaṇ kinchi yathiechchitaṇ."

by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Káli) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwēni, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell-bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one lodged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "naráchana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty; unto thee I will render the favors of my sex; and every other

Adibhayatthāya sapathan sō tañ yoḥkhiṇ a' ārayi ; “ *anchi bhachché sighanti* ” *wuttemattāwa sānaya*,
“ Ime chhātāti ” wuttā sā, tanduladi winiddisi, bhak' hitānañ wānījīnañ nāwatthan wīwidhañ bhahuñ.
Bhachché té sālhayitwāna, bhattāni wiyanjanāwcha : *rājaputtan bhōjayitwā, sabbēchāpi abhunjiyūñ.*
Dāpi tañ rājaputtēna bhattan bhutwātiritta! an, pinitā māpayiivā sā wasaṇ sōlasikaṇ sakaṇ.
Anēkāmālakārabhūsitanga Māranganā, samaganīwa narindassa, gahanti, sā lahuñ manañ ;
Sumāpayi punēkasmiṇ rukkhāmūlē mahagghiyūñ sayanañ sānipākārasahitañ sasugandhikaṇ.
Diswā tañ Wijayō, subhamāyatimpha'amattano, apēkhamāno sō tāya sēyyaṇ kappēsī rattiyañ.
Nipajjīnsu tatō tassa bhachchā sattasatā tadā bāhirē sānipākārē pariwariya bhupatiñ.
Sutwā yakkhiniyā sadlhiñ nipannō bhūmipo tahiñ, gitawāditasaddantamapuehchi puna yakkhiniñ.
Tatō sā sakalan rājjañ dātukamā sasimino “ *manussānaminañ Laṇkaṇ lahāmiti* ” *wijākari.*
“ Nagarē bhūtapō atthi Siriwatthawhaya idha, atthi yakkhādhipo yakkhanagarē ; *tassa dhitarāñ,*
“ Anayitwāna ; *tammātā āwāhatthāya dhitarāñ idhādhipatino dēti* ; *tahiñ yakkhasamāgame,*
“ Mahantammaṇḍalaṇ hoti ; *mahayā! hasamāgame, sattāhumanūpachchhinnañ, pawattaticha tañ chhaṇaṇ,*
“ Tatra maṇḍalaghōsōti ; *punnidikkhasamāgameṇ nasakā! laddhumajjēwa yakkhē mārēhi, bhūmipa ! ”*

service according to thy desire.” In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, “instantly produce my followers,” she brought them forth. Declaring “These men must be famished,” she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Mārānga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, “I will render this Lankā habitable for men. In the city Siriwattha, in this island, there is a yakkho sovereign (Kālasēno), and in the yakkha city (Lankāpura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Kondanamika) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again: Lord! this very day extirpate the

Tassu tan wachanan sutwá, narindo só tamabrawi ; "adissamamé yakkhé te kathammārēmi, kāmāde."
"Ahañ karōmi saddantē, thatwá yakkhānamantarē, tēna saññāpatēnēwa, pahārañ dēhi, khattiya :
Mamānubhāwatō tēsañ sarirē ganhatibrawi," Katwá tathēwa só yakkhé wilayantēsi khattiyo.
Hantwá yañ hapatiñ, rājāpilandhassā pilandhanañ ; pilandhiñsūcha sēsānañ sēsā machchā pilandhanan.
Nikkhamma yakkhanagarā, katipāhachchayēna, só Tambapannawhayañ katwá, nagarañ tatra samvasa.
Agatā rājapamukhā tatō satta satā narā, bhassitā nāwatō bhūmīn, gēlaññēnābhimudditā,
Dubbala, bhūmiyañ katthapānimhi upalimpitā nisēdīnsū ; tatō tēsañ "Tambapannatthapanniyo."
Tēna tañ lārañēnēwa kānanañ "Tambapanniṭṭi" laddhābhidhēyañ ; tēnēwa lakkhitañ dipamuttaman.
Sihabāhu narindō só yēna sihañ samāggahi ; tēna tassattrajānattā "Sihālāti" pawuchchare.
Sihālena ayañ Lañkā gahitā, tēna, wāsina, tēnēwa "Sihalan" nāma saññitañ Sihalañtund.
Tatō rājakumārassa bhachchā gāmañ tahiñ tahiñ māpēsuñ sakale tamhi Sihālē attanattanō.
Kadambanadiyā tirē Anūrādhawhayañ warañ gāmañ ; tassūttarē bhāgē gambhīranadiyantike,
Upatissa dwijāwasamupatissawhayañ, warañ gamamatthūruwēlancha Wijitañ ; dutiyampurañ.
Ewañ tēmatthanō nūmañ katwā janapadañ bahuñ, samāgama tatō machchā rañño rajjēna yāchayañ.

yakkhos." Hearing this advice of hers, the monarch replied to her: "Charmer of my affections, how can I destroy yakkhos, who are invisible?" "Prince," replied she, "placing myself in the midst of those yakkhos, I will give a shout. On that signal fall to with blows: by my supernatural power, they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhos. The king having put (Kālasēno), the chief of the yakkhos, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhos. After the lapse of some days, departing from the capital of the yakkhos, and founding the city called "Tambapanni," (Wijayo) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of "Tambapanniyo," (copper-palmed, from the color of the soil). From this circumstance that wilderness obtained the name of "Tambapanni." From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Sihabāhu slew the "siho" (lion), from that feat, his sons and descendants are called "Sihālā," (the lion slayers). This Lankā having been conquered by a Sihalo, from the circumstance also of its having been colonized by a Sihalo, it obtained the name of "Sihālā."

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurādhō. To the north thereof, near that deep river, was the village of the brahmanical Upatisso, called Upatissa. Then the extensive settlements of Uruwēla and Wijito ; (each) subsequently a city.

Samana lulajātāya natthitāya mahesiyā, rājā rājabhisekēthha tudāchāsi. upēkkhako.
Ussahajātā sabbē tē kumarassābhisechanē pēscsuñ Dakkhiṇaṇ Madhuraṇ manippabhutī pābhatan.
tiṇṭwa tē, Pandawaṇ diswā, datwā pābhatamāha taṇ, sāsanancha niwēdēsuñ, “ rājakaṇṇatthikū,” narā,
“ Sīhabāhuttarajō Laṇṇi aṇ wijayi Wijayawayo, tassabhisechanatthāya, dētha nō dhitarantu ” tē.
Manṭetwā Pandawō rājā sahamachchēhi, attanō, dhitarāṇ Wijayiṇ tassāmachchānanchāpi tassa sō,
unasatta sutānachchadhitaranā apēsaya.
“ Pēsetu kāmā pēsettha dhitarē Sīhahwaraṇ, samaṇṇakūritvā saddhārē ṇhapēssantu tū, lahuṇ.”
Datwā pituṇaṇ bahukaṇ dhanāṇ tāyo samānaya.
Dhitarāṇ sabbasōwannaṃmitthāgārena bhūsitāṇ katwa, dāpēsi, dāyajjaṇ hatthassarathadāsiyō.
Arthārasahi machchēhi panchasatthikūlēhicha, saddhiṇ tāyodhapēseṇi paṇṇaṇ datwāna māṇṭiyo.
Sabbē tē niwamāruyha, yēnettha bahukā janā satinṇatammahātittāṇ paṭihanaggāma saṇṭitaṇ.
Wijayassa wijāyitvā dhitaramputtakantubhō wasantē samayē yakkiṇi sūgā Paṇḍawadhitarāṇ,

Thus these followers having formed many settlements, giving to them their own names : thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Panduwō, and delivering the presents, they announced their mission, thus addressing him : “ It is for a royal virgin. The son of Sīhabāhu, named Wijayo, has conquered Lankā : to admit of his installation, bestow thy daughter on us.”

The king Panduwō having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayi ; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

“ Those (said he, among you) who are willing to send your daughters to renowned Sīhala, send them.—Let them be quickly ranged before their doors decorated in their best attire.” Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahātitttha.

This daughter of Panduwō arrived when the yakkhini, by her connection with Wijayo, had borne him two children,—a son (Jiwahatto) and a daughter (Disala).

Sutwachágamanān tassa kumáro rájaputtiyá nasakká ékató watthuā yakkhiyá rájadhitarañ.
Muñtwá Kuwéníawócha “rájithi bhirújātiyá: tena twañ gachchha géhá mé, putté katwá mamantiké.”
“ Bháyāmi yakkhé ; yakkhá té hatá mé tanakáranā, ubhatódāni natthóhan, kahan sáyāmitibrawi ? ”
“ Yattrā nichchasi tamarāyattrā yakkhéhi, wijitē mama, sahasabaliḥamēna pōsāyissāmi tañ ahañ.”
Warentwa panewan sá rōdantādāya dāraké, gātā yattrāmanussanañ nagarañ tamamānusi.
Darake yakkhanagara nīdāpiya bahiré ; antōwisantiñ yakkho tañ diswā wasāhasōpagā.
“ Pundāpinōpanōkāsa mé sayantidha māgatānatiko ” tūhalé yakkhé yakkho sāhasikopana,
Kuddhó pānippahārēna wiyalantayi yakkhiniñ ; tassātu mātālō yakkhō nikkhamma nagarābahi,
Diswā té dāraké, puchchhi “tuhé kassa sutā ? ” iti.
“ Kuwéníyāti ” sutwāha “mātā té mārītānīdha tumhēpi diswā mārēyuñ, palāyathu lahuñ ” iti.
Aguñ Sumanakūṭāntē palāyitwā tatō lahuñ, wāsañ kappēsi jettthó só wuddhó tāya kaniṭṭhiyā.
Puttadhītāhi waddhītwā rájánunāya té wasuñ, tatthēwa Malayé ésó pulindānañhi sambhawó.
Pandurājassa dūtā té paṇṇakārañ samappayuñ Wijayassa kumārassa rájūlhitādhikāwatā.

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuwéní: “A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house.” She replied, “On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?” “Within my dominions (said he) to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand bali offerings.” She who had been thus interdicted (from reuniting herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankápura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): “Is it for the purpose of again and again spying out the peace we enjoy that she is come?” In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumáro) happening to proceed out of the yakkha city, seeing these children outside the town. “Whose children are ye?” said he. Being informed “Kuwéní’s,” he said, “Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly.” Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayá district. This person (Jíwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo the princess and other presents.

*Katwá sakkárasammánañ dūtánañ Wijayó puna ; adá yathárahañ kaṇṇá amachehhañ, janassacha.
 Yathá wiḍhicha Wijayañ sabbé machchā samāgatā rajjēna samabhisinchiṇsu, karinsucha mahāchhanañ
 Tató só Wijayó rájá Pandurájassa dhitarāñ mahatā pariharéna mahésittēbhisēchayi.
 Thánañ tadā amachehhañ adāsi, sasurassatu anuwassāñ saṅkhamuttañ satasahassaḥwayārahañ.
 Hitwāna pubba charitañ wisamañ samēna dhammēna Laṅkamakhilañ anusāsamaño só, Tambapanninagare.
 Wijayó narindo rajjañ akārayi samā khalū aṭṭhatiṇsati.*

Sujanappasādusañwégatthāya katé Mahawansé “Wijayābhisēko námó,” sattamó parichehhedo.

ATTHAMO PARICHCHEDO.

*Wijayó só mahá rájá wassé antimaké thito, iti chintayi ; “uddhohañ, nacha wijiati mé sutó ;
 Kichehheṇa wāsitañ ratthañ nassēyitha mamachchayé ? ānapēyiañ rajjahētun Sumittañ bhāturañ mama.”
 Athāmachehēhi mantetwá lékañ tattha wisajjayi, lékañ datwāna Wijayó nachirēna diwaggatō.
 Tasmiñ maté amachchā té pikkhantā khattiyāgamañ Upatissagāmé thatwāna ratthañ samanūsāsayañ.*

Wijayo paid to the ambassadors every mark of respect and attention. According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwó with the dignity of queen consort.

On his nobles he conferred offices : on his father-in-law (king Panduwó) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lankā, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Mahāwanso, entitled, “the inauguration of Wijayo,” composed equally to delight and to afflict righteous men.

CHAP. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated : “I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise ? For the preservation of the dynasty, I ought to send for my brother Sumitto :” thereupon, consulting with his ministers, he dispatched a letter of invitation thither ; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

Maté Wijayarajamhi khattiyāgumana purā, ékañ wassañ ayañ Lañkādīpō ūsi arājiko.
Tasmīñ Sihapurē tassa Sihabāhussarājino achchayēna, Sumittō sō rājā tassa sutō ahu.
Tassa puttā tayō ūsuñ Maddarājassa dhituyā dutā. Sihapurañ gantwā, rājno lēkhañ adañsu té.
Lēkhañ sutwāna sō rājā, puttē āmantayi tayō, “ahañ mahallakō, tatā, ekō tumhēsu gachchhatu,”
Lañkañ nēkagunañ kantañ, “mama bhātussa santikañ : tassachchayē chatutthēwa rajjañ kārētu sobhanañ.”
Kanithhalo Paṇḍuwāsadēwō rājakumārako gamissamiti chintētwa natwā sotthi gatampicha.
Pitarā samanunhātō, dwattiñsāmachchadārakē ādiya, āruhi nāwañ paribbājikalingawā.
Mahākandaranujjā té mukkhadwāramhi ōturuñ, té paribbājakē diwā, janō sakkari sādhukañ.
Pucchhitwā nagarañ ēttha upayantā, kamēna té Upatissagāmañ sampattā dēwatā paripālita.
Amachchānumatō machchō pucchhi nēmittakañ ; bhi khattiyāgamanā tassa sō wiyākāsi parampicha.
“Sattamē diwasēyēwa āgamissati khattiyō, bulldhasāsanamētassa wañsajōwa thapessati.”
Sattamē diwasēyēwa té paribbājakē tahiñ, pattē ; diwāna, pucchhitwā amachchā té wijāniya.
Tañ Paṇḍuwāsa dēwañ té Lañkādrājēna appayūñ ; mahēsiyā abhāwā sō natāwa abhiśēchayi.

From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lankā was kingless for one year.

In the city of Sihapura, by the demise of king Sihabāhu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons ; premising many things in praise of Lankā : “ My children, I am advanced in years : go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihalā dynasty founded by me.)”

The youngest, prince Panduwāsadēwo, foreseeing that it would be a prosperous mission, decided within himself, “ I will go.” Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of paribbājika (devotees), he embarked in a vessel. They landed (in Lankā, at Gónagāmakatittha, at the mouth of the Mahākundura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévatās, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage ; and, moreover, (thus prophesied) : “ On the seventh day from hence, the royal personage will reach the capital ; and a descendant of his will establish the religion of Buddho (in this island.)” Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them ; they invested the said Panduwāsadēwo with the sovereignty of Lankā. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

*Amitódanasakkassa Paṇḍusakḥó sutó ahu ; Widudhabhassa yuddhamhi dāya saññā janān,
 Gantwa aññāpadésena gangāpārañ ; tahiñ purāñ māpetwā, tattha kāresi rajjañ ; satta suttē labhi ;
 Dhita kanīthikā asi Bhaddakachchāna nānikā, suvannawanna itthichasurūpā abhipatthitā
 Tadatthañ satta rājāno paṇḍākārē mahārakhē pesēsūñ rājino tassa ; bhito rājūbhi sō pana ;
 Natwāna sotthigamanāñ abhisēkaphalampicha sahadwattiñsa itthihi nawāñ dāpīyā sutañ.
 Gangayakkhipi, “ ganhantupahū mē dhitarāñ ” iti “ gahētūñ ” tē nasakkhiñsū. Nāvā sā pana sikhawā,
 Dutiyē diwasē yēwa Gónagāmaka paṭṭanañ pattā ; pabbajitākārañ sabbā tā tattha starāñ.
 Pucchhittwā nagarañ ēttha tā, kamēnōpayantiyō Upatissagūmañ sampattā, dēwatā paripālita.
 Nēmittakassa wachanañ sutwā ; tattha gatā tathā, diwā, amachchē pucchhittwā natwā, rañño samappyi.
 Tañ Paṇḍuwāsudēwañ tē amachchā suddhabuddhino rajjē samabhisiñchiñsū, punnasabbhamañōrathañ.
 Subhaddakachchānāmanōmarūpiññ mahēsibhāwē abhisēchayattanō, saḡata tāya padāsi attand-
 Sahāgatānañ ; wasi bhūmipō sulhanti.*

Sujanappasādasañwēgatthāya katē Mahāwansē “ Paṇḍuwāsudēwābhisiḥkō ” nīma atthamo paricchheḍo

The Sakya prince Amitódano (the paternal uncle of Buddho) had a son, the Sakya Pandu : on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandū) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchāna, the youngest of the family : her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign ; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, “ Let him who is able to take my daughter, take her ; ” he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the dévatās, reached Upatissa.

The ministers having already consulted the fortune-teller (Kālawélo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwásadéwo, who had thoroughly realized every wish of his heart.

This sovereign of the land having elevated the lovely Bhaddakachchāna to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Mahāwanso, entitled, “ the inauguration of Panduwásadéwo,” composed both to delight and afflict righteous men.

NAVAMO PARICHCHIEDO.

*Mahésí janayi putté dasa, ékanadhātarañ ; sabbajetthóbhayo náma, Chittánáma Lanittikā.
 Passitwá tañ wiyákausū bráhmunā mantapáragá, “ rajahétu sūtó assá ghātayissati mātulé.”
 “ Gāteśsāma kaññithinti” nichchhité ; bhātārābhayó wārési. Kálé wásésuñ gēhé tañ ékathūnike,
 Raññócha sirigabbhēna tassa dvāramakārayuñ ; antó thapésuñ ékancha dāsīñ, nara satañ bahi.
 Rūpēnummādayi naré dīṭṭhamattāwa, sāyató tató “ Ummādachittāti” námañ sōpapalañ lubhi.
 Sūtwána Lañkāgamañāñ Bhaddakachchána dēwiyá, mātara choditá, puttá, thapetwékancha āgamuñ.
 Diswána té Pañḍuwásudewalañkindamāgatá, diswána tañ kaññithincha, roditwá sahatāyacha.
 Raññá sukatasakkārā, raññānuññāya chārīkañ charīnsu Lañkādlīpamhi niwāsancha yathāruchiñ.
 Rāmēna wasitatthānañ Rāmagōnanti uechhati ; Uruwelānūrādhānañ niwāsācha, tathá, tathá.*

CHAP. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayo ; the youngest their sister Chittá.

Certain brahmans, accomplished in the “mantras,” and endowed with the gift of divination, having scrutinized her, thus predicted : “ Her (Chittá’s) son, will destroy his maternal uncles, for the purpose of usurping the kingdom.”

Her brothers proposed, in reply, “ Let us put our sister to death.” But Abhayo (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummāda-Chittá (Chittá, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakchchána to Lanká, and being specially commissioned by their mother (Susimá), they repaired hither, leaving one brother (Gámini with their parents).

Those who had thus arrived, having been presented to Panduwásadēwo, the sovereign of Lanká, they commingled their tears of joy with her’s, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lanká, selecting settlements for themselves according to their own wishes. The settlement called Rāmagóna was occupied by the prince (who thereby acquired the appellation of) Rámo. In like manner the settlements of Urawélo and Anurádhā (by princes who thereby acquired those names). Similarly the villages Wijitto, Dighavā,

*Tathā Wijita-Dighāyu-Rōhanānañ niwāsakā, Wijitagāme Dighāyu Rōhananticha wūchcharē,
 Kārēsi Anurūdhē sō wāpiñ, dakkhiṇatō tatō, kārāpetwā rājagēhañ ; tattha wāsamakappayī,
 Mahārājā Paṇḍuwāsadēvo jetṭhasutañ sakān Abhayan, uparajjamhi, kālē, samabhisēchayī,
 Dighāwussa kumārassa tanayō Dighagāmani, sutwā Ummādachittañ tañ, tassā jātakutūhalo,
 Gantwāpatissagāmañ tañ apassi manujādhipan adā sahōparājēna rājūpatthānamassa sō
 Gawakkhābhīmukhatthānē tañ upechcha thitātu sā diwāna Gāmaniñ, Chitta rattachittā dāsikañ :
 “ Kō esōti ? ” tatō sutwā, “ mātulassa sutō ” iti, dāsīñ tattha niyōjēsi. Sandhiñ katwāna, sō tatō,
 Gawakkhamhi wasāpetwā, rattiñ kukkuṭayantakañ āruyīha, chhīndayitwāna kawātañ, tēna pāvīsi.
 Tāyasaddhiñ wasitwāna pachchusēyēwa nikkhami ; ewaṇ nichchañ wasi tattha, chhiddābhāwā apākata.
 Sā tēna aggaḥi gabbhañ, gabbhō pariṇatō tatō, mātūārōchayī dāsī, mātā pucchhī sadhitarañ,
 Rañño ārochayī. Rājā āmantetwā sutēbruwī “ pōsiyō sōpi amhēhi ; dēma tassēwa tañ ” iti*

and Rōhana, having been selected for settlements, conferred appellations on Wijitto, Dighayū, and Rōhano.

This maharāja Panduwāsadēvo formed a tank at Anurādho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Dighagāmini, the son of prince Dighāyu, having heard of (the transcendent beauty of) Ummāda-Chittā, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gōpakachitto and Kālawélo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chittā, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gāmini, inquired of her slave attendant, “Who is that person?” She replied, “The son of thy maternal uncle.” Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, and enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: “He (Gāmini) is a person to be protected by us. Let us bestow her on himself.



“*Puttō che mārayissāma tanti ;*” *Tassa adaṇṣu tañ. Pasūtikalē sampatte sūtīgīhancha pavasi,*
Saṅkitwā Gopakachittān Kālawelancha dāsakañ tasmīn kammē nissāyati Gāmaṇiparichārahē,
Te paṭinṇaṇ alante tē rājaputtā aghōtayañ. Yakkhā hutwāna rakkhinsū ubhō gabbhukumārakañ.
Āṇṇaṇ upawṇṇaṇ sū sallakkhāpēsi dāsiyā Chittā ; sū janayi puttān : sū itthiṇṇa dhitarāñ.
Chittā sahaṣṣaṇ dāpetwā tassāputtān sakampicha, ānāpetwā dhitarān tañ nipajjāpēsi santikē,
“Dhītā luddhātī” sutwāna rājā puttā sutā ahuñ ; mātācha mātumātācha, ubhōpana kumārakañ.
Mātāmahaṣṣa nāmancha jēṭṭhassa matulassucha ēkañ latwā namakaruñ Paṇḍukābhayanāmañ.
Lañṇāpālō Paṇḍuwāsadēwō rājjanakārayi tiṇṣa wassāni jātamhi matō sō Paṇḍukābhayo.
Tasmiñ matasmiñ manujādhīpasmiñ, sabbe samāgamaṇa narindaputtā tassābhayussābhayadassa bhātu-
rājābhisiṅgañ akaruñ ulāraṇṭi.

Sujānappasādasaṇṭatthāya katē Mahāwaṇṣē “Abhayābhisiṅgō” nāma navamō paricchhedō.

Should it (the child in the womb) prove to be a son, we will put him to death.” They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gopakachitto and Kālawélo, who were the adherents of Gāmini, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chittā had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chitta entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Paṇḍukābhayo.

The protector of Lankā, Paṇḍuwāsadēvo reigned thirty years, dying at the period of the birth of Paṇḍukābhayo.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chittā's) brother Abhayo, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Mahāwanso, entitled, “the installation of Abhayo,” composed both to delight and to afflict righteous men.

DASANO PARICHHEDDO.

Āmnādācchittayānantā dāsi dālaya dārakaṇ samugge pākḥhipitvāna Dwāramandālukaṇ agā.
Rājaputtācha migawaṇ gatā Tumbarakandarē diwā dāyāḥ : “kuhiṇ yāsi ?” “kimetanāccha ?” pucchhīsu.
“ Dwāramandālukaṇ yāmi dhitu me gulapūwakaṇ,” icchēhā “ōropēhiti” rājaputtā tanabrawu.
Chittōcha. Kālawelōcha tassa rukḥhāyāniggatā, mahantaṇ sūkaruṇ wēsai, tūḥ khayāyēwa, dassayū.
Tē taṇ samanubandhīnśū. Sā tamādāya tattragā, dārakaṇcha saḥassanēcha āyuttassa adā rahō.
Tasminyēwa dinē tassa bhariyā janayī sutāṇ ; “yamakē janayī puttē bhariyāmētī ;” sapositā.
Sō sattawassikōchāpi taṇ wijāniya mātulā hantuṇ surasikḥantē dārakēcha payōjayuṇ.
Jalatthaṇ rukḥhasusiraṇ jalacchēhādītacchidditakaṇ nīwujjamāṇō cchiddēna pawisītā, chirāṇ thitō.
Tatō tatthaēcha nikkhamma, kumārō sēsadārakē. upēlcha panchōkhiyāntōpi, wārchitā, pēwacchōhi, sō.
Manussā tūttha gantwāna, taṇ saraṇ pariwāriya, Agatēhi narēhēwa, nīwā —
sētūwā watthakaṇ, Kumārō, wārimogayāhi, susiramhi thitō ahu.
Watthakāni gaṇētūwāna ; māretwā sēsadārakē, gawā dārōchayū, “sabbē dārakā miritā,” iti.

CHAP. 2.

At the desire of Ummádachitta, the slave girl (Kumbokató), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her, "Whither art thou going? What is this?" "I am going to Doramadala," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment, Chitto and Kálawélo, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles "All the boys are destroyed." When they had departed, he (the prince) returned to his

*Gatésú tésú, só gantwá, dyuttakagharan sakan wasun, assásikó téna, ahu dwálasa wassikó.
Puna sutwána jiwantañ kumarañ tassa mātulá, tattha gópalaké sabbé márétuñ sanniyójayuñ.
Tasmiñ aháni gópālā laldhañ ékañ chutuppadañ, aggiñ dharituñ, gámañ pésésuñ, tañ kumárakañ.
Só gantwá gharamāyuttaputtakañ yéwa pésayi “páddarujanti mé; néhé, aggiñ gópalasantikañ.”
“Tattha angáramañsancha khádisasi tuwañ” iti; nési só; tañwachasosutwá aggiñ gópalasantikañ.
Tasmiñ khañé pésitá té parikkhipiya mārayuñ sabbé gopé, mārāyitwá mātulanāñ niwédayuñ.
Tatò sólasawassan tañ wijániñsucha mātulá. Mātá sahassanchádási tassa rákkhancha ádisiñ,
Ayuttó mātusandésañ sabbhañ tassa niwédiya, datwádisiñ, sáhassancha pésési Pañḍulantikañ.
Pañḍulabrāhmañó náma bhógawá, wédapáragó, dakkhinasmiñ disábhágé wasi Pañḍulagámaké.
Kumáro tattha gantwána passi Pañḍulabrāhmañañ: “twañ Pañḍukábhayo, táta;” iti puechchiya; wyákai.
Tassa katwána sakkárañ áha “rájá bhawissasi; samasattati wassáni rajañ twañ karayissasi;”
“Sippañ uggañha, táta ti,” sippuggahanamakárayi, Chandéna tassa putténa khippañ sippañ samápitañ.*

home, the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, “I am leg-wearied,” and saying, “take some fire to the herdsmen, there thou wilt eat roasted meat;” sent the confided herdsman’s own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother’s letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the “vehédos,” resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, “Child, art thou Pandukábhayo?” On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): “Thou wilt be king. Thou wilt reign full seventy years;” and adding, “My child, thou shouldest acquire every accomplishment,” he taught him those (his acquirements) simultaneously with his (the brahman’s) son Chando, and he rapidly perfected his education.

*Adā satasahassañ sō yodhasangāhakāraṇā, yodhēsu sangahi tēsu tēna puncha satēsu. Sō,
 “Siyuñ yāya gahitāni paṇṇāni kanakāni, tañ mahēsiñ kuru ; Chandanchā mamaputtañ purōhitan,”
 Iti watwā, dhanāñ datwā, sayōdhañ nihari ; tatō sō nāmañ sāwāyitwāna, tatō nikkhamma puṇṇawā.
 Laddhabalō nagarakē Kāsapabbatasantikē sattasatāni purisē sabbhēsañ bhōjanānicha.
 Tato narasahassēna dwisatēna kumārakō Harikandapabbatañnāma, agamā pariwāritō.
 Harikandusiwō nāma Paṇḍukābhayamātulō tañ Panduwāsudēwēna dinnāñ bhunjati dēsakañ.
 Tadā karisusatuñ pakkañ sō lāpayati khattiyō ; tassa dhītā rūpawati Pālī nāmañsi khattiyā.
 Sā mahāpariwārēna yānamārūya sōbhanā, pitubhattaṇ gāhayitwā lāvākānancha gachehhati,
 Kumārassa manussānañ diswā tattha kumārikañ, ārochēsuñ kumārassa : kumārō sahasāgato,
 Dwēdhā tañ parisañ katwā, sakañ yānamapēsaya, tadantikañ, “sapaṛisō kuttha yāsiti ?” pucheḥhi tañ.
 Tāya wuttē sasabbhasmiñ, tassā sō rattamānāsō, attañō sañwibhāgatthañ bhattēniyachi khattiyō.
 Sā samōrūya yānamhā adā sowannapātiyā, bhattañ nigrōdhamūlasmiñ rājaputtassa khattiyā,
 Gaṇhi nigrōdhapaṇṇāni bhōjētun sēsakē janē. Sōwāṇṇabhājanānāsuñ tāni paṇṇāni tañ khaṇē.*

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him : “Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your ‘purōhitto’ minister ;” and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kāsa mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessities, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasīvo, the uncle of Pandukābhayo, was governing that territory ; having obtained it from Paduwāsadēvo. At that time, this prince was superintending the reaping of a harvest of one hundred “karissa” of land : his daughter, named Pālī, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her’s. He inquired of her, “Where art thou going, together with thy retinue ?” While she was giving a detailed account of herself, the prince became extremely enamoured of her ; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigrōdha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigrōdha tree. Those leaves instantly became golden vessels. The royal youth, seeing

Tāni diswā rājaputtō, saritwā dijabhāsitañ, “mahésibhā . . . gā mé kaṇṇā laddhāti,” tussi so.
Sabbē bhōjāpayitē tañ, sā, na³ hiyittha bhōjanañ, ekassa pa . . . sōwa gahito tattha dissatha.
Ewañ puṇṇagunupētā suḷumāri kumārikā “Sowanapāli . . . mena tatōppabhuti āsi sā.
Tañ kumārīñ gahetwāna yānamāruya khattiyō, mahabbhāparibbulhō, anussañki, apakkamī.
Tañ sutwāna pitā tassā narē sabbē apēsayi: te gantwā, kalahān katwā, tajjitā tēhi, paḷḷakamū.
Kalahānagaraḷannāma gūmō, tattha katō ahu; tañ sutwā bhātārā tassā panchā yuddhāyupāgamū.
Sabbē tē Paṇḍulasuto Chandōyēwa aghātayi; “Lōhitawākadoṭi,” tēsañ yuddhamahi ahu.
Mahatā halakāyēna tatō sō Paṇḍukābhayō gangāyapārimē tirē Dōlapabbatakañ agā.
Tattha chattāriwassāni wasitañ tattha matulā sutwā, thapetwā rājānañ, tañ yuddhatthamupāgamū.
Khandhāwārañ niwāsetwā Dhūmarakkhāgasantike bhāginēyyēna yujjiñsu. Bhāginēyyōtu matulē,
Anūbandhi, ōragangañ palāpetwā, niwattiya, tēsancha khandhāwāramhi duwē wassāni sō wasi.
Gantwāpatissagāman tē, tamatthañ rājīnōbrawū. Rājā lēkhañ kumārassa rahassancha sapāhiñi,
“Bhunjassu pāragangan tvañ: māga ōrantutō,” iti. Tañ sutwā tassa kujjiñsu bhātārē nawa rājīnō.

these things, and recollecting the prædiction of the brahman, thus exulted: “A damsel has been found worthy of being a queen consort to me.”

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapāli (the golden Pāli).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahānagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lōhitawākado (the field of bloodshed).

This prince Pandukābhayo, together with his great force, crossing the river (Mahawelliganga) advanced to the Dolo mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, “Rule over the country beyond the river; advance not beyond the opposite bank.” The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: “It is

"Upatthambhó twaméwási chirantassa : idánitu raṭṭhañ dassasi : tasmá twañ mārēssādmāti" abrawuñ.
Só tésañrajjamappési. Té Tissanāma bhátarañ sabbéwa sahitaṭṭhañsu raṭṭassa pariṇḍayakañ,
Esó wisati wassāni Abhayóbhayadāyako, tatthó patissa gāmamhi rāḍā raṭṭamakārayi.
Wasanti Dhúmarakkhagé saré Tumbariyangañ Chetiyá námikārúpā yakkhini wālawāmuḥhi.
Ekó diswāna sētaṅgañ rattapādañ manōramañ ārochési kumārassa ; "wālawetthidisi" iti.
Kumāró raṭṭumāḍāya, gahétuñ tañ, upāgami. Pachchato dgatañ diswá, bhítá téjēna tassa, sá,
Dhāwinantaradhāwitwá. Dhāwantimanubandhi só ; dhāwamānā sarañ tañ sá sattaḥkhattuñ parikkhipi.
Tañ sarañ puna tikkhattuñ parikkhipi ; tató puna, gangañ Kachchhakatitthēna tañ samōtari tahiñtu só,
Gahési tañ wāladhisimñ tḍlapantinchā tōyagañ ; tassapuññānuhāwēna sá ahōsi mahā asi.
Uchchārési asiñ tassá, "mārēmiti ;" tamāha sá "raṭṭañ gahétwá, té dajjañ, sāmi, māmañ amārayi."
Giwāya tañ gahétwá só wījjhitwá asikotiyá nāḍāya, raṭṭjuyá, bandhi : sá ahōsi wasānugá,
Gantwāna tañ Dhúmarakkhañ só tamārūyīha mahabbalo ; tattha chātāri wassāni Dhúmarakkhanagé wasi.

thyself who hast at all times been a protector of this man : now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

A certain yakkhini named Chetiyá (the widow of Jútindhara, a yakkho, who was killed in a battle fought at Siriwatthúpara) having the form and countenance of a mare, dwelt near the marsh of Tumbariungona, at the Dhúmarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchháka ferry. He did the same ; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord !" replied she to him, "subduing this kingdom for thee, I will confer it on thee : spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope : she (instantly) became tractable.

Conducting her to the Dhúmarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhúmarakkho mountain

*Tatō nikkhamma sabalō āgammāritthapabbatañ : yuldhakālamapēkkhanto tattha sattū samā wasi.
 Dwē mātulē thapetwāna tassa sēsāṭṭhamātulā yuddhasajjā Ariṭṭhan tañ āpasampajja pabbatañ,
 Khandhāwarañ Nagarakē nivāsetwā, chamupatiñ datwā, parikkhipāpēsūñ samantāritthabbatañ.
 Yakkhiniyā mantayitwā sō, tassā wachana yuttiyā, datwā rājaprikkhārañ, paṇṇākārā, yudhānicha,
 “ Gaṇhatha sabbānētāni, khamāpessāmi wō,” ahañ iti watwāna, pēsēsi kumārō puratō balañ.
 Gaṇhissāmi pawitṭhanti, wissatṭhēsutu tēsu, sō, āruyiha yakkhawalawañ, mahabbalaṭurakkhatō,
 Yuddhya pāwisi. Yakkhī mahārāwamarāwī sā : antō bahi balañ tassa ukkuttṭhiñ mahatiñ akū
 Kumārapurisā sabbē parasēna narē bahū ghātetwā, mātulēchaṭṭha, sīsārāsīñ akaṇṇu tē.
 Sēnāpati palāyitwā gumbatṭhānañ sapāwisi “ Sēnāpati gumbakōti” tēna esā pawuchhati.
 Upariṭṭhamātulasirañ sīsārāsīñ sapassiya “lāburāsīwa” ichchāha tēnāhū Lābugūmakō.
 Ewañ wijitasangāmō tatō sō Pandukābhāyō, ayiyakassānurādhasa wasanāṭṭhānamāgami.*

he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho. Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements ; and enjoined them to deliver this message (from him) : “ Take all these things : I will come to ask your forgiveness.”

When this party had reached its destination, shouting, “ I will capture them, forcing their camp,” mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself into the midst of the fight. The yakkhini set up a loud shout. His (the prince’s) army without, as well as (the deputation) within (the enemy’s camp), answered with a tremendous roar. The whole of the prince’s army having slaughtered many of the enemy’s men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy’s army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senāpoti (commander’s) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked : “ It is like a heap of Lābū (fruit).” From this circumstance, (that place) was (from Nagaraka) called Lābugāmo.

Thus, this Pandukābhayo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurādho.

*Attanó rájagéhañ, só tassa datwána ayiyakó, aññatthawásañ kappési ; sótu tasmiñ gharé wasi.
 Puchchhāpetwána nēmittañ watthūwījjāwīduñ ; tatthā nagarañ pawarañ tasmiñ gānēyēwa amāpayi.
 Nivāsattānurādhasa “ Anurādhapurañ ” ahu ; naññhattēnanurādhēna patitthāpi tatāyacha.
 Anāpetwā mātulanāñ chhattañ, jātassārē idha, dhōwāpetwā, dhārayitwā, tañ ; sarēyēwa wārinā,
 Attanó abisēkañ só kūrési Pandukābhayó. Suwaññapālin dēwiñ tañ mahēsittēbhisēchayi.
 Adā Chandakūmarassa porōhita yathāwīdhiñ thānantarāni sēsānañ bhachchānancha yathā rahañ.
 Mātuyā upakāranta attanōcha mahipati aghātayitwā jetthantañ mātulanāñ Abhayampana,
 Purē rajjañ adā tassa, ahu nagaraguttiyó ; tadupādāya nagarē ahu nagaraguttikā.
 Sasuran tañ aghātetwā Girikandasiwampicha Girikāṇḍadesuntasseva mātulassa adāsi só.
 Sarantancha lhañāpetwā kūrāpēsi bahūdakañ, jāyōjalassa gāhēna “ Jayawāpiti ” ahu tañ.
 Kālawēlañ nīwēsī yakkhañ purapuratthimē, yakkhantu Chittardajāntañ hēthā Abhaya wāpiyi
 Pubbōpakāriñ dāsinañ nibbattañ yakkhayōniyā purassa dakkhiṇa dwārē só kataññūniwēsayi.*

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an extensive city in that very village. On account of its having been the settlement of Anurādho (both the minister of Wijayo, and the brother of Baddhakachchāna), and because it was founded under the constellation Anurādho, it was called Anurādhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukābhayo anointed himself at his inauguration. He raised the princess Sowanapāli to the dignity of queen consort. He conferred on Chando the office of “poro-hito” in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a “Naggaraguttiko,” conservator of the city. From that time there have been Naggaraguttikos in the capital.

Sparing also the life of his father's cousin Girikandasīvo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jayo), it obtained the name of the Jayā tank. He established the yakkho Kālawélo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who know how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service,



*Antónarindawatthússa Walawámukhayakkhiniñ niwésési ; baliñ tésañ aññésanchānuwassaṇañ.
Dāpési. Chhanaḍḍitū Chittarājēna só saha samāsanē nisiditwā, dibbamānusandāṭṭakañ,
Kārentōbhīrami rājā rattikhiddā samappitō. Dwāragāmōcha chaturō, Bhayawāpincha kārayi.
Mahāsusānaghātanañ pachchhimuñ rājini tathā : Wessawanassa nigrodhañ ; Wiyādhadēwassa tdlakañ,
Sonnasabhdāguwatthancha, pabhēdaghamēwacha ; étāni pachchhimaddwāradisābhāgē niwésayi,
Panchasatāni chaṇḍālapurisē purasodhakē ; dwēsātāni chaṇḍālapurisē wachchasōdhakē,
Diyaḍḍha sata chaṇḍālamatanīhārakēpicha ; susānakēcha chaṇḍālē tattakēyēwa ādisi.
Tēsañ gāmañ niwésēsi susānapachchhimuttarē ; yathā wihitakammāni tōni nichchañ akaṇsu té.
Tassa chaṇḍālagāmassa pubbuttaradisāyatu nichasusānakannāma chaṇḍālagāmakārayi.
Tassūttarē susānassa Pāsānapabbatantarē dwāsapāli wyādhānañ tadā āsi niwēsita.
Taduttarē disābhāgē yāwa Gāmaniwāpiyā tāsānañ anēkēsañ assamō āsi kārito.
Tassēwacha susānassa puratthimadisāyatu Jōtiyassa nigaṇṭhassa gharañ kārēsi bhūpati.
Tasmiñ yēwacha dēsasmiñ nigaṇṭho Girināmakō, nānā Pāsāndhikāchēwa wasiṇsu samaṇā bahu,*

at the eastern gate of the city. He established within the royal palace itself the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited ; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigródha tree for the (dévatā) Wessawanó, and a temple for the Wiyādhō-devo ; a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandālas (low cast people) to be scavengers of the city, and two hundred chandālas to be nightmen ; one hundred and fifty chandālas to be carriers of corpses, and the same number of chandālas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandāla village he established a village of Níchichandālas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusāna mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gāmini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Níchichandāla) cemetery, the king built a residence for the brahman Jōtiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pasandhika devotees dwelt.

*Tatthéwacha, déwakulañ akāresi mahipati Kumbhandassa nigañthassa; tannāmakamahōsi tañ.
 Tatōtu pachchhimé bhāgé wiyādhīpālapuratthimé micchhādīṭṭhī kulānantu wasī pancha satañ tahiñ.
 Paran Jōtiyagēhamhā ōra Gāmanīwāpiyā sō paribbājikārāmañ kārāpēsi. Tathéwacha.
 Ajiwikānañ gēhancha Brāhmanāwattamēwacha Siwikā, sotthisālanca akāresi tahiñ tahiñ.
 Dasa wassōbhisittō sō gāmasimā niwēsaya Lankādīpamhi sakalē lañkindō Pandukābhayō.
 Sō Kālawēlachittēhi dissamānēhi bhūpati sahañubhōsi sampattiñ yakkhbhūta sahayawā.
 Pandukābhayaraññōcha Abhayassacha anantarē rājasuññāni wassāni ahēsu dasa sattacha.
 Sō Pandukābhaya mahipati satta tiṇsa wassādhigamma dhitiṃ dharāṇipattitañ ramme anūnam-
 Anurādhapurē samiddhē, wassāni sattati akārayi rajjamēthāti.*

Sujanappasādasāñwēgatthāya katē Mahāwansē “ Pandukābhayābhisēkō ” nāma dasamō parichchhedō.

Ekadasamo Parichchhedo.

*Tassachchayē tassa sutō Mutasiwoti wissutō Sōwanapāliyā puttō pattō rajjamānkulañ,
 Mahāmégahawanūyānañ nāmānūnaguṇōditañ phalapupphatarūpētañ sō rājāḍḍrayi subhañ.*

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jōtiyo, and below the Gāmini tank, he built a residence for the Paribājika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukābhayo, the sovereign of Lankā, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lankā.

This monarch befriending the interests of the yakkhos, with the co-operation of Kālawēlo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukābhayo and Abhayo there was an interregnum of seventeen years.

This wise ruler, Pandukābhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anurādhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, “the installation of Pandukabhayo,” composed equally for the delight and affliction of righteous men.

CHAP. XI.

At his (Pandukābhayo's) demise, his and Sowanapāli's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahāmégo, which was provided, in

*Uyiyānatthāna gahaṇe mahamēgho aḷḷadō pāvassi-tēna uyiyānaṁ mahamēghawanaṁ ahu.
 Saṭṭhi wassāni Mutasiwō rājā rajjamakārayi, Anurādhapūre pawarē Laṅkābhūwadanē subhē.
 Tassa puttā dasā hēsuṁ aṇṇamaṇṇa hitēsino; duwē dhitācha anukūḷā kulānuchchhawikā ahu.
 Dēwānaṇṇīyatissōti wissutō dutiyō sutō, tēsū bhātisu sabbēsu, puṇṇapaṇṇādhiḷḷō ahu.
 Dēwānaṇṇīyatissō sō rājāsī pituachchayē, tassābhisēkēna samaṇ bahu achchhariyānahu.
 Laṅkādīpamhi sakalē nidhayō, ratanānicha antothitāni uggantwā pathawitalamārahu.
 Laṇḍīpamhi bhinnandwā gatānicha tatrajātānicha thalaṇ ratanāni samāruhu.
 Chātapabbatapāḍalamhi tissōcha wēlūyatthiyō jātā rathapatōḍēna samāna parimānatō.
 Tāsu ēkā latdyatthi rajatābhā, taṇhi tatā, suwannawanna ruchirā dissantētā manoramā.
 Ekākusuma yaṭṭhītu kusumāni taṇhi pana, nānāni nānā waṇṇāni dissantē tipuṭṭhānicha.
 Ekā sakunayaṭṭhītu; taṇhi pakkhimigā bahu nānācha nānā waṇṇācha sajāvāwīya dissari.
 Haya gaja rathā malakā walayanguliwēṭṭhakā kakudhaphalapākātikā ichchēta atṭha jātītō.*

the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahámégo) took place. From this circumstance, the garden was called Mahámégo.

In the celebrated capital Anurādhapura, in the delightful Lanká, king Mutasiwo reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Dēwānaṇṇīyatisso (Tisso-the-delight-of-the-devos).

On the demise of his father, the said Dēwānaṇṇīyatisso was installed king. At his inauguration (on the day of the new moon of Magasiro) many miraculous phenomena took place throughout Lanká: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Lanká, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Cháto mountain (situated two yójanas to the southward of Anurādhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold. The second was the pole of flowers. The many descriptions of flowers which clustered thereon, were resplendent by the brilliancy of their colors, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz. hayá (horse), gajā (elephant), rathá (chariot wheel), maalaká (nelli fruit), valayá (bracelet), anguliwélabhá (ring), kakudaphala (kubook fruit),

*Muttā samuddā uggaññitvā tirē vaṭṭhiwiyatthitā: Dēwānañpiyatissassa sabbañ puññawijamhitañ.
 Indaṇilañ wēlūriyañ lōhitañkamanichimē ratanānicha, tē tāni muttātātācha yatthiyō,
 Sattāhabbhantarēyēwa raṇṇo santikamāharuñ: tāni diswā panito sō rājā iti wichintayi
 “ Ratanāni anagghāni Dhammasōkō imāni mē sahayō rahanānāyō tassa dassaṇ imānatō.”
 Dēwānañpiyatissōcha Dhammasōkōcha tē imē dwē aditṭhasahāyāhi chirappabhuti bhūpati,
 Bhāginēyyam Mahāriṭṭham machchapamukhaṇ tatō dijañ, amachchañ, ganakanchēwa rājā tē chaturō jañ,
 Dūtē katwāna pāhēsi ; balōghapariwārītē gāhāpetwā anagghāni ratanāni imāni sō,
 Manijāticha tissō, tā tissōcha rathayatthiyo, sañkhanha dakkhiṇāwattañ muttājāticha atthatā.
 Aruyiha Jambukōlamhi nāwā sattadinēna tē suḥhēna titthañ ladilhāna ; sattāhēna tatō puna,
 Pātaliputtañ gantwāna, Dhammasōkassa rājino adaṇṇu paṇḍakārē tē diswā tāni pasiliya,
 “ Ratanānidisānēttha natthimē ” iti chintiya, adā sēnapatiṭṭhānañ tuthōriṭṭhassa bhūpati,
 Purōhichchañ brāhmaṇassa, daṇḍandāykatampāna alāsi tassā machchassa seṭṭhitāñ ganakassatu,
 Tēsaṇ anappakē bhōgē datwā wasagharānicha, sahānachchēhi mantentō passitwā patipābhatañ.*

pākatikā (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Dēwānañpiyatisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies. the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes), thus meditated: “ My friend Dhammasōko, and no one else, is worthy of these invaluable treasures : to him I will make presents thereof.”

These two monarchs, Dēwānañpiyatisso and Dhammasōko, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

This king (of Lankā) dispatched as his ambassadors, these four individuals: viz., his maternal nephew Mahā Ariththō,—as the chief of the mission,—the brāhmaṇ (of the Hāli mountain), the minister of state (Mallā), and the accountant (Tisso), attended by a powerful retinue, and entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambukōlo, and in seven days prosperously reaching their port of debarkation; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammasōko. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself,—“ There are no treasures in these parts to be compared to these; ” he conferred the office of “ sēnāpati ” on Ariththō; he also conferred on the brāhmaṇ, the office of purōhitto; on the other minister, the office of “ dandanāyakō; ” and on the accountant, the office of “ seṭṭhitto. ” Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in

H'ālawijanimuñhisāñ khaggañ, chhattancha, pādukañ, mōlipattañ, sapāmangañ bhikkārañ, harichandadan, Adhōwimañ watthakōtiñ mahagghanhatthapunjañ. nāgāhatañ anjanacha, Aruñānancha mattikañ, Anótattōdakāchēwa Gangā salilamēwacha, sañkhancha nandiyā wattañ, waḍḍhamānañ kumārīkañ, Hēmaubhājana bhaṇḍaṇcha, siwikancha mahārahañ, harīṭakañ āmalakañ mahagghañ amatōsadhāñ. Sūkāhatānañ sāliṇaṇ satṭhi wāha satānicha abhisēkōpakaraṇaṇ pariwārañ wisēsitāñ. Datwā kālē saḥāyassa paṇṇākārañ narissarō dutē pāhēsi sadḍhummapaṇṇākkāramimañpicha, "Aham Buddhancha, dhammancha, sañghancha, saraṇaṇ gutō; upāsakattañ dēsēsi Sakyaputtassa sāsane. Twampimāni saraṇāni uttamāni, naruttama, chittam pasādayitwāna, saddhāya saraṇaṇ waja." "Karōtha mē saḥāyassa abhisēkañ:"—punōiti watwā saḥāyō macheche tē sakkaritwāthapēsuyi. Pañchamāsē wasitwāna tē macheḍḍtiwasakkatā, wēsūkhasulakapakkhādī dinē dutāwa niggatā, Tāmalittiyamāruyha nāwā, tē Jambukōlakē ōruyha, bhūpañ passiṇsu, patwā dwādasiyañ iti. Alaṇsu paṇṇākārē tē dutā Laṇkādhīpassa tē tēsañ mahantañ saḥkārāñ Laṇkāpati akārayi. Tē maggasiramāsassa ādichandōdayē dinē abhisittancha Laṇkīndañ amachēḍḍā sāmībhattitō.

return; viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nāgas, and the clay of Arunā; water from the Anótatto lake, a right hand chank, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, "harita" and "āmalaka;" and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration; and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Dēwānanpiātisso), entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddho, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally (of Dēwānanpiātisso) having addressed this additional injunction to the (Sihalese) ambassadors, "Solemnize ye the inauguration of my ally;" allowed them to depart hither (to Lankā), vested with every royal favour. These highly favored ministers (of Dēwānanpiātisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of "wesākho" took their departure. Embarking at the port of Tāmalettiya, and landing at Jambūkōlo, they presented themselves before their sovereign on the twelfth day.

The (Jambudīpan) ambassadors delivered these gifts to the ruler of Lankā: on them the sovereign of Lankā conferred great favors.

These envoys revering him as if he had been their own sovereign, having delivered to the monarch of Lankā,—who had already been inaugurated on the first day of the increasing

*Dhammásókassa wachanañ datwá ; sámhiteratá punópi abhisinchinsu Lañ'ahita sukhé ratañ.
Wésákhé narapoti punnámāya méwañ Déwánañpiyawachano gulhanámó Lañ' dyañ patarittu-
piti ussawāyañ attanójanasukhadóbbhiséchayí só ti.*

Sujanappasādasañwégatthāya katé Mahāwañsé “ Déwánañpiyatissábhisekó ” ndma ékadāsamó parichehhe.

DWADASAMO PARICHCHIEDO.

*Théro Moggaliputtó só Jinasásanañótakó niñthápétwána sañgitiñ pekhamāno unógatañ ;
Sásanassa patiñthánañ pachchantésu awékkhiya pēsési kattiké māsé té té théré tahiñ tahiñ.
Therañ Kasmira Gandharañ Majjhantikamapēsayi apēsayi Mahádéwathéran Mahisamanāhalañ.
Wanawásiñ apēsési therañ Rakkhitanāmakañ tātthāparantakañ Yonañdhammarakkhitanāmakañ.
Mahārattāhañ Mahādhammarakkhitatthéranāmakañ ; Mahārakkhitatthéranu Yónalókamapēsayi.
Pēsési Majjhimañ therañ Himawantapadésakañ ; Suwaññabhūmīñ théré dwé Sonam Uttaraméwacha.
Mahāmahindathéran tañ therañ Itthiyawuttiyañ, Sambalañ, Bhaddasālanca saké saddhīwihāriké ;
“ Lañkādīpé manunnamhi manunna Jinasásanañ patiñthāpētha tumhēti,” panchathéré apēsayi.*

moon of the month of “maggasiro,”—Dhammásoko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanka.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Déwánañpiya (the delight of the devos), exerting his powers to the utmost, and making Lanka overflow with rejoicings, held his reinvestiture on the full moon day of the month “wesákho.”

The eleventh chapter in the Mahawanso, entitled, “the inauguration of Déwánañpiya-tisso,” composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the théro son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddho in foreign countries, he dispatched severally, in the month of “kattiko,” the following théros to those foreign parts.

He deputed the théro Majjhantikó to Kasmira and Gandhara, and the théro Mahádevo to Mahisamandala. He deputed the théro Rakkhito to Wanawási, and similarly the théro Yóna-Dhammarakkhito to Aparantaka. He deputed the théro Mahá-Dhammarakkhito to Maháratta; the théro Mahārakkhito to the Yóna country. He deputed the théro Majjhimo to the Himawanta country; and to Sówanabhūmi, the two théros Sóno and Uttaró. He deputed the théro Mahá-mahindo, together with his (Moggali's) disciples. Ittiyo, Uttiyo, Sambalo, Bhaddasálo (to this island), saying unto these five théros, “Establish ye in the delightful land of Lanka, the delightful religion of the vanquisher.”

*Tadā Kasmira Gandhāre paṭṭhañ sassañ mahiddhikō Aravālo nāgarājā wassañ kārakasaṇṇitañ
 Wassāpetwā samuddasmiñ sabbañ lhipatidaruṇo. Tatra Majjhantikathéro khippañ gantwā wihāyaso
 Aravāladahē wāripitthiñ chañ amañādikē akāsi. Diswā tañ nāga rutthā rañṇo nīwēlayuñ.
 Nāgarājātha ruttho sū, wiwidhabhīnsikā kari; wātāmahantā wāyanti mēghō gajjati, wassati.
 Phalanti sanayō wiju nirchhārēnti tatō tatō mahiruhāpabbatānañ kutāni papatanticha.
 Wiruparūpā nāgācha giṇṣāpenti samantatō; sayā dhūpati, jalati ukkōsantō anēkadhā.
 Sabbantañ iddhiyā théro paṭibhīya bhiṇsanañ awōcha nāgarājā tañ dassentō balamuttamañ.
 “Sadēwakōpichē lōkō āgantwāna bhawēyyamañ namē paṭibalo assa janētun bhayabhērawañ.”
 “Sachēpimañ mahiñ sabbañ, sasamuddañ sapabbatañ, ukkhipitwā, mahānāga, khipēyasi mamopari;
 “Nēwamē sakkuṇēyāsi janētun bhayabhērawañ: añṇadatthu tawēsassa wighāto, uragādhipa.
 Tañsutwā nimmaḍassassa théro dhammamadesayi; tatō saraṇasīḷesu nāgarājā patiṭṭhahi.
 Tathēwa chaturāsīti suhassāni bhujāṅgamā Himawantēcha, gandhabbā yakkhā kumbhandakā bahu.
 Panchakōṇāna yakkhōtu suddhiñ Hārīta yakkhiyā, panchasatēhi puttēhi phalañ pāpuni dlikañ.
 “Madānikōdhañ janayittha, itō uddhañ yathā purē, sassaghātāncha mākattha; sukhakāmahi pāninō.”*

At that time, a savage nāga king named Aravālo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kāsmira and Gandhāra. The said théro Majjhantikō, instantly repairing thither through the air and alighting on the lake Aravālo, walked, absorbed in profound meditation, on the surface of the water. The nāgas seeing him, enraged (at his presumption), announced it to their king. The infuriated nāga monarch endeavoured in various ways to terrify him: a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nāgas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the nāga king) reviling him in various ways, spit smoke and fire at him. The théro by his supernatural power averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the nāga monarch: “O, nāga ruler! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, nāga monarch, let thy destruction of the crops be arrested.”

To him who had been subdued on hearing this reply, the théro propounded his doctrines. Whereupon the nāga king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nāgas, and many gandhabbos, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Hārīta and five hundred youths, attained sōwan (the first stage of sanctification). He then thus addressed them: “Do not hereafter, as formerly, give way to pride of power, and vindictive anger;

"Karótha mettañ sattu: wasantu manuñ sulañ:" itī tena uccitvā té, tathēva patipajjisun
Tatō ratana pallāṅkē thērañ sō uragādhipō nisidāpiya atthēva pāṇānō tadantikē.
Tadā Kasmira Gandhāra wāsinō manuñjagatā, nāgarājasaṅgā kattañ gantwā thērañ mahiddhikañ.
Thēramēwābhivādetwā ēkamantañ nisidisuñ; tesāñ dhammānāṃ pabbajjāsi thērō dsi wisopamañ.
Asitiyāsahassānāñ dhammābhisamayō ahu; satāñ sahasānāñ pabbajjāsi pabbajjūñ thērasantikē.
Tatōppabhūti Kasmira-Gandhārā té idānipi dśuñ, lādānāñ pabbajjāsi waththuttaya parāyana.
Gantwā Mahādēwathērō dēsañ Mahisamaṇḍalañ; sulaṅkaṃ parañtakañ kathēsi janamañjhaḡō.
Chattālisa sahasāni dhammachakkhuñ wisōdhayūñ; sulaṅkaṃ parañtakañ pabbajjāsi tadantikē.
Gantwātha Rakkhitatthērō Wanawāsañ nabhēthilō, sulaṅkaṃ parañtakañ kathēsi janamañjhaḡō.
Satthiñ nara sahasānāñ dhammābhisamayō ahu; sulaṅkaṃ parañtakañ pabbajjāsi tadantikē.
Wihārānañ panchasatañ tasmīñ dēse patiññahi patiññāpēsi tathēva thērō sō Jināsānañ.
Gantwā parañtakañ thērō Yōnakō Dhammarakkhitō aggivikha vāthēpamañsuttañ kathētwā janamañjhaḡō.

but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : extend your benevolence towards all living creatures : live, protecting mankind." They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the nága king placing the théro on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kásmi:a and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the théro, bowing down to him (instead of the nága king), stood reverentially at his side.

The théro preached to them the “asivisópaman” discourse (of Buddhó). Eighty thousand persons attained superior grades of religious bliss: one hundred thousand persons were ordained priests by the théro.

From that period, to the present day, the people of Kásmira and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théro Mahádévo repairing to the Mahisamandala country, in the midst of the population preached to them the “dévadutta” discourse (of Buddhó). Forty thousand persons became converts to the faith of sovereign supremacy; and by him forty thousand (more) were ordained priests.

Thereafter, the théro Rakkhito, repairing to the Wanawása country, poising himself in the air, in the midst of the populace preached the “anómatugga” discourse (of Buddhó). Sixty thousand persons attained the sanctification of the faith; and by him thirty seven thousand were ordained priests. The said théro constructed five hundred wiháros in that land, and there he also established the religion of the vanquisher.

The théro Yónako Dhammarakkhiṇo repairing to the Aparantaka country, in the midst of the populace preached the “aggikkhandópaman” discourse (of Buddhó). This

*Sô sattati sahasan' páné tattha samāgaté dhammāmatā mapayisi dhammādharmesu kōwidó.
 Purisānā sahasāncha, itthiyócha tatodhikā, khattiyānā kulāyēwa nikkhamitwāna pabbajun.
 Mahārattāhamisi gantwā sô Mahādharmakkhito mahāndradakassapawhajātakañ kathayī tahiñ.
 Maggaphalañ pāpunīnsu chaturāsiti sahasakā tērasantusahasāni pabbajīnsu tadantiké.
 Gantwānā Yóna wisayāñ Mahārakkhita-kó isi kālākārām suttāñ tañ kathēsi janamajjhagó.
 Pāna sata sahasāni sahasānicha santati maggaphalañ pāpunīnsu dasasahasāni pabbajun.
 Gantwā chatuñ thērehi dēsēsi Majjhimó isi Himawantu padāsasmiñ dhammachakkappawattanañ.
 Maggaphalañ pāpunīnsu asīti pañakōtiyó: wisun té pancharātthāni pancha thérā pasādayun.
 Purisa sata sahasāni ekēkassēwa santiké pabbajīnsu pasādēna sammāsāmbudhāsānā.
 Sāldhiñ Uttaratherēna Sónathéro mahiddhikó Suwañṇabhūmīñ agamā tasmintu samayēpana,
 Jāté jāte rājagēhé dāraké rudarakkhasī samuddatō nikkhamitwā, bhakī hitwāna gacchhati.
 Tasmīñ khañé rājagēhé jāto hōti kumārakó: thérē manussā passitwā rakkhāsānāñ saḍḍyakā,
 Iti chintiya māretun sāyudhā upasāñkamun: kimētānticha pucchhitwā, thérā té ēwamāhu te :*

(disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Mahā-Dhammarakkhito repairing to Mahāratta, there preached the “mahanāradakassapo jātako” (of Buddho). Eighty four thousand persons attained the sanctification of “maggā,” and thirteen thousand were ordained priests by him.

The sanctified disciple Mahārakkhito repairing to the Yóna country, in the midst of the populace preached the “kālakarana” discourse (of Buddho). One hundred and seventy thousand living beings attained the sanctification of “maggā,” and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other théros (Kassapo, Málíkádévo, Dhundābhinnosso and Sahasadévo), repairing to the land of Himawanto, preached there the “dhammachakko” discourse (of Buddho). Eighty kōti of living beings attained the sanctification of the “maggā.” These five théros separately converted the five divisions (of Himawanto).

In the fraternity of each of these théros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddho, entered into the order of the priesthood.

Accompanied by the théro Uttaró the disciple Sóno repaired to Sówanabhūmī.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The inhabitants seeing the priests, and taking them to be the emissaries of this rakkhāsī, arming themselves, surrounded them for the purpose of destroying them. The théros having ascertained what their object was, thus addressed

“*Samānā mayān silawāntā : rakḥhasī nasahāyukā.*” *Rakḥhasī sāsapariśā nilkḥantā dhoti sāgara.*
Taṇ sutwāna mahārāwān wirawīṇsu mnhājanā, digunccha rakḥhasē thērō māpayitwā bhayānake
Taṇ rakḥhasiṇ supariśān parikkhipi samantatō, idaṇ imēhi laddhanti, mantirā hitā phalāyi sā.
Tassa dēsassa ārakḥhaṇ ṭhapetwāna samantato, tasmīn samāgāmē thēro brahmajālamadesayi.
Saranisucha silēsu atṭhaṇsubhawō janā saṭṭhiṇ sata saḥassānaṇ dhammābhisanayō ahu.
Adḍhuddhāni saḥassāni pabbajjuṇ kuladārikā pabbajiṇsu diyaḍḍhantu saḥassān kuladhitarō.
Tatōppabhūti sanjātē rājagēhē kumārake tattha kariṇsu rājāno Sonuttara sanāmakān.
Muhādayassāpi Jinasāsakaddhamaṇ wihāyapattaṇ amataṇ sukhaṇpitē kariṇsu lōḥassa hitaṇ tahiṇ
bhawiyakō lōḥahitē pamādawāti?

Sujanappasādasamēgatthāyaḥkatē Mahāwaṇsē “nānādesupasūḍō” nāma dwāḍasamō paricchheḍo.

them : “ We are pious ministers of religion, and not the emissaries of the rakḥhasi.” The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The thērō causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakḥhasi and her train on all sides. She, concluding “ this land has been appropriated by these,” terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the thērō preached the “brahmajālā” discourse (of Buddha). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sōno and Uttaro) the name of Sōnuttarō.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake) !

The twelfth chapter in the Mahawanso, entitled, “the conversion of the several foreign countries,” composed both to delight and to afflict righteous men.

TERASAMO PARICHCHHEDO.

*Mahāmahinda therō sō tadā diwāḍasa wassī ō ; upajjhāyēna ānatto saṅghēnacha mahāmāti ;
 Laṅkāḍipāṇ pasādētun kālāṇ pekkhaṇ wicchintayī ; “wuddhō Mutasiwo rājā ; rājāhotu suto” iti.
 Tadantere vatiganāṇ datthun katwāna mānasaṇ, upajjhāyāncha saṅghāncha wanditwā pucchī bhūpatiṇ.
 Adāya chaturō there Saṅghamittāya atajaṇ, Sumaṇaṇ sāmanērancha, jalabhiṇṇaṇ mahiddhikaṇ,
 Nātināṇ saṅghaṇ kātun agamā Dakkhinagiriṇ ; tathā tatthā charantassa cchammāsā samatikāmun.
 Kamina Chētiyagiriṇ nagaraṇ mātudēwiyā sampatwā mātaraṇ passi, dēwi diwā piyaṇ sutan :
 Bhūjuyitwā saparisaṇ, attanāyewa kāritaṇ wihāraṇ Chētiyagiriṇ thēraṇ ārōpayi subhaṇ.
 Awantirattāṇ bhujantō pitarā dinnamattanō sō Asokakumārōhi Ujjēnigamanē purā,
 Chētiyē nagarē wāsaṇ upagantwā tahiṇ subhaṇ Dēwiṇ nāma labhitwāna kumārīṇ Setthidhitarāṇ.
 Sānwāsaṇ tāya kappēsī. Gabbhāṇ gaṇhiya tēna sā, Ujjēniyaṇ kumāraṇ taṇ Mahiṇḍaṇ janayī subhaṇ.
 Wassadāwāya matikkāmma Saṅghamittāncha dhitarāṇ, tasmīṇ kālē wasati si Chētiyē nagarē tahiṇ.
 Thērō tattha nisiditwā “kālāṇṇā” iti chintayī “pitarā mē saṇnattaṇ abhisēka bahussawaṇ,”*

CHAP. XIII.

At that period, the profoundly sapient great Mahindo was a théro of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lankā ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : “ The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom.”

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammāsoko), taking with him four théros and the sāmanéro Sūmano, the son of Sanghamittā, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhināgiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having reached Chētiyagiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the théro in the superb Chētiya wiharo which had been erected by herself.

While prince Asókó was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjēni he arrived at Chētiya ; and while tarrying there, having gained the affections of the lovely princess Dēwi, the daughter of a Sēthī, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjēnio and Mahindo, and at the termination of two years, to a daughter Sanghamittā.

At this period (of Mahindo's visit) she (the queen) was residing there, in Chētiyanagara. While the théro was sojourning there, he thus meditated : “ The period has arrived

“Dēwānañpiyatissó só mahārājānuhótucha ; watthutaya guñechāpi sutwā janātu dūtato :”
Aróhato Missanangañ, jēthamasassupósathé ; tadāhēwa gamissāma Lañkādīpa waraṇ mayañ,”
Magindó upasañkamma Mahinlatthēra muttamañ “yāhi Lañkañ pasādētun ; Sambuddhēnāsi wyakato :”
“Mayampi tathupatthambhā bhavissāmāti” abrawi. Dēwiya bhāginidhutu puttó Bhandakandama kó,
Thérēna dēwiya dhammañ sutwā dēsitamēwatu, anāgāmi phālañ patwā, wasi thérassa santiké.
Thattha māsañ wasitwāna jetthamāssassupósathó, théro chatuhithérēhi Sumanēnātha Bhandunā,
Saddhiñ tēna gahatthēna naratāñāti hētunā, tasmā wihara ākāsañ uggantwā sanahiddhilo,
Khañēnēwa idhāgama rammé Missakapabbatē arthāsi sēlakūtamhi ruchirambatthalé waré.
Lañkā pasādanaguñēna, wiyañkató só, Lañkāhitāya Munindā, sayitēna anté, Lañkāya satthu sadisohata-
hētu, tassā Lañkāmaruhi mahitōhi nisiditatthāti.

Sujanappasādasāwégatthāya ātē Mahāwansé “Mahinlāgamanó,” náma térasamó parichehhele.

for undertaking the mission enjoined by my father. May the said Dēwānañpiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jetthó visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lanká.”

Magindo (Sakkó, the dévo of dévos) appearing unto the illustrious théro Mahindo, thus addressed him: “Depart on thy mission for the conversion of Lanká: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bó tree). We also will there render our assistance.”

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théro to the queen, attaining the sanctification of “anāgāmi,” became a disciple in the fraternity of the théro.

Tarrying there a month longer, on the full moon day of “jetthó,” the supernaturally gifted théro, together with four other théros, as well as Súmano (a sámanéro), attended also by the aforesaid Bhandu, who, though still a layman, had laid aside domestic affections, rose aloft into the air at that very wiháro; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lanká by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahindo) to whom Lanká was offered up as an offering by the dévos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahawanso, entitled, “the advent of Mahindo,” composed equally for the delight and affliction of righteous men.

CHADASSAMO PARICHCHHEDO.

*Dewánanpiyatissó só rájá salilakilitaṇ datwá nagarawásinaṇ migawaṇ kilituṇ agá.
 Chattaleṣa sahaṣṣéhi naréhi pariwarító dháwanto paḷasáyewa agamá Missakaṇ nagaṇ.
 Théré dassetu nicchekantó déwó tasmíṇ mahílaré gumbaṇ bhakkhayamánówa atthá gókaṇṇarúpawa.
 Rāja déwa “pamuttaṇ taṇ nayuttaṇ wíjjhitaṇ” iti; jiyásaddamaka; dháwi gókaṇṇo pubbatantaraṇ.
 Rájānuḷháwi só dháwaṇ théránaṇ santikaṇ gató, théré diṭṭhé narinuléna: sayaṇ antaradháyi só.
 Thero bahusu diṭṭhesu atibháyissati iti, attánaméwa dassési: passitwā naṇ mahipati,
 Bho atthási. Taṇ théro: “éhi Tissāti,” abruwi. “Tissāti” wachanénéwa rájá yakkóti chintayi?
 “Samaṇa mayaṇ, mahárája, Dhammarájassa sáwaka; taméwa anukampáya Jambúdipá idhágatá:
 Icchháha théro; Taṇ sutwá, rájá witaḷháyó ahu, saritwá sakhisaṇḍesaṇ samaṇā iti nicchhitó.
 Dhanusarancha nikkhippa upasaṇkamma taṇ isin, sammódamánó théréna só nisidi tadantiké.
 Tadā tassa manussá té ágamma pariwárayuṇ; tadā sésécha dassési mahá théro sahágaté.
 Té diswá abruwi rájá “kadá mé ágatá?” iti: “mayá saddinti” théréna wutte; pucchhi idāṇ puna.*

CHAP. XIV.

The king Déwánanpiyatisso celebrating a “salila” festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain déwa of that mountain being desirous of exhibiting the theros, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descried him, and saying, “It is not fair to shoot him standing,” sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théro came in sight of the monarch; but he (the metamorphosed déwa) vanished.

The théro conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The théro said to him, “Come hither, Tisso.” From his calling him simply “Tisso,” the monarch thought he must be a yakkho. “We are the ministers and disciples of the lord of the true faith: in compassion towards thee, Maharája, we have repaired hither from Jambudípo.” The théro having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (Dhammásóko), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this “irsi,” and conversing graciously with the said théro, he (the king) seated himself near him. At that moment his retinue arriving, stood around them: at the same time the théro produced the other members of the mission. Seeing them, “When came these?” demanded the king. Being answered by the théro, “With me;” he made

“Santi idisa á raññé Jambudípé yati ? iti ; dha “kásáwapajjótó Jambudípé tahiñ pana,”
 “Té wíjjá iddhiyapattácha chétópariyáyakówidá dibbasótácha arahantó bahu Buddhassa sawaka.”
Pachchhi, “kénáगतattháti ?” “Natháléna jalénapi naágamamhāti :” wuttó só wíjāni nahhasāgamun.
Wimañsanto mahāpañño pañhan pañhamapucchē tañ ; puṭṭhó putthó wiyākāsi tañ tañ pañhañ mahipati.
“Rukkhoyañ, rájá kiñ námo?” “Ambo náma uyañ taru.” “Imañ munchiya atthambo?” “Santi ambatarú bahú.”
“Imancha ambañ, téchambé munchiyatthi mahiruhá?” “Santi, bhanté, bahú rukkhá, anambá pana te taru.”
“Aññé ambé anambécha munchiyatthi mahiruhá ?” “Ayam bhadantambaruḷkhó ?” “Pañḍitōsi, narissara !”
“Santi té ḡḡatayó, rájá ?” “Santi, bhanté, bahujjanā.” “Santi aññataka, rája ?” “Santi aññátiká bahu.”
“Nátitōcha aññátēcha munchiyaññopi atthinu ?” “Ahamēwa, bhante.” “Sādhu ! twan pañḍitōsi, narissara !
Pañḍitōti widitwāna “chúlahatthipadópamañ” suttantañ désay; théro mahépassa mahāmati.

this inquiry : “In Jambudipo are there other priests like unto these?” The thero replied, “Jambudipo itself glitters with yellow robes, there the disciples of Buddho, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the “arahat” bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, “I came not either by land or water.” The inquirer learnt (thereby) that (the théro) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he asked query after query, the monarch replied to him question after question.

O king ! what is this tree called ?

It is called the ambo tree.

Besides this one, is there any other ambo tree ?

There are many ambo trees.

Besides this ambo and those other ambo, are there any other trees on earth ?

Lord ! there are many trees, but they are not ambo trees.

Besides the other ambo trees and the trees that are not ambo, is there any other ?

Gracious Lord ! this ambo tree.

Ruler of men ! thou art wise.

King ! have you relations ?

Lord ! I have many.

King ! are there any persons not thy relations ?

There are many who are not my relations.

Besides thy relations and those who are not thy relations, is there, or is there not, any other (human being in existence ?)

Lord ! there is myself.

Ruler of men “Sādhu !” thou art wise

The eminently wise théro, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land the “chúlahatthipadópaman” discourse

Désanā pariýósáné saddhín tēhi narēhi sō chattāḷisa sahaṣṣēhi saraṇēsu patitṭhahi.
Bhattūbhikāraṇ sāyaṇēha raṇṇo abhiharun tadā ; “ nabhunjissantiḍānimé ; ” iti jānampi bhūpati.
Puechhituṇ yēwa yuttanti bhattanāpuechhi tē. Isi “ nabhunjāma idāniti,” wutté kālancha puechhi sō
Kālaṇ wuttebruwi : “ Ewaṇ gachehhāma nagaraṇ ” iti “ Tuwaṇ gachechha, mahārāja ; wasissāma mayaṇ iṭha,”
“ Ewaṇ satō kumārōyaṇ amhēhi sahaḡachechhatu ? ” “ Ayaṇhi āgataphalō, rāja, wiṇṇāta sāyaṇō,”
“ Apekkhamāno pabbajjaṇ, wasatambhākasantikē : idāni pabbājayissāma imaṇ. Twaṇ gachechha bhūmipa :
“ Pātō rathaṇ pēsayissan, tumhē tattha ṭhitā, puraṇ yathāti : ” théré wanditwā : Bhaṇḍuṇ netwēkamantikaṇ.
Puechhi thérāḷhikāraṇ. Sō raṇṇo sabbamabhāsi. Sō thēraṇ ṇatwāti, tutthō ; sō “ laḅhā mē ! ” iti chintayi.
Bhaṇḍussa gāhibhāwēna gatō saṇḍō nariṣsarō aṇṇāsi naraḅhāwaṇ, “ sō pabbājema imaṇ ; ” iti.
Thérō taṇ gāmasimāyaṇ tasmīnyēwa khaṇē, aḷā Bhaṇḍukassa kumārassa pabbajjamupasampadaṇ.
Tasmīnyēwa khaṇē sōcha arahattaṇ apāpunī. Sumanāṇ sāmanēraṇ taṇ thérō āmantayi tatō,

(of Buddho). At the conclusion of that discourse, together with his forty thousand followers he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, “ We do not partake of refreshments at this hour ; ” the king inquired when that hour was. On being informed of it, he thus replied : “ Let us, then, repair to the capital.” “ Do thou go, maharāja ; we (said the théro) will tarry here.” “ In that case, allow this young prince (Bhandu) to accompany us.” “ Rāja, this (prince) having attained the ‘ āgata ’ sanctification, and acquired a knowledge of the religion (of Buddho), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital).” “ In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it.” Having, thereupon, reverentially taken his leave of the théros, and called aside Bhandu, he made inquiries regarding the théros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théro (was the son of his ally Dhammāsókó) he became exceedingly rejoiced, and thus thought: “ This is indeed a benefit (conferred) on me.”

The monarch (when) he ascertained the lay condition of Bhandu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, “ Let us initiate him into the priesthood (at once).”

At that very instant in that “ gāmasimāya ” (ground duly consecrated with land limits) the théro performed the ceremony of ordination, and of elevation to the order of upasampadā, of prince Bhandu ; and instantaneously he (Bhandu) attained the sanctification of “ arahat.”

Thereupon the théro addressed himself to the sāmanéro Sumano : “ It is the hour

“*Dhammassawanakālaṇ taṇ ghōsēhiti*” *apucchhi*. Sō sāwentō “*kittakaṇ thūnaṇ, bhaṇtē, ghōsēnahaṇ ?*” *iti*.
 “*Sakalaṇ Tambapaṇṇīti* ;” *wutte thérēna* : *iddhiyā sāwentō saḷ alaṇ Lankaṇ dhammakālamaghōsayi*.
Rājā nāgachaturkkēso Sōṇḍipassē nisidiya, bhādanānaṇ rawaṇ sutvā, thērasantikapēsayi.
 “*Upaddawōnu atthiti ?*” *āha* “*natthi upaddawo ; sōtuṇ Sambuddhāvachanaṇ lālō ghosāpito ;*” *iti*.
Sāmanēra rawaṇ sutvā, bhummā, dewā aghōsayuṇ : anuḷḷamēna sē saddō Brahmālokaṇ samāruhi.
Tēna ghosēna dēwānaṇ sannipāto mahā ahu : samachittasuttaṇ dēsēsi théro tasmīṇ samāgamē.
Asaṅkiyānaṇ dēwānaṇ dhammābhisaṇayō ahū ; bahū nāgasupapaṇḍeṇa saraṇēsu patitthahuṇ.
Yathēdaṇ Sāriputtassa suttaṇ thērassa bhāsātō, tathā Mahīndathērassa ahū dēvasamāgamō.
Rājā pabhātē pāhēsi rathaṇ : sārathi sō gatō “ārōhatha rathaṇ, yāma nangaraṇ ?” *iti tēbrawi*.
 “*Nārōgāma rathaṇ*,” “*Gachchha*,” “*Gachchhāma tawapachchhato*,” *iti watwāna pēsētwā sārathīṇ ; sumanērathā*
Wēhāsamaḥbhuggantvā tē nagarassa puratthātō paṭhamaṇ thupatthānaṇdhi otariṇsu mahiddhikā.
Thérēhi paṭhamotiṇṇathōṇamhi katachētiyaṇ ajjāpi wuchchate tēna ewaṇ “paṭhamachētiyaṇ.”

of prayer : sound the call.” He inquired, “Lord, in sounding the call, over what portion of the world should my voice be heard ?” On being told by the théro “over the whole of Tambapanni (only) ;” calling out, by his supernatural power his shout (resounded) all over Lankā.

The king hearing the call of these pious persons while mounted on his state-elephant near Sōṇḍipassē (in the eastern quarter of the town), dispatched (a person) to the residence of the théro, inquiring, “whether some calamity had or had not befallen them ?” He brought back word, “It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha.” Hearing the call of the sāmanéro, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahmā world. In consequence of that call, a great congregation of devos assembled. In that assembly the théro propounded the “samāchitta sutta,” (or the discourse of Buddha “on concord in faith.”) To an asankiya of devos, superior grades of blessings of the religion were obtained. Innumerable nāgas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théro Sāriputto, so on that of the théro Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle) said unto them (the thēros), “Ascend the carriage that we may proceed to the town.” “We will not,” (replied the priests) “use the chariot ; do thou return, we shall go hereafter.” Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dāgoba (Thūparāmo) was built. From this event, to this day the spot on which the thēros alighted is called the *tiṇchētiyo* (dāgoba).

*Raññá thérageṇaṇ sutwā raṇṇo antepuriththiyó théradassanamichchhiṇsu yasma tasma mahipati.
 Antówa rájawatthussa rammaṇ káresi maḍḍhapaṇ, sítthi watthapupphēhi chháḷitaṇ samalaṇkataṇ.
 Uchchāsīyyā wiramanāṇ sutattā thérasantiké kaṇkhi uchchhāsane théro nisidēyya nukhóticha ;
 Tadantare sārathi só théré diswā tahiṇ thité chīwaraṇ pārupanté té atiwimhitamānasó,
 Gantwā raṇṇo nivélēsi : sutwā subbaṇ mahipati “ nisajjaṇaṇ nakarissanti pīṭhakésūti,” nichchhito,
 “ Susāḷhubhummattharaṇaṇ paṇṇápēthāti ” bhāsīya : gantwā patipathaṇ théré sakkachchaṇ abhiwādiya.
 Mahāmahindathérassa hatthaḷó pattamādiya, sakkārapūjāwidhinā puraṇ theraṇ pawésayi.
 Diswā ḍanapaṇṇiyatti nēmittā wiyākaruṇ iti ; “ gahitā pathawi mēhi ; dipé hessanti issarā,”
 Nariṇḍó pūjayantó té théré anté purannayi tattha té dussapīṭhēsū nisidīṇsu yatharahaṇ.
 Té yāgu khajjabhojjeṇi sayāṇ rájā atappayi, niṭṭhité bhattakichchamhi, sayāṇ upanīsiḍiya,
 Kaṇiṭṭhassó parājassa Mahānāgassa jāyikaṇ wasanti rájagehēwa pakkosāpēsich dnulaṇ.
 Agamma Anulá dēwi, pancha itthisatēhi sá, théré wandiya pūjētwa ékamantamupāwisi.*

From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théro, became desirous of being presented to the said théro ; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the théro (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théro would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dagoba was subsequently built) observing the théros (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), “ they will not seat themselves on chairs.” And having given directions, “ spread sumptuous carpets ; ” proceeding to meet the théros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théro Maha-Mahindo his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théro into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted : “ The land will be usurped by these persons. They will become the lords of this island.”

The sovereign making offerings to the théros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulá the consort of his younger brother Mahanāgo, the sub-king, who was an inmate of the palace.

The said princess Anulá proceeding thither, together with five hundred women, and having bowed down and made offerings to the théros, placed herself (respectfully) by the side of them.

“Pétawatthu” “wimānancha” “sachchasaṃuttamēwacha” *désési théro tá itthi paṭhamān phalamajjhagū*
Bhīyó ditthamanussēhi sutwā théraguṇān bahūn, théradassanmichchhannā samā gantwāna nāgarā,
Rājadīwārē mahāsaddān akaruṇ : tañ mahipati sutwā pucchhiya, jānitwā dha tēsañ hitathiko :
“Sabbēsañ idha sambādho : sālān maṅgalaṭṭhitō sādhetuṇ, tatha dakkhinti thérémē nāgarā” iti.
Sóllhetwā hatthisālan tañ witānādīhi sajjukañ alaṅkaritwā sayandī pañṇāpēsuṇ yathārahañ,
Sathéro tattha gāntwāna mahāthéro nisidiya, só “dēwadūtasuttañ” tañ kathēsi kathiko mahā.
Tañ sutwāna pasidiṇsu nāgarā té samāgatā, tēsu pānasahassantu paṭhamān phalamajjhagā.
Lañkādīpē só sattakappōwa kappō Lañkādiṭṭhānē dwēsū thānēsū théro dhammañ bhāsītū
dīpabhāsāya ēwañ saddhammōtāran kārāyi dīpadīpōti.

Sujanappasādasāñwēgatthāya katē Mahāwañsé “Nagarappawēsanō” nama, Chuddasamō paricchhēdō.

The théro preached to them the “pétawatthu,” the “wimāna,” and the “sachchasaṃnuta” discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théro from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: “For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these théros.” Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other théros, this all eloquent chief théro seating himself there, propounded the “dēwadūta” discourse (of Buddhho). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This théro, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddhho), insured for the inhabitants of Lankā (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Mahāwanso, entitled, “the introduction into the capital,” composed both to delight and to afflict righteous men.

PANNARASAMO PARICHCHHEDO.

“*Hatthisālāpi sambādhā*” iti tattha samāgatā tē Nandanawanē rammē dakkhinādwāratō bahi,
Rājūyyānē ghanachchhāyē sitalē nilasāldalē, paññāpēsūn āsanānī thērānañ sādarañ narā.
Nikkhamma dikkhinādwārā thērē thattha nisidicha, mahākulēnachāgama itthiyo, bahukā tahi.
Thērān upanisidīnsu uyyānañ purayantiyo ; “bālapanditasuttañ” tañ tāsān thēro adēsayi.
Sahassa itthiyō tāsū paṭhamāñ phulamajjhaguñ ; ewañ tatthēwa uyyānē sayanahasamayō ahu.
Toto thērā nikkhamīnsu “yāma pabbatañ,” iti : rañño paṭiniwédēsūn, sihañ rājā upāgami.
Upagammābrawi thērāñ “sāyañ dūrōcha pabbatō, idhēwa Nandanuyyānē, niwāso phūsuko,” iti,
“Purassa achchāsannattā asārupanti,” bhāsītē ; “Mahāmēghawanuyyānañ nāti dūrāti santikē,”
“Rammañ chhāyudakūpētañ niwāso tattha rōchitu niwattitubbañ bhantēti.” Thēro tattha niwattayi.
Tasmīn niwattatthānamhi Kadambunadiyantikē “Niwattachētiyan” nāma katañ wuchchati chētiyañ.
Tañ Nandanañ dakkhinēna sasañ thērāñ rathēsabho Mahāmēghawanuyyānañ pāchinaddwarakantayi.
Tattha rājagharē rammē munchapīṭhānī sādhukañ sādhuñi attharōpetwā “wasatettha suhañ” iti.

CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring “the elephant stables also are too confined,” erected pulpits for the thēros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thēro departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thēro. The thēro propounded to them the “bālapandita” discourse (of Buddho). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing ; and the thēros saying, “Let us return to the mountain” (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the thēro, he thus spoke : “It is late ; the mountain also is distant ; it will be expedient to tarry here, in this very Nandana pleasure garden.” On his replying, “On account of its immediate proximity to the city it is not convenient ;” (the king) rejoined, “The pleasure garden Mahāmēgo (formed by my father) is neither very distant nor very near ; it is a delightful spot, well provided with shade and water ; it is worthy, lord ! of being the place of thy residence, vouchsafe to tarry there.” There the thēro tarried. On the spot (“niwatti”) where he tarried on the bank of the Kadambo river a dāgoba was built, which (consequently) obtained the name of “Niwatti.” The royal owner of the chariot himself conducted the thēro out of the southern gate of the Nandana pleasure garden into the Mahāmēgo pleasure garden by its south western gate. There (on the western side of the spot where the bo tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, “Do thou sojourn here in comfort.”

Rájá therébbiwádetwá amachchapariwáritó purán páwisi. Thérátu tañ rattín tatttha te wasuñ.
Pabbāteyewa pupphāni gahetwá dhararāpati théré upechcha wanditwá, pūjetwá kusumēhicha, ["phāsu. an"]
Pu hehhi, "kachchi sukhañ: wutte uyyānañ phāsukañ?" iti: "sukhañ wuttañ, mahārāja, uyyānañ" yati
"Arānō kappate, bhante, saṅghassāti?" apuechhi: sō "kappatē," iti watwāna kappākappēsukōwido,
Theró Wélucanārāmanī patiggahanamabrawi. Tañ sutwá atihatthō sō tuihahatthō mahājano,
Theranan wandanathāya, dewitu Anulā gatā saiddhiñ panchasatitthihi dutiyañ phalamajjhagā.
Sasa pancha satā dewi Anulācha mahipatiñ "pabbajissāma dēwāti?" Rájá thēramawōcha sō.
Pabbājētha imāyoti? theró dha mahipatiñ "nakappati, mahārāja, pabbājētunāthiyōhi nō."
"Atthi Pātaliputtasmiñ bhikkhuni mē kanīthikā Saṅghamittāti nānēna wissutā sā bahussuta:
"Narinda, Samanidassa mahābōdhi duminatō dakkhiṇā sālhamādāya tathā bhikkhuniyō wara,
"Agachehhatūti pēsēhi raññō nō pitusantikañ: pabbājissanti sā thēri dātā itthiyō imā."
"Sādhutī" watwā, gophitwā rājā bhikkāramuttamañ, "Mahāmēghawauyyānañ dammī saṅghassīman" iti

The monarch having respectfully taken his leave of the théros, attended by his officers of state, returned to the town. These théros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "Is the pleasure garden a convenient place of residence?" this sanctified théro thus replied to the inquirer of his welfare: "Mahārāja, the pleasure garden is convenient." He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Wélúwana pleasure garden had been accepted (by Buddho himself from king Bimbisáro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulā, who had come attended by five hundred females for the purpose of doing reverence to the théro, attained the second stage of sanctification.

The said princess Anulā, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the théro, "Vouchsafe to ordain these females." The théro replied to the monarch, "mahārāja, it is not allowable to us to ordain females. In the city of Pātaliputta, there is a priestess. She is my younger sister, renowned under the name of Sanghamittā, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests; as also eminent priestesses. When that thēri (Sanghamittā) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahāmēgo pleasure garden to the priesthood," poured the water of donation on the hand of the théro Mahindo. On that water falling on

Mahindathérassa karé dukkhiṇōlakamākari, mahiyā patitē toyé, akampittha mahāmahī
“Kasmā kampaṇi bhūmiti” bhūmipālō apucchēhi taṇ “paṭiṭṭhitattā dipamhī sāsanaṣṣṭī” sōbravi,
Thérassa upanānēsi jātipupphāṇi jātimā thérō rājagharā gantwā tassa dakkhiṇato thito,
Rukkhampicha te attha pupphachutthi samōkiri-tatthāpi puthawī kampi; puttho tassāha kāraṇaṇ
“Ahōsi tinnāṇ buddhānaṇ kālēpi idha mālako, narinda, saṅghakammaṭṭhaṇ bhawissati idānapi.
Rājaghe uttaratō chārupoḷkkharāṇi agā tattakānēwa pupphāṇi théro tatthāpi okiri.
Tatthāpi puthawī kampi; puttho tassāha kāraṇaṇ: “jantāghārapoḷkkharāṇi ayaṇ hessati, bhūmipa.”
Tassēwa rājagēhassa gantwāna dvarakotthakaṇ tattakēhēwa pupphēhi taṇ thānaṇ piyayī isi.
Tatthāpi puthawī kampi hatthālōmōwatīwasō rājā taṇ kāraṇaṇ pucchēhi théro tassāha kāraṇaṇ.
“Imamhi kappē buddhānaṇ tinnāṇ bodhirukkhatō ānetwā dakkhiṇā sākā rōpitā idha bhūmipa.”
Tathāgatassa amhākaṇ bodhisākāpi dakkhiṇā imasmiṇyēwa iṭhanamhi paṭiṭṭhissati bhūmipa.”
Tatōgamā mahāthéro Mahāmuchalanāmakaṇ tattakānēwa pupphāṇi tasmīṇ thānē samōkiri.”
Tatthāpi puthawī kampi; puttho tassāha kāraṇaṇ: “Saṅghassupōsathāgāraṇ idha hessati bhūmipa.”

the ground there, the earth quaked. The ruler of the land inquired, “From what cause does the earth quake?” He replied, on account of the establishment of (Buddho’s) religion in the land. He (the monarch) of illustrious descent, then presented jessamine flowers to the théro. The théro (thereafter) proceeded towards the king’s palace, and stood on the south side of it under a “picha” tree, and sprinkled eight handful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, “Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the “Mālako” had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed.”

The théro, proceeding to a delightful pond on the north side of the king’s palace, sprinkled there also the same number of handful of flowers. On this occasion also the earth quaked. On being asked the cause thereof: “Liege,” he replied “this pond will become attached to the perambulation hall (of the priesthood).”

Proceeding close to the portal of the king’s palace, the “irsi” on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théro (thus) explained the cause: “Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos be planted.”

Thereafter the great théro repairing to the spot called “Mahamuchalo,” on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, “Ruler of men, this spot will become the upōsathō hall of sacerdotal rites to the priesthood

*Panhambamālakatthānañ tatōgama mahipati, supakkañ ambapakkanchu wannagandharasuttamañ,
 Mahantañ upanāmesi raṇṇo uyyanapālako: tañ thērassa panāmesi rājā atimanōramañ.
 Théro nisīdanākkārañ dassesi jānaḥitāhitō attharāpēsi tatthēwa rājā attharaṇaṇ waraṇ.
 Aḍā tattha nisinnassa thērassambañ mahipati: théro tañ paribhujitwā rōpanatthāya rājino,
 Ambatthikañ aḍā rājā tañ sayañ tattha rōpayi, hatthē tassōpari théro dhōwi tattha wirulhiyā.
 Tañ khaṇaṇ yēwa bījamhā namhānikkhamma aṅkuro kamēnāti mahārūkkhō pattapakkadhara ahu,
 Tañ pāṭihāriyañ diswā parisāyañ sarūjikkā namassamānā aṭṭhāsi théré hatthatanuruha,
 Thero tadā puppamutthiñ aṭṭhatattha samōkiri; tatthāpi puthawi kampi: puttō tassāha kāraṇaṇ.
 "Saṅghassuppaṇṇalābhānañ anēkēsañ, narādhipa, sagammabhājanatthānañ idaṇ thānañ bhawissati."
 Tatō gantwā Chattussālā thānañ tattha samōkiri; tāttakānēwa pupphānī kampi tatthāpi mēlini.
 Tañ kampikāraṇaṇ pucheḥhi rājā: thēropi wākari "tiṇṇannañ pubba buddhānañ rājuyyāna pātiggaḥo."
 "Dānawatthunābhīhaṭṭā dipawāsihi sabbatō, idha thapetwā bhōjesu sasaṅghē Sugatē tayō."*

The monarch thence proceeded to the Panhambamāla (pleasure garden). The keeper of that garden produced to the king a superb full ripe mango, of superlative excellence in color, fragrance, and flavor. The king presented this delicious fruit to the théro. (As no priest can partake of food without being seated) the théro, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the rājā on that spot had a splendid carpet spread out. To the théro there seated, the monarch presented the mango. The théro having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the théro washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the theros.

At that moment the théro sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Chattusala (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the théro thus explained himself to the king: "(This is) the pleasure garden, which by its having been accepted by the three preceding Buddhas (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this

"Idāni pana thatthēwa chatussāla bhawissati saṅghassa idhabhattaggaṇ bhawissati nardhipa."
Mahāthūpa thitattānanthānā thānawidū, tatō agamāsi mahāthēro Mahindō dipadīpakō.
Tadā antō parikkhēpē rājyūyanassa khuddikā Kakudhāwahayā āhu wāpi tassō pari jalantikē.
Thūparahaṇ thalattīnaṇ āhu thērē tahiṇ gatē raṇṇō champakapupphānaṇ putakānaṭṭha āharuṇ,
Tani champakapupphāni rājā thērassupānayaḥ : thērō champakūpupphēhi tēhi pūjesa taṇ phalaṇ.
Tatthapi puthawī Kampi : rājā naṇ kampakāraṇaṇ pucchēhi : thērōnupubbēna āha taṇkampakāraṇaṇ.
"Idaṇ thanaṇ, mahārāja, chatubuddhanisēwitaṇ thūpārahaṇ hitattāya sukhattāyacha pāṇinaṇ.
"Imaṃhi kappē pathamaṇ Kaḷusandho jinō ahu, sabbādhammawidū satthū sabbalōkānukampakō.
"Mahātittāwahayaṇ āsi Mahāmēghanaṇ idaṇ naṅgaraṇ Abhayannāma puratthina dāyāhu,
"Kadambanadiyā pārē tattha rājābhayō ahu : Ojādīpōti nāmēna ayaṇ dipō tādā ahu.
"Rakkhasēhi janassēṭṭha rōgō pajjarakō ahu. Kakusandhō dasabalō taṇ diwā tadupaddawaṇ,
"Taṇ gantwā sattavīnayaṇ pawattīṇ sāsanaṣṣaṇ kātuṇ imasmiṇ dipasmiṇ karuṇā balawōditō.
"Chattālisa sahasēhi tādīhi pariwaritō nabhasāgamma atthāsi Dēwakūtamhi pabbatē.
"Sambuddhassānubhāvēna rōgō pajjarakō idha, upasannō mahārājādīpamhi sakale tādā.

instance, also, O ruler of men, on the very same site the Chattusāla will be erected, which will be the refectory of the priesthood."

From thence, the chief théro Mahindo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhos) from those which were not consecrated, repaired to the spot where the great dāgoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dāgoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the théro explained the cause in due order. "Mahārāja, this place has been consecrated by the presence of four Buddhos; it is befitting for (the site of) a dāgoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahāmēgho pleasure garden was then called Mahātittā. The city, situated to the eastward on the farther side of the Kadambo river was called 'Abhayapura.' The ruling sovereign there was 'Abhayo,' and at that time this island was called 'Ojādīpo.' In this land, by the instrumentality of the Rakkhasas (especially Punakkha) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dēwakūto (Adam's peak). Instantly, by the supernatural power of that supreme Buddho, the febrile epidemic over the whole of this land was sub-

*"Tattha thitō adhiṭṭhāsi, narissara, 'munissarō sabbēmañ ajja passantu Ojadipamhi manusi.
 'Agantu kāma sabbēwa manussā mamasantikañ, āgacchhantu akicchhēna khippanchāpi' mahamuni."*
*"Obhāsantañ Munindañ tañ, obhāsentañcha pabbatañ, rājācha nāgarāchēwa disvā khippañ upāgamañ.
 "Dēwata bali dānatthañ manussācha tañ gatā dēwatā iti maññissu sasañghañ Lōkāndyakañ.
 "Rājā sō Munirājañ tañ atihatthohi wādiya nimantayitvā bhuttēna ūnetvā pūrasantikañ,
 "Sasenghassa Munindassa nisajjārahamuttamañ ramañiyamīlañ thānañ masambādhanti chintiya.
 "Kāritē maṇḍapē rammē pallaṅkēsu warēsu tañ nisidāpēsi Sambuddhañ sasañghañ idha bhupati.
 "Nisinaṇampīlha passantā sasañghañ Lōkāndyakañ dipē manussā ānēsuṇ paṇṇakāre samantato.
 "Attanō khajjabhojjihī tēhi tehabhatēhicha : santappēsi sasañghañ tañ rājā sō Lōkāndyakañ.
 "Idhēwa pachchhā bhattañ tañ nisinnassa Jinassa sō Mahātitthakavyayanañ rājādā dukkhinañ purañ
 "Akālapupphāṇakārē Mahātitthā wanē tadā patiggahitō budhēna akampittha mahāmahi.
 "Etthēwa sō nisiditvā dhammañ dēsisī nāyakō : chattālīsa sahaṣṣāni pattā maggaphalañ tarā.
 "Divāwihārañ katvāna Mahātitthawane Jinō sayanhasamayē gantvā bodhiṭṭha-sarahañ mahiñ.*

dued. O ruler, the muni, lord of divine sages, remaining there (on Dēwakūto) thus resolved within himself: 'Let all the inhabitants in this land Ojadipo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the dévatās, conceived that the ruler of the world and his sacerdotal retinue were dévatas. This king (Abhayō) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddho and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanwelli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahātitthā—a worthy dedication. At the instant this Mahātitthā garden, embellished with (even) unseasonable flowers, was accepted of by the Buddho, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of "maggaphalan." The vanquisher having, enjoyed his forenoon rest in the Mahātitthā garden, in the afternoon repaired to this spot worthy of the reception of his bo-tree. Here seated, that supreme Buddho indulged in the samādhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabi-

*'Nisinnó tatthá appetwá samádhiñ wuṭṭhitó tató : iti chintayi Sambuddhó hitattha dipawásinañ.
 'Adáya dakkhiṇañ sákhañ, bódhitó me Sirisató údáyatu Rájanandá bhikkhuni sahabhikkhuni.'*
*"Tassa tañ chittamánāya sá théri tadantarañ gahetwá tattha rájāñ upasañkamma tañ taruñ.
 "Lekhañ dakkhiṇasákhāya dāpetwāna mahidhikó manósilāya chhindantañ thitañ hémakāṭāhaké.
 "Idhīya bodhimālaya sū panchasata bhikkhuni : idhāñetwā, mahārājā, dévatā pariwāritā,
 'Sāsawannakatāhañ tañ Sambuddhēna pasārité thapēsi dakkhiṇé hatthé tañ gahetwā Tathāgató.
 "Patitthāpetuñ mādāsi bódhi rañño bhuyassatañ Mahātitthamhi uyyānē patitthāpēsi bhūpati.
 "Tatē gentwāna Sambuddhó itó uttaratō pañā, Sirisamālakē ramme nisiditwā Tathāgató.
 "Janassa dhammañ dēsēsi ; dhammābhisamayō tahiñ wisatiyā sahaññānā pāññānā dsi bhūmipa.
 "Tatopi uttarañ gentwā thūpārāmañ, sō Jinō nisinnó tatthā appetwá samádhiñ wuṭṭhitó tató.
 "Dhammañ dēsēsi Sambuddhó parisāya tahiñ pana, dasapana sahaññāni pattamaggaphalāñ ahuñ.
 Attanō dhammakarañ manussāñānā namassituñ, datwā sapariwārañ tañ thapetwā idha bhikkhuniñ.
 "Saha bhikkhū sahaññēna Mahādēwancha sāvakañ thapetwā idha Sambuddhó tatō pāchinato pañā,
 "Thitō ratanamālamhi janañ samanussāsiya ; sasañghō nabhamuggantwā Jambudīpañ Jino agā.*

tants of this land, let the chief théri Rájanandá, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisá bo-tree, (obtaining it from Khéma-rájá at Khémawattinagara in Jambudípo).' The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khémo) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by dévatās, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahātitthá. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirisa,' propounded his doctrines to the populace. There (also) O, king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thupārāma dāgoba, and having indulged in the "samadhi" meditation there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of 'maggaphalan.' Having bestowed his own dhammakarakan (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahādēvo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamāla square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudípo."

- "Imamhi kappē dutiyō Kōnāgamanānyakō ahu sabbawidu satthā sabbalōkānukumapakō.*
"Mahānāmahāyānāṃ āsi Mahāmēghawanaṃ : idaṃ Waddamāna puranāma dakkhindya disāyaha.
"Samiddhō nāmanāmena tatthā rājā tadda ahu, nāmena Waradīpōti ayaṃ dipō tadda ahu.
"Dubbūṭṭhipaddawō ettha Waradīpō tadda ahu. Jinō sō Kōṇāgamaṇō diswāna tadupaddawaṃ.
"Taṃ hantwā sattawinayaṃ pavattiṃ sāsanaśāśa kātuṃ imasmiṃ dipasmiṃ karuṇābalachōditō.
"Tiṃsa bhikkhu sahaśsihi tādihi pariwāritō nabhasāgama aṭṭhāsi naghē Sūmanakūtakē.
"Samūddhassānubhāwēna dubbūṭṭhi sū khayaṃ gatā sāsantaradhānantā subbūṭṭhica tadda ahu.
"Tattha iṭhō adhiṭṭhāsi, narissara, munissārō 'sabbēmaṃ ajja passantu Waradīpamhi mānusa.'
'Agantu kāmā sabbēwa manussa mamasantikaṃ ; āgacchhantu ākicchhēna khippaṃ chāti' Mahāmuni.
"Obhāsentaṃ Munindaṃ taṃ obhāsentaṃ pabbataṃ, rājāccha nāgarācchewa diswā khippamupāgamaṃ.
"Dēwatā balidānathāṃ manussāccha tahiṃ gatā dēwatā itī maññiṃsu sasaṅghaṃ lōkanāyakaṃ.
"Rājā sō muṇirājaṃ taṃ atihattāhōbhi wādiya, nimantayitwā bhaddhēna ānetwā purasantikaṃ.

" The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Kōnāgamaṇo. The capital then called Waddhamāna was situated to the southward, and this Mahāmēgo pleasure garden was called then Mahānāmo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradīpo.

Here in this island, a calamity arising from a drought, then prevailed. The said vanquisher Kōnāgamaṇo observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakūto (Adam's peak).

By the providence of that supreme Buddha, that drought instantly ceased ; and during the whole period of the prevalence of his religion seasonable rains fell.

Ruler of men, (continued Mahindo, addressing himself to Dēwananpiyatisso) the lord of munis, himself the Mahā muni, stationing himself there. thus resolved : ' Let all the inhabitants of this land Waradīpo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dēvatas.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital ; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence

*“Sasañghassa Muniādassa nisajjarahamuttamañ rāmaṇyamidañ thānañ asambūdhanti chintiya.
 “Kāritē maṇḍape rammē pallāṅkesu varīsu tañ, nisidāpēsi Sambuddhañ sasañghaṇ idha, bhūpati.
 “Nisinnampīlha passantā sasañghaṇ Lōkanāyakañ, dipē manussā ānēsuñ paṇṇākārē samantatō.
 “Attanō khajjabhijjēhi tēhi tē pābhatēhicha santappēsi sasañghaṇ tañ rājā sō Lōkanāyakañ.
 “Idhēva pachehhā bhattañ tañ nisinnassa Jinassa sō Mahānāmaka uyyānañ rājā lā dakkhiṇaṇ purāñ.
 “Akālapuptha laṅkāre Mahānāmawane tadā paṭiggahitē Buddhēna akampittha mahāmahi.
 “Etthēva sō nisiditwa dhammañ dēsēsi nāyakō, tadā tīsa sahaṣṣāni pattā maggaphalañ tarā.
 “Divāwihārañ katwāna Mahānāmawane Jinō sāyaṇhasamayē gantwā pubbaḥolīthitañ mahiñ,
 “Nisimno, tattha appētwa samādhiñ, wuṭṭhitō tatō, iti chintēsi Sambuddho kitatthañ dipawasinañ.
 “Adāya dakkhiṇaṇ sakhañ mamōdumbura bōdhito dyātu Kanakadattā bhikkhuni saha bhikkhuni,
 “Tassa tañ chittamaṇṇāya sā thēri tadantarañ guhetwā, tattha rājānañ upasaṅkamma tañ taruñ.
 “Lēkhañ dakkhiṇasākhya dāpētwaṇa mahiddikō manōsilaya chhindantañ thitañ hēmakatthakē.
 “Iddhiyā bōlhimātiya sūpanhasatābhikkhuni, idhāgantwā mahārāja, dēwatāparivārītā,*

“for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddho and his attendant priests.

The inhabitants of the land seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahānāmō—a worthy dedication. At the instant that this Mahānāmō garden embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of “magghaphalan.”

The vanquisher having enjoyed his forenoon rest in the Mahānāmō garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the “samādhi” meditation. Rising therefrom, the supreme Buddho thus resolved: ‘For the spiritual welfare of the inhabitants of this land, let the chief thēri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sōbhawatti, at Sōbhawattinagara in Jambudīpo).’

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sōbhawatti) approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by dévatās; and placed the golden vase on a

"Sasuravāṇakatāhaṇ taṇ Sambuddhina pasāritē thapēsi dakḷhiṇō hatthē taṇ Taṇ gaḥetwā Tathāgato,
"Patitthāpētu raṇṇōlā Samiddhassa sataṇ taṇ Mahānāmaṃhi uyyānē : patiṭṭhāpēsi būpati.
"Tato gantwāna Sambuddhō Sirisamālakuttarē Jinassa dhammaṇ dēsesi nisinnō Nāgamalakē.
"Taṇ dhammaṇ dēssanaṇ sutwā dhammābhissamayo taṇ, wisatiyā saḥassānaṇ pāṇānaṇ āsi, bhūmipa.
"Pubbabuddhanisinnaṇ taṇ thānaṇ gantwā taduttaraṇ nisinnō tattha appetwā samādhiṇ mutthitō tatō.
"Dhammaṇ dēsesi Sambuddho parisāya taṇ pana dasapāṇasahassāni pattā maggaphalaṇ ahu.
"Kāyabandhanadhātuṇ sō manussēhi namassituṇ, datwā sapariwāraṇ taṇ thapetwā idha bhikkhuni.
"Sahabhiḍḍhu saḥassēna Mahāsambhachasāvakaṇ thapetwā idhā Sambuddho braṇ ratanamālakē,
"Thatwā Sudassanamālē janē samunnasāsiya, sasaṅghō nabhamuggamma Jambudīpaṇ jino agā.
"Imaṃhi kappē tatiyaṇ Kassapō gōtṭanaṇ jino ahu, sabbawidū, satthā sabbalōkānukampakō.
"Mahāmēghawanaṇ āsi Mahāsāgarandakāṇ, Wīśālaṇ nāmanagāraṇ pachchhimāya disāyahu.
"Jayantō nāma nāmēna tattha rājā tadā ahu, nāmēna Maṇḍadīpōti ayaṇ dīpō tadā ahu.
"Tadā Jayantaraṇṇōcha raṇṇō kaniṭṭhabhātucha yuddhaṇ upatṭhitaṇ āsi hinsanaṇ sattahinsanaṇ.

"the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahānāmō. The monarch planted it there (accordingly)

The supreme Buddha repairing thither, to the northward of the Sirisamālakō, and stationing himself at Nāgamālako (where subsequently Thulathanako, prior to his accession, built a dāgoba, including the Silāsobbhakandako chētiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thupārāmo) where the preceding Buddha had stationed himself, there seating himself, and having indulged in the 'samādhi' meditation, rising therefrom, the supreme Buddha propounded his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahāsumbo, together with his thousand priests, the supreme Buddha tarrying for a while at the Ratanamālako, thereafter at the Sudassanamālako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudīpo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named 'Kassapo,' from his descent. The capital then called Wesālānagara, was situated to the westward; and this Mahāmégō pleasure garden was called then Mahāsāgara. The reigning sovereign there, at that period was known by the name of 'Jayanto,' and this land was then designated 'Mandādīpo.'

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The al-

"Kassapó só dasabaló ténayudilhéna pāṇinañ mahantañ wiyásanañ diswá mahákárunikó muni ;
 "Tañ huntwá sattawinayañ pawattin sásanassacha, kátuñ imasmiñ dípasmiñ karuṇābalachóditó,
 "Wísatiyá sahasáhi tādāhi pariwáritó, nabhaságamma atthási Subhakútamhi pabbaté;
 "Tattrathitó adhiññhási, 'narissara, munissaró sabbémañ ajjapassantu Maṇḍadipamhi mánusá:
 "Agantukáma sabbéwa manussá mamasantikañ, ágachchhantu akichchhéna khippañchāti mahámuni.
 "Ohásentañ Munindañ tañ óbhásentancha pabbatañ, rájácha nágaráchéwa diswá khippañ upágamuñ.
 "Attanó attanó patta wijayáya janá bahú, déwatá balidánatthañ tañ pabbatanupágatá.
 "Dewatá iti maññinsu sasañghañ Lókanáyakañ rájácha só kumárocha yuddhamujjhinsu winhitá.
 "Rájá só munirájañ tañ atihattábhhiwadiya, nimantayitwá bhatténa ánetwá purasantikañ;
 "Sasañghassa Munínlassa nisaññárahamuttamañ ramañtyamidañ thánañ masambádhanti chintiyá.
 "Kárité mañḍapé rammé paláññesu warésucha nistápési Sambuddhañ sasañghañ idha bhúpati.
 "Nisinnampidha passantá sasañghañ Lókanáyakañ dipé manussá áñesuñ pannakáre samantató,
 "Attáno khajjabhójjebhi téhi té páhatéhiha santappési sasañghañ tañ rájá só Lókanáyakañ.

"merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakúto.

Ruler of men," (continued Mahindo addressing himself to Dewanápiyatisso), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved; 'Let all the inhabitants of this land 'Mandádipo,' this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the dévatás, imagined the ruler of the universe and his disciples were dévatás. The king and the prince astonished (at the presence of the Buddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

"Idhēwa pachchhā bhattān tañ nisintassa Jinassa sō, Mahāsāgaramuyyānañ rājādd, dakkhiṇaṇ waraṇ
"Akālapupphālaṇkāre mahāsāgarakānaṇe patiggahitē Buddhēna akampittha mahāmahi.
"Etthēwa sō nisiditwā dhammanādesēsi nāyakō tadā wissahassāni pattā maggaphalaṇ tarā.
"Divāwihāraṇ katwāna Mahāsāgara kānaṇe sāyaṇhē Sugatō gantwā pubbabōdhiṭṭhitaṇ mahiṇ.
"Nisinnō tatthā appetwā samādhiṇ wutṭhitō tatō, iti chintēsi Sambhuddhō hitatthaṇ dīpawāsinaṇ.
"Adāya dakkhiṇaṇ sākhaṇ mama nigrōdhabōdhitō Sudhammā bhikkhuni ētu itāni sahaḍhiṭṭhuni.
"Tassa tañchittamāyā sā thēri tadānantaraṇ gahētū tatthā rājānaṇ upasaṇṇamma naṇ taruṇ.
"Lēkhaṇ dakkhiṇasākhāya dāpetwāna mahiddhikā manōsilāya chindantaṇ thitaṇ hēmakādhakē.
"Iddhiyā bōdhimādāya sā panchasata bhikkhuni, idhānetwā, mahārāja, dēwatā pariwāritā.
"Sasuwaṇṇakatāhaṇ tañ Sambuddhēna pasāritē, thapēsi dakkhiṇē hatthē. Tañ gahetwā Tathāgatō,
"Patitṭhapetuṇ rañṇōdā Jayantassa sataṇ tahiṇ Mahāsāgaramuyyāne patitṭhapēsi bhūpati.
"Tatō gantwāna Sambuddhō Nāgamālaka uttarē janassa dhammaṇ dēsēsi nisinnō Sō'amalakō.
"Taṇ dhammaḍḍesanaṇ sutwā dhammābhisamayō tahiṇ ahu pānasahassānaṇ chatunnaṇ manuṇṇādhīpa.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahāsāgara—a worthy dedication. At the instant that this Mahāsāgara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines; and twenty thousand inhabitants attained the sanctification of the 'maggaphalaṇ.'

The vanquisher having enjoyed his forenoon rest in the Mahāsāgara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samādhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief thēri Sudhammā, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigrōdho bo-tree (obtaining it from king Kisó at Bārānasinagara in Jambudīpō).'

The thēri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisó), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the thēri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by dēwatās; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Mahāsāgara. The monarch planted it there (accordingly).

The supreme Buddha repairing thither, to the northward of the Nāgamālako, and stationing himself at Asókō (where Asókō one of the younger brothers of Dēwānanpiyatisso, subsequently built a dāgoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Dēwānanpiyatisso)

"Pubbabuddhanissinnañ tañ thánañ gantwá punuttarañ nisinnó tattha appétwá samádhiñ wutthitó, taté,
"Dhammañ dēsēsi Sambuddhó parisāya tahiñ pana, dasapāna sahaṣṣāni pattā maggaphalañ ahuñ.
"Jalasātikhādhātun sō manussēhi namassituñ, datwá sapariwārena tan thapetwá idha bhikkhuniñ:
"Sahabhikkhu sahaṣṣēhi Sabbanandāchasaḍwakañ thapetwānādito ōrañ Sudassanamālako.
"Somanassamālakaṣṣiñ janañ samanusaṣiya, sañghēna nāhamuggantwá Jambudīpañ Jinó aga.
"Ahū imasmiñ kappasmiñ chatutthañ GOTAMO, jinó sabbadhammawidu Saithā sabbalōkānukampaḥō,
"Paṭhamañ sō idhāgantwá yaḥ khanimmaddanañ akā: dutiyaṃ punarāgamma nāgānañ damanañ akā:
"Kalyāṇiyan Maniakkhi nāgēnābhi nimantitō: tatiyañ punarāgamma sasañghō tathabhunjiya:
"Pubbabōdhi thitattthānañ Thupattthānamidampicha: paribhōgadhātu thānancha nisajjāyōpa bhunjiyā.
"Pubbabuddhatthitattthānañ ōrañ gantwá Mahāmuni Lankādīpālōkāḥapō, manussābhāwatō tadā:
"Dipattthāñ dēwasāñghancha nāgē samanusaṣiya: sasañghō nāhamuggantwá Jambudīpañ jinó aga.
"Ewañ thānamidañ, rāja, chatubuddhanisēwitañ: asmiñ thānē, mahārājā, thūpo hessatināgate.

"O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupārāmo dāgoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samādhi' meditation, rising therefrom, the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddho, at the Sōmano mālako (where Uttiyō subsequently built a dāgoba) previously called the Sudassanō mālako, having preached to the people, departed through the air for Jambudīpo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nāgas. Again, upon the third occasion, at the intreaty of the nāga king Maniakkhi, repairing to Kalyāni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samāpatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dāgoba (where Mahindo was making these revelations to Dēwānanpiyatisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lankā, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nāgas, departed through the air to Jambudīpo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, mahārāja, there will hereafter stand a dāgoba, to serve as the shrine for

"Buddhasāraviraḥhātūnaṃ dōnadhātu nīdhānawā, wisaṇ ratanasatāṇ uchechō Hémawālīti wissutō;
"Ahamēwa kārāpessāmi," icchēhā puthawissaro. "Idhu añṇāti kicchāni bahuni tawa, bhūmipa,"
"Tāni fārēhi: nattā tē kārēssati imāṇ pana Mahānāgassa tē bhātu uparājassa attrajā;
"Yatthālaḥatissoti rājā hessati nāgatē: rājā Goṭhābhayō nāma tassaputtō bhawissati:
"Tassa puttō Kākawannatissō nāma bhawissati; tassa rañño suto rājā, mahārāja, bhawissati:
"Dutthagāmini saddēna pākāṭōbhayanāmaḥ, kārēssati idha thūpaṇ sō mahātējiddhiwikkamō."
Ichchēhā théro therassa wachanēnettha bhūpati ussāpēsi silāthāmbhaṇ taṇ pawattīṇ likhāpiyā.
Ramman Mahāmēghawanāṇ Tissārāmaṇ mahāmati, Mahāmahindathéro sō patigayhi mahiddhikō.
Akampō kampayitwāna mahiṇ thānēsu atthasu, piṇḍāya pawisitwāna nagaraṇ sāgarūpamaṇ;
Rañño gharē bhantakicchēhāṇ katwā nikkhamma mandirā nisajja Nandanawanaṇ aggikkhandopamaṇ tahiṇ,
Suttaṇ janassa dēsetwā sahasaṇ manuse tuhiṇ pāpayitwā maggaphalaṇ Mahāmēghawanaṇ wasi.
Tatiyē diwāsē théro rājagēhamhi bhunjiya, nisajja Nandanawanaṇ dēsiyāsi wisōpamaṇ.
Pāpayitwābhismayaṇ sahasa purisē tutō, Tissārāmaṇ mahāthéro rājācha sutadēsātō;

a 'dōna' of sacred relics (obtained) from Buddha's body, in height one hundred and twenty cubits, renowned under the name of "Hémawāli" (Ruanwelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatālatisso, the son of thy younger brother, the sub-king Mahānāgo, will hereafter become a ruling sovereign; his son named Goṭhābāyo will also be a king. His son will be called Kākawanno. Mahārāja! the son of that sovereign, named Abhayo, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Dutthagāmini.' He will construct the dāgoba here."

The théro thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) in the very words of the théro, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théro Mahāmahindo accepted the dedication made to him of the delightful Mahāmēgo pleasure garden, and Tissārāmo, (where the wihāro of that name was subsequently built). This personage who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikkhandbo" discourse (of Buddha) to the people; and procuring the sanctification of "maggaphalan" for a thousand persons, he tarried in the Mahāmēgo garden.

On the third day, the théro, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having propounded the "asīwisōpaman" discourse (of Buddha), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théro having at the Tissārāmo propounded

Therañ upanisiditwa so pucchhi “Jinasāsanañ patitthitannu, bhantē ti ?” “Nā tāva, manujādhipa :”
“Upósathādikammatthañ Jinānāya, janādhipa, sīmāya idha banddhāya patitthissati sāsanañ.”
Ichchābrawi mahāthéro ; tañ rájá idamabrawi : “Sambuddhāya antóhañ wasissāmi jutindharañ.”
“Tasmā katwá purañ antó simañ bandlatha sajjukan :” ichchābrawi mahārāja : théro tañ idamabrawi .
“Evañ sati tuwañyēwa pajāna, puthawissura, sīmāya gamanattānañ bandhissāma mayañhi tañ.”
“Sādhūti” watwá bhūmindó, dewindówiya Nandana, Maháméghavanáramā pāvisi mandirañ sakañ.
Chatutthē diwasē théro rañño géhamhi bhunjaya, nisajja Nandanawanē désēsi namataggiyañ.
Pāyetwa matapānañ só suhassañ purisē tahiñ, Maháméghavanáramañ mahāthéro upāgami.
Pátó bhērin charápctwá mañdayitwá purañ warañ, wiháragānimaggancha wihárancha samantató,
Ratésabhó ratattho só sabbālankārabhūsitó suhámachchó sahóródhó sayóggabalawáhanó,
Mahatá pariwárēna sakáramamupāgami ; tattha théré upāgantwá wanditwá wandanaráhē :
Sahathérēna gantwána nadiyóparititthakañ ; tató kasantó agamāsi hémanagalamādiyá.

a discourse to the king, he (the monarch) approaching the théro, and seating himself near him, inquired : “ Lord ! is the religion of the vanquisher established or not ? ” “ Ruler of men, no, not yet. O king ! when, for the purpose of performing the upósathó and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established.”

Thus spoke the mahāthéro, and thus replied the monarch to the chief of the victors over sin : “ I will steadfastly continue within the pale of the religion of Buddho : include therefore within it the capital itself : quickly define the boundaries of the consecrated ground.” The mahārāja having thus spoken, the théro replied to him : “ Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take : we will consecrate (the ground).” The king replying “ most willingly ; ” departing from his garden Mahámégo, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the théro having been entertained at the king’s palace, and having taken his seat in the Nandana pleasure garden, propounded the “ anámataggan ” discourse (of Buddho) ; and having poured out the sweet draught (of his discourse) to thousands of persons, this mahāthéro departed for the mahámégo pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the théro’s residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théros worthy of veneration, and bowed down to them, proceeding together with the théros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the

*Mahapadāmo Kunjarōcha ubhō nāgā sumangalā, suvaṇṇe nāgale yuttā pathame Kuntamālake.
 Chaturangini mahāśeno saṭṭhērehi khattiyō, gahetvā nāgalaṃ simaṃ dissāyitvā arindame :
 Samalāṅkata puṇṇaghaṭaṃ, nānārāgaṃ dhajaṃ subhaṃ, harichandanachuyyāṇcha, sonnarajāta dāṇḍān ar
 Atāsaṃ, pupphaharitaṃ samuggaṃ, lusuṃmagghiyaṃ, toraṇaṃ kaḍḍaliṃ, jattādi gahititthipariwārā :
 Nānāturiyasaṅghuṭṭho, bālōghapariwārītō, thutimangalagītēhi pūrayantō chatulldisaṃ,
 Sadukāraṇinālehi welukkhēpaghatēhicha mahatāchanapūjaya, kasantō, bhūmipō agā.
 Wiharaṇcha purañchēwa kurumānōpadakkhiṇaṃ, sīmāyagamanatthānaṃ nadiṃ patwā samapayā.
 Kena kena nimittēna sīmā ettha gatātiehē ; ewaṃ sīmāgatattthānaṃ icchhamānā nibōṭṭhatha.
 Nadiyā Pāsānatitthamhi ; Pāsānekuddawātakaṃ : tato Kumbalawātantaṃ ; Mahālipān tato aga
 Tato Kakudhapālingō Mahāanganagō tato ; tato Khuddamadhūlāṇcha Maruttapokkharāṇi ; tato
 Wijayārāmanyyānē uttaraddhērakottagō ; Gajakumbhāpāsānaṃ, Thusawattikamajjhātō.
 Abhayapālākapaśānaṃ, mahāsusānamajjhagō ; Dighapāsānaṃ angantwā : Pannāraḍḍēwa wamato.*

consecration). The superb state elephants Mahāpadumo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamālako, this monarch, sole ruler of the people, accompanied by the thēros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wihāro (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pāsāna ferry of the river to the Pāsānakuddawātakan (lesser stone well); from thence to the Kumbalawātan; and from thence, to the Mahādipo; from thence proceeding to the Kakudhapāli; from thence to the Mahāanganā; from thence to the Khuddamadula; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayārāma pleasure garden, to the Gajakumbhakapāsāna; then proceeding from the centre of Thusawatthi, to the Abhayapālākapaśāna; hence through the centre of the Mahāsusāna (great cemetery) to the Dighapāsāna, and turning to the left of the

Nigródhamanganañ gantwá, Hiyagallasamípa¹ e, Diyawásabrahmaṇassa déwakam pubba kakkhiṇaṇ; Tató Telumpálingó; tató Nálachatuḥḥagó, Assamaḍḍalawáména Sasawánañ tató agá; Tató Marumbatitthangó; tató uddhañ nadiñ agá: pathamañ chétiyapáchiné dweḥadambá agáyasuñ: Senindaguttarañjamhi. damiláḍḍakasuddhiká, nadiñduranti bandhitwá, nagarásannañ akaṇsu tañ. Jivamánaḥ kadambancha antósimañ gató ahu, malakadambatirena, simá uddhaḥ kadambagá: Sihasínanatilthéna uggantwá tiratowajañ; pásāñatitthañ gantwána nimittañ ghattayi isi. Nimittetu pañéasmiñ ghattití, déwamánusá "sádhukárañ" pawattésuñ, sísanañ suppatitthitañ, Rañá dinnásasímáya nimitté parikittayi; dwattinsa málakatthancha, Thupáramatthaméwacha: Nimitté kittayitwána maháthéro mahámatí simantaranimittécha kittayitwá yathá wiḍhiñ. Abhandhi sabbá simáyó tasmínyéwa diné wasi: mahámahá akampittha simábandhé samápité. Panchamé diwasé théro rañño géhamhi bhunjiya, nisajja Nandanawané suttan tañ khajjaníyakañ. Mahájanassa dísitwá sahassa mánusé tahiñ, páyetwá amatañ páṇaṇ Maháméghawané wasi.

artificers' quarters, and proceeding to the square of the nigródha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawáso, ran from thence to Telumpáli; from thence to the Tálachatuḥḥa, and to the left of Assamandala, to Sasawána; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south east of the first dágoba (Thupáramo) to the two kadamba trees.

In the reign of * Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihasína ferry; passing along the bank of the river and arriving again at the Pasána ferry, the "irsi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dewos and men shouted their "sadhús" at the establishment of the religion (of Buddho).

The eminent saint, the maháthéro, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thupáramo dágoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théro having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanío" discourse (of Buddho) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahámégo garden.

* "The numster protected sovereign" In Singhaliese Mitta-sena 'deposed in A.D. 433. by the Malabars, by whom this alteration was made in the course of the river. between that year and A.D. 459, when Dhasenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 477, that the first portion of the Mahawanso was compiled.

*Chatthé diwasé théro rañño géhamhi bhunjiya : nisajjá Nandanawané suttan gomayapindikan.
 Désayitwá dēsanāññā sahaṣṣāññēwa mānuse pāpayitwābhisamayañ Mahāmēghawané wasi.
 Šattamēpi diné théro rājagégamhi bhunjiya ; nisajja Nandanawané dhammachakkappavattinañ.
 Suttañ tañ désayitwāna sahaṣṣāññēwa mānuse pāpayitwābhisamayañ Mahāmēghawané wasi.
 Ewañhi aḍḍhanawaman sahaṣṣāni jutindharó kārāyitvābhisamayañ diwaschéwa sattahi.
 Tañ Mahānandanawanāñ wuechathé téna tādinā sāsanañ jōtikatthānamiti Jōtiwanañ iti.
 Tissāramamhi kūrēsi rājā thérassa ālito pásādañ sīgha mukkhāya sukkhōpetwāna mantīdā ;
 Pásādó ká'ukābhāsó āsi, só téna tañ tahiñ Kālapasādapariwēnamiti tañ saṅkhamupāgatañ.
 Tató mahābōdhi gharañ Lōhapāsādanēwacha, Salākagguncha kārēsi Bhattasālancha sādhukañ.
 Bahuni pariwēnāni, sādhuṇṇapokkharāñṇipicha, rattitthāna diwātthāna pabhūti técha kārāyi.
 Tassa nahānapāpassa nahānapokkharāñṇi taté Sunābhātāpariwēnanti pariwēnañ pavuechati.
 Tassa chaṅkamitathānē dīpadīpassa sādhuṇṇo, wuechathé pariwēnantañ Dighachāṅkamanāñ iti.*

On the sixth day, the théro, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapindikan" discourse (of Buddho), and procuring for a thousand persons who attended to the discourse, the sanctification of the faith, tarried in the Mahámégo garden.

On the seventh day, the théro having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pava-thannan" discourse (of Buddho), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahámégo pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahámégo garden ; and from the circumstance of its having been the place where religion had first (jōti) shone forth, the Nandana pleasure garden also obtained the name of "Jōtiwanañ."

The king caused in the first instance an edifice to be expeditiously constructed, for the théro's accommodation, on the site of the (future) Thupáramó dāgoba, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kálo) That incident procured for it the appellation "Kālapasādapariwēnan."

Thereafter in due order, he erected the edifice attached to the great bo-tree, the Lōhapāsāda, the Salākagga, and Bhattasāla halls. He constructed also many pariwēnas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwēna which was built for this sanctified (théro) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunāhata" (earth embanked) pariwēna. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachāṅka-

Aggaphalan samápattiñ samápajjiyahintu só Phalaggapariwénanti etañ téna pawuchchati.
Apassiya apassé tañ théro yattha nisidhi só, Thérápassayapariwénañ etañ téna pawuchchati.
Bahumarnuṇa yattha upāsinsu npechché tañ ténēcha tañ Maruganápariwénanti pawuchchati.
Senapati tassa rañño thérassa Dighasandanó kārēsi Chulupāsālañ mahāthambhēhi atṭhahi:
Dighasandusenapati pariwénanti tañ tahiñ wuchchaté pariwénānañ pamukhañ pamulhākārañ.
Devananpiya wachanópagaḷanāmo Lañḍāyañ pathammidañ wihārañ rájá só sumati Mahāmahindattheraṇ
āgammāchalamatimēṭṭha kārāyithāti.

Sujanappasādasañwégatthāya katé Mahāwansé "Mahāwihārapatiggahanó" nāma paññarasamó paricchēdo.

SOLASAMO PARICHCHIEDO.

Pure charitwá piṇḍāya karitwá janasañgahañ, rájagēhamhī bhunjantó karoṇtó rájasañgahañ.
Jabbisādiwasé théro Mahāmēghawané wasi asālhiñ sukkapaḷḷhassa terasé diwasé pana,
Rajagēhamhī bhunjitwá mahārañño mahāmati mahappamādasuttañ tañ désayitwá tatōcha só,
Wihārukāraṇaṇ ichchhañ, tattha Chētiyapabbatē nikkhamma purimāddwārā agā Chētiyapabbatañ.

manan pariwénan. Wherever he may have indulged the inestimable bliss ("phalagga") of "samāpati" meditation, from that circumstance that place obtained the name "Phalaggapariwénan." Wherever the théro may have (apassiyá) appeared unto those who flocked to see him, that spot obtained the name of "Thérápassayapariwénan." Wherever many (maru) déwos may have approached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganápariwénan."

Dighasandanó, the (sénápoti) minister of this king, erected for the théro the Chulapásado on eight lofty pillars. Of all the pariwénas, both in order of time and in excellence of workmanship, this pariwéna called the "* Dighasandasénápoti" was the first.

Thus this king of superior wisdom, bearing the profoundly significant appellation of Déwānanpiyatisso, patronizing the théro Mahā-Mahindo of profound wisdom, built for him here (Mahāwiháro in the Mahámégo pleasure garden), this first wiháro (constructed) in Lanká.

The fifteenth chapter in the Mahāwanso, entitled, "the acceptance of the Mahā wiháro," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théro, who had tarried twenty six days in the Mahámégo pleasure garden, on the thirteenth day of the increasing moon of "asálho," having (again) taken his repast at the palace, and propounded to the monarch the "mahāppamādan" discourse (of Buddho); thereupon being intent on the construction of the wiháro at the Chētiya mountain—departing out of the eastern gate repaired to the said Chētiya mountain.

* At which this history was compiled by its incumbent Mahāmāno théro, between A. D. 159 and 177.

*Thérañ tattha gatañ sutwā rathañ dṛuyiha bhūpati dēwiyō, dēwiyō dwecha ādāya therassānupadañ agā.
Thérō Nāgachatukkamhi, nahātwā rahadē tahiñ, pabbatārōhanatthāya atthañsu paṭipāṭiyā.
Rājā rathā tadōruiha atṭhathérēbhīwādiya ; “ uṇhē kilantē Eñ, rāja, āgatōsiti ? ” āhute,
“ Tumhākañ gamandañki āgatō mahiti : ” bhāsīte ; “ idhēwa wassañ wasitun āgatamhāti,” bhāsīyā.
Wassupandāyikañ thero khandhañ khandhakōwidō kathēsi ; rañṇō tañ sutwā bhāginēyyōcha rājīnō,
Maharittāmahāmucchō panchapañṇāsahātuhī saṭṭhiñ jetthakanitthēhi rājānamhitō thitō.
Yāchitwā tadahūcheva pabbajun thērasantikē pattārahattañ sabbēpi tē huraḡḡe mahāmati.
Kanta! achētiyattānē purinatō tadahēwa sō kammāni ārahāpetwā lēdāni atṭhasatthiyō.
Agamāsi purāñ rājā thérā tatthēwa tē wasun ; kālē piṇḍaya nagarañ pawisantānukampakā.
Nitthitē lēnakammamhi āsāhipuṇṇamāsiyañ gantwā ālāsi thērānañ rājā wihāradaḡḡhiñ.
Dwattīnsa mālākānancha wihārassacha tassakhōsimañ smātīgō théro bandhitwā tadahēwayō.
Tēsañ pabbajju pēkhānañ akāsi upasampadañ sabbēsañ sabbapaṭhamañ Buddhētumbaramālakē.*

Hearing that the théro had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anūla and Sihali) with him, followed the track of the théro. The théros after having bathed in the Nāgachatukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théros. They addressed him : “ Rāja ! what has brought thee in this exhausting heat ? ” On replying, “ I came afflicted at your departure ; ” they rejoined, “ We came here to hold the ‘ wasso.’ ”

The théro perfect master of the “ kondhos,” propounded to the king the “ wassupana-yako ” discourse (of Buddho). Having listened to this discourse (on the observance of “ wasso ”) the great statesman Mahārittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the théro. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of “ arahat.”

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintalli) and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent théros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month “ āsalho ” repairing thither, in due form, the king conferred the wihāro on the priests. The théro versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wihāro aforesaid, on that very day conferred the upasampada ordination on all those (samanero priests) who were candidates for the same, at the edifice (called) Buddhētumbaro, which was the first occasion on which (it was so used).

Ete wásatthi arahantó sabbé Chétiyapabbaté tattha wassañ upagantwá akañsu rájasangahan.

*Devamanussá gundá ganinaññāñ tanchaganañ, gūṇawitthataḥattiñ yāchamupachchēcha
māṇayamānā puññachayañ wipulañ akariñsuti.*

*Supanappasālasanwégatthāya katé Mahāwañsé “Chétiyapabbatawihārapatiggahanó náma” sólasamó parich-
[chhetlō.*

SATTARASAMO PARICHCHHEDO.

*Wutthāwassañ pawāretwa kattikapuññamāsiyañ, awóchēda, “mahārāja,” mahāthéro mahāmāti,
“Chiraditthōhi Sambuddhó, Satthá, nō : Manujādhīpā, andhawāsañ awasinha natthi nō pūjiyañ imāñ.”
“Bhāsitha nanū, bhanté, mé Sambuddhó nibbutó” iti āha : “dhātusu diṭṭhēsu diṭṭhó hōti Jino,” iti.
“Widitō wó adhippāyó thūpassa kāraṇé : mayā karessāmi ahañ thūpañ. Tumhē jānātha dhātuyó.”
Mantēhi Sumanēnāti,” théro rájānāmbrawi. Rájāha Sāmañērañ tañ, “Kūtó lachchhāma dhātuyó ?”
“Wibhūsayitwá nāngarañ maggancha, manujādhīpa, upósathó saparísó hatthiñ āruya mangalañ,
“Sétachchhattañ dhārayantó, tálāwacharasañjittó, Mahānāgawanuyyānañ, sāyañhasamayé, wajañ.*

All these sixty two holy persons holding their “wassó” at the Chétiya mountain, invoked blessings on the king.

The host of dévos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves preeminent rewards of piety.

The sixteenth chapter in the Mahāwanso, entitled, “the acceptance of the dedication of the Chétiya mountain wiháro,” composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The “wassó” which had been held, having terminated on the full moon day of the month of “kattika,” this great théro of profound wisdom thus spoke : “Mahārāja, our divine teacher, the supreme Buddho, has long been out of our sight : we are sojourning here unblest by his presence. In this land, O ruler of men! we have no object to which offerings can be made.” (The king) replied, “Lord, most assuredly it has been stated to me, that our supreme Buddho had attained ‘nibbutó,’ (and that a lock of his hair and the ‘gíwatti’ relic have been enshrined at Mahiyangana.)” “Wherever his sacred relics are seen our vanquisher himself is seen,” (rejoined Mahindo). “I understand your meaning” (said the monarch), “a thūpo is to be constructed by me. I will erect the thūpo : do ye procure the relics.” The théro replied to the king : “Consult with Sūmano.” The sovereign then addressed that sāmanéro : “From whence can we procure relics?” “Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion and cheered by the music of the ‘tálāwachara’ band, repair in the evening to the

“*Dhātu bhēdaṇṇunó, rájá, dhátuyó tattha lachehhayi,*” *ichchháha sámanéro sò Sumaṇó taṇ sumānusan.*
Thérótha rájakulató gantwá Chétiyapabbataṇ, ámantiya sámanéran Sumaṇaṇ sumānagatiṇ;
 “*Ehi twaṇ, bhaddrá Sumaṇa; gantwá Pupphapuraṇ waraṇ, ayya! aṇ té mahárájaṇ éwaṇ nó wachanaṇ uṇḍa.*
Saháyó té, mahárája, mahárája Maruppiyó, pasannó buddhasamayé, thūpaṇ kúrétu micchhati:
Muninó dhátuyó déhi, pattaṇ bhuttancha Satthuná, sariradhátuyó santi bahawohi tawantiké.
 “*Pattapuraṇ gahétwána, gantwá dēwapuraṇ waraṇ, Sakkaṇ dēwānamindantaṇ éwaṇ nó wachanaṇ wada.*”
Tilókadakkhinéyassa dāthādhātucha dakkīṇaṇ tawantikamhi, dēwinda, dakkhinakkhaka dhātucha:
Dathaṇ taméwa pūjēhi; akkhakaṇ déhi Satthunó: Laṇkāḍḍipassa lichchēsu māpamañji, surādhīpa.
 “*Ewaṇ bhantēti*” *watwá; sò sámanéro mahidhikó, taṇ khaṇānyéwa āgamma Dhammāsókassa santikāṇ.*
Sālamūlamhi ihapētaṇ mahābōthiṇ tahiṇ subhaṇ, kattikajana pūjāhi pūjayantancha añḍasa
Thērassa wachanaṇ watwá; rajató laddhadhatuyó, puttapuraṇ gahétwána Himawantamupāgami.
Himawantē ihapetwána sadhātu pattamuttamaṇ, dēwindasantīṇ gantwá, thērassa wachanaṇ bhāṇi.

“Mahánágo pleasure garden. There, O king! wilt thou find relics.” Thus to the piously devoted monarch, spoke Sumano, who fully knew how the relics of Buddho had been distributed.

The delighted théro proceeding from the palace to the Chétiyo mountain, consulted with the equally delighted Sumano sámanéro, to whom this important mission was to be confided. “Hither, thou piously virtuous Sumano proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammāsóko), the head of thy family, this my injunction. “Mahárája, thy ally the mahárája surnamed Maruppiyo (Tisso-the-delight-of the dévos,)” converted to the faith of Buddho, is anxious to build a dagoba. Thou possessest many corporeal relics of the “muni;” bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakkó, the dévo of dévos: ‘King of dévos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lanká.’”

Replying, “Lord, most willingly;” this supernaturally sighted sámanéro instantly departed for the court of Dhammāsóko. There he had his audience of (the king), who was in the midst of the celebration of the festival of “kattiko,” after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théro, and taking with him the relics and the sacred dish obtained from the king (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the dévo of dévos, he delivered the message of the théro. Sakko, the ruler

* Transferred from Dantapura to Ceylon in A. D. 310, and now enshrined in the Dalada-maligawe temple in Kandy.

*Chulāmani chētiyamhā gahetwā daḷḷhinaḷḷhakañ, sāmanērassa parasi Saḷḷho devānamissara.
 Tan dhātuñ dhātū pattanā aḷāya Sumano tatō āgama Chētiyagiriñ thērussāḷōsi tan yati.
 Mahanagawanūyjanā vuttēna wiḍḍhā āgama, sayaphasamayē rājū rajasēnā puraḷḷhata.
 Thapēsi dhātuyy sabbā thērō tatthēva pabbate Missakapabbatañ tasmā ahu Chētiyapabbatañ
 Tapetwā dhātū pattantañ thērō Chētiyapabbatē : gahetwā aḷḷhā an dhātuñ sañ ētañ saganōgama.
 “Saḷḷheyañ Munino dhātu, chhattān namatu me sayañ jananūkēhi karitthatu : dhātu chaṅgōtaḷḷō ayan.
 “Sarasmañ me patiṭṭhātu āgama sahadhātuyyō :” iti rājā wichintēsi chintitañ tan tathā ahu.
 A natābhissittēva ahu harthōti bhūpati, sisatō tañ gahetwāna hattilḷhandhe thapēsi tañ.
 Hatthe hatti kunchanādañ akā, campittha mēdini : tat nāgē nīvattitwā satherahalarūhana.
 Paratthimena dwārēna pavisitwā purañ subhañ, daḷḷhinēnacha dwārēna nīḷḷhamitwā, tato puna,
 Thupāramē chētiyassa thānatō pachchhato Patañ pabbédawattun gantvāna bōdhitthāne nīvattiya.
 Paratthāwadanō atthā, thupatthāna tadāhi tañ, kadambapuppi ādārawallakirittān tañ ahu.
 Manussa dēwō dēwēhi tañ thānañ rakkhitañ, suchiñ sodhāpetwā thūsayitwā tañ khanañyēva sādhuḷan.*

of devos, taking the right collar-bone from the Chulāmani dagoba, presented it to the samanéro. The disciple Sumano thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Chētiyo mountain, presented them to the théro (Mahindo).

According to the injunction given (by Sumano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahānāgo pleasure garden. The théro deposited all these (chētiyó) relics there, on that mountain: from that circumstance the “Missako” mountain obtained the name of the “Chētiyo.” Leaving the sacred dish and the relics (it contained) at the sacred mountam, the théro attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

“If this be a relic of the divine sage, may my canopy of state of itself bow down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head.” Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the théro together with the state pageant, having halted awhile, the théro, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate: thereafter repairing in the direction of the Thupáramo Chētiyo, to an edifice of many apartments (built for the yakkho named Pamojjó), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thupáramo (was subsequently constructed): which at that period was overrun with the thorny creeper called kadambo.

The dévo of men (Dewānanpiyatisso) causing that spot, which was guarded by devos, to

*Dhātu orūpanatthāya ārabhi hatthiṃ handhato, nāgo nā icchekhitā : rāja therāṃ pucchehittha tena netaṃ :
 'Attano bandhasamaké thānē thapanamicchehasi ; dhātu orūpanan tena nā icchekhitanti' " sōbravi.
 Andpetwā khaṇānyewa sukkhātōbhaya.wāpitō, sukkhakaddamakaydēhi chinapetwāna taṃ saman.
 Alaṃ aritwā bahūdhā, rājā taṃ thānamuttamaṃ, orūpetwā hatthiṃ andhā dhātuṃ tatthe thapēsi taṃ
 Dhātaraṃ khaṇ saṇvīlhaṃ thapetwa tatthahatthinaṃ dhātu thopassa ; ararā rājāturitamūhasi,
 Bahu manusse yōjetwā, itthikā karanaṃ lahuṃ ; dhātukicchaṃ wichintento sīmarchehō pāwisi puran.
 Mahāmahindathērōtu Mahāmēghawanaṃ subhaṃ, saganō abhigantwāna tattha wāsamaḥappayi.
 Rattiṃ nāgo nupariyāti taṃ thānaṃ sō sadhātukaṃ ; bōdhiṭṭhānamhi sālāya diwāṭṭhāni sadhātukō.
 Ittuhssa tassōparitō thēramatānugō, jaṅghāmuttaṃ khaṇāpetwa ; katipāhēna, bhūpati,
 Tattha dhātupatitthānaṃ ghōsāpētwa : upāgami tatō tatō samantācha samāgami mahajanā.
 Tasmīn samāgamē dhātu hatthiṃ khandhā nabbhuggatā, satta tādappamānamhi dīssanti nabhasiṭṭhita,
 Ittihapayanti janān taṃ yamaḥaṇ pātikhāriyaṃ, gandambamūlē Buddhova, aḥaṇ lomahansaṇan :*

be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, ' (The elephant) is delighted in having it exalted on the summit of his back : on that account he is unwilling that the relic should be taken down (and placed in a lower position) '. The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height ; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahamēgo garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palm-tree trees, and remaining self-poised in the air, displayed itself : and, like unto Buddha on the foot of the gandambo tree astonished the populace, all their hair stood on end, by

Tatō nikkhanta jāluhi jāladhārāhi wasakkaṃ : sabbubhihāsita sitta sabbā Laṇ' amāhi ahu.
Parinibbānamachamhi nippanaṇa Jinēnāhi kutaṃ mahā adhiṭṭhāvaṇ pancha' aṇ panchachakkhund,
"Gayhamāna mahāḷēlhiśākkhāsō' ēna da' kkhīdā, chhinḍitwāna sayāṇyēwa patitthatu katāhake"
"Patittha sā sākha chhobbāṇṇarasmiyō subhā, ranjayanti disā sabbā phalapattēhi munchitu."
"Sa suvaṇṇakātāhāsā uggantwāna manōramā, alissamānā sattāhaṇ' himaga' bhamhi titthatu."
"Thupārāmaṃ patitthāntaṃ mama da' kkhīṇa a' l' ha' aṇ karōtu na' hamuggantwā yama' aṇ pāti'hariyaṇ."
"Laṇ' alaṇ' āra' bhūtamhi Hēmamalikachētiyē patitthuhanti yō dhatu dōnamatta pamāṇato ;
"Buddhavesādhara hutvā, uggantwā nabhasiṭṭhitō, patitthantu, karitwāna yama' aṇ pāti'hariyaṇ."
Adhiṭṭhānāni panchēwa adhiṭṭhāsi Tathāgatō ; akāsi tasmā sā dhātu tadā tam pāti'hariyaṇ.
Akāsa ōtaritwā sā attha bhūpassamuddham ; atiwakattō taṇ rājā patitthapēsi chētiyē.
Patitthitāya tassācha dhātuyā chētiyē tadā dhu māhābhummachālō abbhūtō lōmahānsanō.
"Evaṇ achintiyā Buddhā : buddhadhammā achintiyā : achintiyēsu pasannānaṇ, wipākō hoti achintiyō !"
Taṇ pāti'hariyaṇ diswā pasidinsu Jinē janā. Mattabhayō rājaputtō kaṇiṭṭhō rājino pana,

performing a two-fold miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Lankā was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attained "parinibāna" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asōko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it)."

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

"Let a two fold miracle be performed at Thupārāmaya (at which) my right collar bone is to be enshrined."

"In the Hēmamālako dāgoba (Ruanwelli), the ⁷ jewel which decorates Lankā, there will be enshrined a "drōna" full of my relics. Let them, assuming my form as Buddho, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dāgoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

* "Thus the Buddhos are incomprehensible: their doctrines are incomprehensible: and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

* This is a quotation from a commentary on a passage of the "pitakattaya."

*Munissaré pasiditwá yáchéitwána narissarañ ; purisánañ sahaséna sahapabbaji sásané.
 Chétápi gamatóchápi Dwáramañḍalatōpicha Wihirabijatóchápi tathá Gallakapīṭhatō,
 Tatōpatissagámácha, panchapancha satánicha pabbajjuñ dáraká bhatṭhā játasaddhā Tathágatē.
 Ewam purá, báhirácha, sabbe pabbajitá tadá tiñsabbhikkhusahassāni aḥsuñ Jinasásané.
 Thúpáramé thúpáwarañ nitthápetwá mahipati ratanāsihi nēkchi sadda pūjāmakārayi.
 Rājóródhā, khattiyácha, amachchá, nāgará, tathá sabbe jīnapadāchéwa pujākañsu wisuñ wisuñ.
 Thúpapubbañgamañ rájā wihárañ tattha kárayi, Thúpáramāti ténéwa saviháro wissutō ahu.
 Sakadhátusarirakénachéwañ parinibbānagatopi Lókandhō janatāya hitañ sukhancha
 sumābaludhāḥāsi : thitē Jiné kathāwakāti.*

Sujanappasāḍasañwégatthāya katē Mahāwañsé “ Dhātu āgamanō nāma ” sattarasamō parichchhēdē.

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattābhayo, being also a convert to the faith of the lord of “ munis ;” entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages Chéto, Dwaramandalo, Wihirabījo, Gallakapīto, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhos.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, were thirty thousand priests.

The ruler of the land having completed the celebrated dāgoba, Thúpáramo, constantly, made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the (dāgoba) Thúpáramo, the king erected a wiháro there. From this circumstance the wiháro was distinguished by the appellation Thúpárama-wiháro.

Thus the saviour of the world, even after he had attained “ parinibbāna,” by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done ?

The seventeenth chapter in the Mahāwanso, entitled “ the arrival of the relics,” composed equally for the delight and affliction of righteous men.

ATTARASAMO PARICHCHIEDO.

Mahabôdhiṇcha Saṅghamittatthérincha anāpétuṇ mahipatī, thérēna wuttawachanaṇ saramāṇo saké ghare :
Antôwassē' adiwasaṇ nisīṇno thérasantiké, sahāmachchéhi mannetivā, bhāginēyyaṇ sayāṇ saḷaṇ,
Aritthanamakānachchaṇ tasmīṇ kammē nīyējiya, muntivā āmantayitvā, taṇ idaṇ wachanamabrawi,
"Tata, sakḷōsi gantvāna Dhammāsókassa santikaṇ ; Mahābôdhiṇ Sanghamittoṇ thérin ānayitūṇ idha ?"
"Sakḷhissāni ahaṇ, dewa, ānetuṇ tā tatō idha idhāgatō, pabbajitūṇ sachē lachchhāmi mānadaṇ."
"Ewan hotūti : " watvāna rājā taṇ tattha pēsaya : sō therassacha raṇnocha sāsanaṇ gayiḥa wandiya :
Assayujasukkapakkhe nikkhantō, dutiyē hani, sānuyuttō Jambukūlē nāwamāruyija, pattitē.
Mahōladhiṇ taritvāna thérādīṭṭhāna yōgatō nikkhanta diwasēyēwa rūmmaṇ Puppapuraṇ agā.
"Anulā dēwiyā siddhiṇ panchakaṇṇā satēhicha, antēpurikaitthinaṇ tathā panchasatēhicha,
Dasasilaṇ samādāya, kāsāya wasatā, suchiṇ pabbajja pē' hinisēkhā sikkhanti thēriyāgamaṇ :
Nagarassakadēsamhi rammē, bhikkunipassayē kārāpitē narinulēna wāsaṇ kappēsi subbatā,
Upāsikāhi tāhēsa wutthō bhikkhunipassayō Upāsikāwihārōti tēna Laṇkāya wissutō."

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the théro, of bringing over the great bo-tree as well as the théri Sanghamittā ; on a certain day, within the term of that " wasso," seated by the théro, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Arittho. Having selected him for that mission, the king addressed this question to him, " My child, art thou willing, repairing to the court of Dhammāsoko, to escort hither the great bo-tree and the théri Sanghamitta." " Gracious lord, I am willing to bring these from thence hither ; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, " Be it so"—deputed him thither. He, conforming to the injunction both of the théro and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month " assayujō," embarked at Jambókôlapattana.

Having departed, under the (divine) injunction of the théro, traversing the ocean, he reached the delightful city of Puppa on the very day of his departure.

" The princess Anulā, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the " dasasil " order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the théri, to enter into the priesthood ; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dónó. The residence occupied by such pious (upāsakā) devotees has become from that circumstance, celebrated in Laṇkā by the name of ' Upāsaka.'

Bhāgineyyo Mahārittho Dhammasō assa rājino, appetiwa rājasandēsañ thērasandēsamabrawi.
"Bhātujāyānasahāyassa rañño tē, rājakunjara, dānīkhamānā pabbajjañ nīchchañ wasati sañnatā.
"Saṅghamittañ bhikkhuniñ tañ pabbjētunā wisajjiya ; tāyasaḍḍhiñ mahābōdhidakkhiṇaṇ sāhamewacha."
Thēriyācha tamēwatthañ abrawi thērabhāsitañ : gantwā pitusampañ sā thēri thēramatan brawi.
Aha "rājā tuwañ, amma, apassantā kathañ ahañ, sōkañ winōdayissāmi puttā nantu wiyojanañ ?"
Aha sā "mē, mahārāja, bhātuno wachanañ garuñ ; pabbājantiyācha bahū, gantabbañ tattha tēna me."
"Sattaghātancha, nōrahā, mahābōdhi mahīruhā : kathannusākkhañ gaṇhissañ ?" iti rājā wichintayī.
Amachēssa Mahāteḍḍanāmikassa matēna sō bhikkhusaṅghañ nimāntetwā bhōjetwā pucchhī, bhūpati.
"Bhantē, Laṅkañ mahābōdhiñ pēsētumānukhō ?" iti thēro Moggaliputtō sō "pēsētabbāti," bhāsīyā.
Katammahā adhiṭṭhānañ pañchakañ pañchachaḥḥi kunda abhāsī rañño tañ sutwā tussitwā dharaṇipati.
Sattayōjanikañ maggañ sō mahābōdhigāmināñ, soḍḍāpetwāna sakkachchañ bhūpāpēsi anēkadhā :
Suwaṇṇaṇ niharāpēsi kaṭṭhakarāṇḍāyacha : Wissaḥkammōcha āgantwā, satulādhāra rūpawā,
"Kaṭṭhañ kimpamānānannu kōrōmiti ?" apucchhī tañ : "ṇatwā pamānañ, tvaṇyēwa karōhi," iti bhāsīti,

Thus spoke Mahārittho the nephew (of Dēwānanpiyatisso) announcing the message of the king as well as of the thēro to Dhammasōko ; and added, "Sovereign of elephants ! the consort of the brother of thy ally the king (of Lankā), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the thēri Sanghamittā, send also with her the right branch of the great bo-tree."

He next explained to the thēri herself, the intent of the message of the thēro (her brother Mahindo). The said thēri obtaining an audience of her father (Dhammasōko) communicated to him the message of the thēro. The monarch replied (addressing her at once reverentially and affectionately) ; "My mother ! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction." She rejoined, "Maharāja, the injunction of my brother (Mahindo) is imperative ; and those who are to be ordained are many ; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated "the great bo-tree is rooted to the earth : it cannot be meet to lop it with any weapon : by what means then can I obtain a branch thereof ?" This lord of the land, by the advice of the minister Mahadēvo, having invited the priesthood to a repast, thus inquired (of the high priest) ; "Lord ! is it meet to transmit (a branch of) the great bo-tree to Lankā ?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent ;" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pātalipatto) seven yōjanas to be swept, and perfectly decorated, in every respect : and for the purpose of having the vase made, collected gold. Wissaḥkammo himself, assuming the character of a jeweller and repairing thither, inquired "of what size shall I construct the vase." On being told "make it, deciding on the size thyself."

*Suwaṇṇāni gahetvāna hatthēna parimajjiya, Patāhataṇ khaṇḍayēva nimminitvāna paṭṭhami,—
 Nawahatthaparikkhēpaṇ, pañchahatthaṇ gambhīratō, tihatthawikkhambhayutaṇ, aṭṭhaṅgulaghāṇaṇ subhaṇ,
 Yuvassahatthinō soṇḍapamānamuḥ hawaddhikaṇ. Gāhāpetvāna taṇ rāja bālāsūriya samappabhaṇ ;
 Suttayajanadisāya, witthatāya tiyōjanaṇ, sēṇḍa chaturanginiyā mahābhikkhugāṇēnacha,
 Upāgammā, mahābōdhiṇ nānālaṇḍārahāsitaṇ, nānāratana-chittaṇ, taṇ wiwidhātharamāliniṇ,
 Nānākusumasaṇḍikāṇ, nānāturaṇ ghōsitaṇ, puriwarayitvā sēṇḍa, parikkhipiya sāniyā :
 Mahāthērasahassēna pamukhēna mahāgaṇē ; raṇḍā pattābhissēlānaṇ suhassēṇḍālikēnacha,
 Pariwarayitvā attānaṇ, mahābōdhiṇcha, sāhukāṇ ṭṭhōkēsi mahābōdhiṇ paggaheṭvāna anjalin.
 Tassā dakkhīṇasāḍhāya chatuhatthappamāṇaṇḍāṇḍānaṇ khaṇḍhānaṇ thapayitvā, sākhā antaradhāyisuṇ.
 Tappāṭṭhāriyaṇ disvā, pinitō puthavīpati “pūjēmaṇ mahābōdhiṇ rajjēnāti” udīriya.
 Abhisinchi mahābōdhiṇ mahārājēna mahīpati pūpphādāhi mahābōdhiṇ pūjētvā padakkhinaṇ ;
 Katvā aṭṭhasu thānēsu vanditvāna katanjaliṇ, suvaṇṇakachitē pithē nānāratana-maṇḍitē,
 Sawādhēyāva sākhuchhē taṇ suvaṇṇakataḍhakaṇ thapāpetvāna aruyiha, gahētvaṇ sālhamuttamaṇ,
 Adiyitvāna sōwaṇṇa tulikāya maṇḍilaṇ, lēkaṇ dātvaṇa sālḍāya sachchakiriya-makāḍ iti.*

receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought ; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yōjanas in length and three in breadth, repaired to the great bo-tree ; which was decorated with every variety of ornament ; glittering with the variagated splendor of gems ; decked with rows of streaming banners ; laden with offerings of flowers of every hue ; and surrounded by the sound of every description of music ; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief thēro (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammāsōko) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely ; with uplifted clasped hands, (Dhammāsōkō) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, “I make an offering of my empire to the great bo-tree.” The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places ; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the

"Laṅkādīpaṇṇaṃ yadi ito gantabbaṃ uruhoḍḍhitō nibbē matikō Buddhassa sāsanaṃhi sacché ahaṇṇaṃ."
Sayaṇṇēwa mahābōdhi sālāhāya dakkhiṇasubbhā chhinditvāna patitthātu idhaheva katāhakē,
Lēkhāṭṭhānē mahābōdhi chhinditvā sayamēwa sā gandhakadlamapurassa katāhassōparitthitā.
Mūlālēkhāya upari tiyangulatityangulē, manōsilāya lēkhāya pariḷkhipi narissarō.
Adiyya thūlamūlāni khuddakāni tarāhitu tikkaṃhamitvā dasaḍḍasa jāli bhūtāni otaruṇṇa.
Tampātahāriyaṇṇaṃ disvā rājātiwapaṃōditō tatthēwāḍasi ukkutthiṇṇaṃ samantāporisāpicha.
Bhikkhusaṅghō sādhuakāraṇaṃ tutthachittō pabōdhayi chēlukkhēpa sahasāni pawattiṇṇu samantato.
Ewaṇ satēna mūlānaṃ tatthā sā gandhakadlamē ; patitthāsi mahābōdhi pasāḍenti mahājānāṇa.
Tassā khandhō dasaḥatthō pañchasakkaṃ manōrama, chatuḥatthā chatuḥatthā dasaḍḍaphulaṃaṇḍitā.
Sahasantūpasākhānaṃ sālāhānaṃ tā samāsicha ewaṇ āsi mahābōdhi manōharasirūharā.
Kaṭṭhamhi mahābōdhi patitthitā khaṇē mahā akampi ; pātīhiraṇi ahesuṇi wiewidhānicha.
Sayaṇṇaṃ nāḍēhi tuiyānaṃ dēvēsu mānūsēsucha, sālhuḷāra ninaḍēhi dēwabrahmagānassacha,
Mēghānaṃ, migapāḷḷhinaṃ, yakkhāḍḍinaṃ, rawēhicha, rawēhichu mahikampū ēkaḷāhalaṇṇa ahu.

branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lankā, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddho."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with up lifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sādhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sādhus" shouted, as well by dévos and men of the human world, as by the host of dévos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal, chaotic uproar.

*Bodhiya phalapattēhi chabbannarasmiyó subhā, nikkhamitwā chakkawālañ sahalāñ sōbhayisucha.
 Sakatāgammahābōdhi uggantwāna tatō nabhañ, atthasī himagabbhamhi sattahāni adassanā.
 Rājā ōruyiha pīthamhi tañ sattāhañ tahiñ wasañ, nichehañ mahābōdhipūjañ aḍḍesi anēkadhā.
 Atitētamhi sattāhē sabbe himawalāhakā pawisiñsu mahābōdhiñ sasatā rañsiyōpicha.
 Suddhenañhāsi dassittha sākatahapatitthitā mahājanassa sabbassa mahābōdhi manōramā.
 Pawattamhi mahābōdhi wiwidhepātīhāriye wimhāpayanti janatañ pathawitalamōruhi.
 Pathīrehi nēkehi tēhi sō pinitō, punā mahārājā mahābōdhi mahārājena pūjayi.
 Mahābōdhiñ mahārājñabhisinchiya pūjiya nānā pūjāhi sattāhañ puna tatthēwa sō wasi.
 Assayujasukkapakkhē pañṇarasa upōsathē aggahesi mahābōdhiñ dwisattāhachchayē tatō.
 Assayujakālapakkhē chātuddasa upōsathē rathē subhē thapetwāna mahābōdhiñ rathēsabhō.
 Pūjento tañ dinañyēwa upanetwā sakañ purañ, alaṅkaritwā bahudhā kāretwā maṇḍapañ subhañ.
 Kattikē sukkapaṅkhassa dinē pātipadē tahiñ mahābōdhiñ mahāśīlamulē pāchinakē subhē,
 Thupāpetwāna kāresi pujānēkā dinē dinē gāhatō sattarasamē diwasētu nawañkura.*

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkawālan." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch descending from the chair, and tarrying on that spot for those seven days unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayujo" the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Pātīlaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

*Sakiñyēwa ajāyīnsu tassā tēna narādhīpō puṭṭhachittō mahābōdhiñ puna rajjēna pujayi.
 Mahārujjebhīsinchitwā mahābōdhiñ mahissarō kārēsicha mahābōdhiñ pujañ nūnappaḥārakañ.
 Iti kusumapurē sarē sarañ sā bahuwidhachārudhajā kulā wisālā suruchirapawarōrubōdhipujā
 marunarachittawikāsini akāsiti*

Sujanappasāda sañwēgattāya katē Mahāwansē “Mahābōdhi gahaṇḍāma” atthārasaṃ paricchhedo.

Ekunawisatimo Paricchhedo.

*Mahābōdhiñ rakḥhanatthañ atthārasasu rathēsabhō dēwakulāni datwāna, atthāmachchakulanicha,
 Atthabbrāhmaṇakulānich, atthasetthakulānich, gōpaḥānañ, tarachchhānañ kulingānañ kulānichā :
 Tathēwa pēsakārānañ, kumbhakarānamēwacha, sabbēsānwāpī sēsānañ nāgayakkhā namēwacha.
 Hēmasajjugghatēchewa datwā atthattāmānadō arōpetwā mahābōdhiñ nāwañ gangāya bhusitañ.
 Sañghamittāñ mahāthēriñ sahēkādasabhikkhuni, tathēwārōpayitwāna Arittḥapamukēpicha,
 Nagarā nikḥamitwāna Winjhāṭawimaticḥcha sō Tāmalittāñ anuppattō sattāhēnewa bhupati.
 Achchulārādhī pujañ dēwānāganarāpicha mahābōdhiñ pujayanti sattāhēnewupāgamuñ.*

The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Sūmano entered Pātīliputto to apply to Dhammāsōko for the relics).

Thus was celebrated in the capital (appropriately called) “the city-of-the-lake of flowers,” enchanting the minds of dévos as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahāwanso, entitled “the obtaining the great bo-branch (by Dhammāsōko)” composed equally for the delight and affliction of righteous men.

CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch, eighteen personages of royal blood, eighteen members of noble families, eight of the brāhma caste, and eight of the settha caste. In like manner eight of each, of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes; as also nāgas and yakkhos. This delighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Sanghamitta with her eleven priestesses, and the ambassador Arittḥo at the head (of his mission); (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Winjhā, reached Tāmalitta on the seventh day. The dévos, nāgas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

*Mahāsamuddatiramhi mahābōdhiñ mahipati, thapāpetwāna puṇē mahārājena sō puna.
 Mahābōdhiñ mahārājē abhisinchiya / āmaḷō maggusirasuḷka pakkhēdinē pātipadētā,
 Uchchārētū mahābōdhiñ tēheyewatṭhattahi, sālāmulamhi dinēnāhi chātuggutakulēhi sō.
 Ukkhipitwā mahābōdhiñ galamattañ jalañ tahiñ, ogiḥetwā sanāwāya patitṭhāpayi sādhuḷkañ
 Nāwan ārōpayitwā tañ mahāthērīñ sathērīkañ mahārītthañ mahāmachchañ idānwachana mābrawi,
 “ Ahāñ rajjēna tikkhattū mahābōdhiṃmapujayā ; ewumēwabbhipujētū rājā rajjēna mē sā’ hā.”
 Idāñ watwā mahārājā tīrē pañjalikō thito, gacchhamānañ mahābōdhiñ passan assuni wattayī.
 Mahābōdhiyōgēna Dhammasōko sasōkawā kantiwā, parilēwitwā, agamsi sakañ purañ.
 Mahābōdhi samārulhā nāwā pakkhanditōdadhīñ, samantā yōjananēwichi sannisidi mahāṇḍwē
 Puppāṇsu pañchawāṇḍāni pudumāni samantatō, antalikkhē pawajjīṇsu anēkaturiyānicha.
 Dewatāhi anēkāhi piṇḍānēkapaṇatticha, gahētuncha mahābōdhiñ nāgākaṇsu wikkubbanāñ.
 Saṅghamittā mahāthērī abhinṇā āpārahā supāṇṇarupā hutwāna tē tāsēsi mahōragē
 Tē tāsītā mahāthērīñ yāchitwāna mahōragā nayitwāna mahābōdhiñ bhujangaḥhawan tato*

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of “maggasiro;” thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief thēri with her priestesses, and the illustrious ambassador Mahārīttho, he made this address to them : “ I have on three occasions dedicated my empire to this bo-branch ; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire.”

The mahārāja having thus spoke, stood on the shore of the ocean with uplifted hands ; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammasōko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water ; and in the great ocean, within the circumference of a yōjana, the waves were stilled : flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévos ; (but) the nāgas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamittā, who had attained the sanctification of “ abhinṇā,” assuming the form of the “supanna,” terrified those nāgas (from their purpose). These subdued nāgas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement

*Sattahan nágárájjéna pújáhi wiwidháhicha pújayitwána, ánetra, náwayá ðhapayinsu te.
 Tadahewa mahábódhi Jambukólamiðhagamá, Déwananpiyatissótu rájá lókahitérató,
 Sumanasámanéramhá puññé sutáñ tadagamá, maggasirúdīdinatoppabhutivacha sídaro.
 Uttarañdwáratóyáwa Jambukólamahápathañ, wiñhúsayitwá sakalañ mahábódhiatásayó,
 Samudlāsannasālayatháné ðhatwá mahaññawé, ágachchhantañ mahábódhiñ maháthériðdhiyādlasa.
 Tasmiñ ðháné katá sālá pakāsetuñ tamabbhutañ, "Samudlāsannasālāti" náménāsīdha páñatá.
 Maháthériñubhāwéna saddhiñ thérihi téhicha, tadhéwa mahárájá Jambukólañ sasénakó.
 "Mahábódhāya bódhi," piñwégénunñé ulānayañ, galappamāññāñ salilañ wigáhetwá suwiggahe.
 Mahábódhiñ sōlasahi kulēhi sahamuddhana, ālāya rōpayitwána wīlāya mañḍapē súbhē :
 Thapayitwána lañkindō Lañkárājjéna pújayi, sōlasannañ samāpetwá kulāññāñ rajjéna yuttanā :
 Sayāñ dōwārikāññhāñé ðhatwána diwasé tayó tatthéwa pūjaññarési, wiwidhañ manuñādhīpō.
 Mahábódhiñ dasamiyañ ārōpetwá rathe súbhē ānayañtō manussindō dūmindañ tañ ðharāpayi.
 Pāchinassa wihārassa ðháné ðhānawichakkhañō pātārāsañ pawattēsi, sasañghassa janassa sō.*

of the nágas : and for seven days innumerable offerings having been made by the naga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambúkolo, the universally beloved monarch Déwananpiyatisso, having by his communications with Súmano sámanéro, ascertained the (approaching) advent (of the bo-branch) ; and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurádhapura) to Jambúkolo had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the théro (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammudāsanna-sāla." Under the auspices of the chief théro, attended by the other théros, as well as the imperial array of his kingdom, on that very day, the nobly formed maharāja, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddho attained buddhohood)" rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lauká invested it with the kingdom of Lauká ; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb hall, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pachina wiharo ; and entertained the priests as well as the people, with their morning meal. There (at the spot visited at Buddho's

*Mahámahindathérettha tatan dasabaléna tan kathési nāgadamanañ roñño tassa asésatō,
 Sō thérassa sutwā, lāretwā saññānāni tahiñ tahiñ paribhuttēsu thānēsu nisojjādāhi Satthund.
 Tiwakassa brāhmaṇassa gūmandwārecha bhūpati thapāpetwā mahābōdhiñ thānēsu katēsucha.
 Suddhāvālukasanthāre nānā pupphasamākalē paggaḥitañ dhajēmaggē pupphaggaḥikawibhūsitē,
 Mahābōdhiñ pūjayantō rattiñ diwā matandito, ānayitwā chuddasiyañ Anurādhapurantikañ ;
 Waddhamāññā, achhāyaya purāñ sālhuwibhūsitañ, uttarēnacha dwārēna pūjayantō pawēsiyā.
 Daḍḍhiñ hiñēnacha dwārēna nikkhamitwā pawēsiya, Mahāmēghawandrámañ chatubudhhanisēwitañ,
 Sumanassēcha wachasā padēsañ sādhusaṇṇakatañ, pubbabōdhihitattādhānañ upanetwā maṇōramañ,
 Kulēhi sō solasahi rājulañ āradhārihi orōpetwā mahābōdhiñ patitthāpetumōssaji.
 Hatthatō muttamattā sā asitī ratanañ nabhañ uggantwāna thitā munchi chhabbanṇarasmiyō subhā.
 Dipē patthari sāhachecha brahmalōkañ thitañ ahu, suriyatthaggaṇāyāwa rasmiyō tā maṇōramā.
 Purisā dasasahassāni pasannā pāṭihāriyē wipassayitwāna arahattañ patwānanilha paḍḍajuñ.
 Orōhitwā mahābōdhi suriyatthaṅgamā tatō, rohinīyā patitthāsi mahīyañ, kampi mēdini.*

second advent) the chief théro Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nāgas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the théro the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the brāhma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers ;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurādhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahámégo garden hallowed by the presence of the four Buddhos (of this kappo); and arriving, under the directions of Súmano himself, at the delightful and decorated spot at which the former bo-trees had been planted ;—by means of the sixteen princes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of “arahat,” consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation “róhani,” placed itself on the ground; and the earth thereupon quaked. Those roots

*Múlani táni uggantwá katáhamulhawatthitó winandhitwá l'atáhantañ otárin'su mahitalan,
 Patitthitañ mahá'bódhiñ janá sabbé samágatá gandhamúlálipūjāhi pūjayinsu samantatō.
 Maháméghōpa wassittha himagabbhá samantatō mahá'bódhiñ jādāyinsu sitalāni ghaṇānicha.
 Sattāhāni mahá'bódhi tahiñyēwa alassanañ himagabbhé sannisidhi pasādajanani janō.
 Sattāhatikkamē méghā sabbé apāgamiñsu té, mahá'bódhicha dussittha chhabbanṇa rañsiyōpicha.
 Mahámahindathérōcha Sanghamittācha bhikkhuni, tatthāganjuñ saporisā rājā saporisōpicha,
 Khatiyā Kachharaggāmē, Chandanaggāma l'hattiyā. Tiwak l'abbráhmañ chēwa dipawási janāpicha,
 Déwānubhāwēndaganjuñ, mahá'bódhimahussul á mahásamāgamē tasmiñ pātihāriya wimhitē.
 Pakkañ páchinasā hāya pekkhatañ paḷḷamañ l'hatañ théro patitamāláya rōpētun rājino alā.
 Pañsunañ gandhamissānañ punṇō soṇṇa' atāhāké Mahāsanaśa thānē tañ thapitē rōpayissarō.
 Pekkhanāñ yēwa sabhēsañ uggantwá attha añ'urā jiyinsu bōdhitarunā atthōsi chatuhatthakā.
 Rājā té bodhitarunē diswá wimhitamanasō sēsarchchhattēna pūjēsi abhisēkamadāticha.
 Patitthāpēsi mañṭhanāñ Jambulālamhipatthanañ mahá'bódhi thitattānē ndwāyarōhanañ tadā.
 Tiwak l'abbráhmaṇaggāmē, Thupārāmē tathāwacha, Issarasamañakārāmē Paṭhamēchétiyanganē,*

(before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day, all these clouds dispersed, and displayed the bo-tree and its halo of six colored rays.

The chief théro Mahindo and Sanghamittā, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kachharaggāmo, the princes from Chandanaggāmo, the bráhma Tiwako, as also the whole population of the land, by the interposition of the dévos, exerting themselves to perform a great festival of offerings (in honor) of the bo-tree, assembled there ; and at this great congregation, they were astounded at the miracles which were performed.

On the south eastern branch a fruit manifested itself, and ripened in the utmost perfection. The théro taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahāsano. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukólopatana, on the spot where the bo-tree was deposited on its disembarkation ; one at the village of the bráhma Tiwako ; at the Thupárāmo ; at the Issarasāmanako wiharo ; at the Pattama Chétiyo ; likewise at the Chétiyo

Athe' a dweasan hatthi nagañhi Fabalāni sō, dipappasālakāñ therañ rājā sōpucchhi tammanan.
"Kadam'apuppigumbasmeñ thūpassa karaṇaṇ itī icchhatati" mahāthēro mahārājassa abrawi.
Sadhātū' aṇ tattha thūpañ thūpassa haramēvacha khippañ rājā akārēsi niccheaṇ janahitēratō.
Sanghamittā mahāthēri sūñagārādhilasini akinnatta wiharassa wasamānassa tassa sō,
Wuddhatthina sāsanaṇṇa bhī' Phuninañ hitayacha, bhī' hūnipassayañ aññañ icchhamānā wichakkhuna,
Gantwā chētiyagēhantañ pavivēkasutīhañ subhāñ dīrāvāharañ lappēsi wihāra fusalāmalā.
Thēriyā wandanattaya rājā bhī' hūnipassayañ gantwā tattha gatañ sutwā, gantwā tañ tattha wandiya.
Sammōditva tāyasa lliñ tatthā gamana' āraṇaṇ tabissā natwa adhippāyañ adhippāyavilū wilū.
Samantā thūpagēhassa rammañ bhikkhūnipassayañ Dēwanañpiyatissō sō mahārāja a' ārayi.
Hatthālhakasumipamhi l atō bhikkhūnipassayō Hatthālhakawihārōti wissutō āsi tēna sō.
Sumittā Saṅghamittā sā mahāthēri mahimati tasmīñhi wāsañ kappēsi ramme bhikkhūnipassayē.
Ewañ Lañha lōkahitañ sūsanawiddhiñ sasādhentō īsamthā lūminlō Lañlāpē ramme Meghawanasmīñ
atthā, dighakāḍamanē' abhūtāyattōti.

On a certain day, this elephant refused his food: the king enquired the cause thereof of the théro, the dispenser of happiness in the land. The chief théro, replying to the monarch, thus spoke; "(The elephant) is desirous that the thūpo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thūpo, enshrining a relic therein, and built an edifice over the thūpo.

The chief théri Sanghamittā, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thūpo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the théri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The mahārāja Dēwanañpiyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thūpo a charming residence for the priestesses. This nunnery being constructed near the Hatthālaka hall, hence became known as the "Hattālaka wiharo." The chief théri Sanghamittā, surnamed Sumitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has * stood for ages in the delightful Mahámégo garden in Lanká, promoting the spiritual welfare of the inhabitants of Lanká, and the propagation of the true religion.

* In reference to the period at which the first portion of the Mahawanso was composed, between A.B. 459. and 478.

Sujanappasadasanwegatthaya i até Maháwansé "bódhidgamónāma" ikunawisatimé parichehhédo.

WISATIMO PARICHEHHEDO.

*Atthārasahi wassamhi Dhammásókassa rájínó Mahámégawānārámé mahábódhi patitthahi.
 Tató dwádasame wussé mahési tassa rájínó piyá Asandhimittá sá matá Sambuddhamámiká.
 Tató chatutthawassamhi Dhammásókó mahipati tassárákkhañ mahésin té thapési wisamá sayāñ.
 Tatótu tatiyé wassé sábalārūpamānini "mayāpicha ayañ rájā mahábódhiñ mamáyati,"
 Iti kódhawasañ gantwá, attanó tattha káriká mañḍukañtukayógéna mahábódhimaghátayi.
 Tató chatutthé wassamhi Dhammásókó maháyasó anichehatáwasampattó sattatiñsasamá imá.
 Déwānanpiyatissótu rájā dhammaguṇérató maháwiháré nawakammañ tathá Chétiyapabbaté,
 Thúpárámécha nawakammañ nitthápétwá yathá rahañ, dipappasádakañ thérāñ puchchhi puchchhitakówidan
 "Kárápéssámaham, bhanté, wiháresu bahu idha : patiṭṭhapétuñ thúpésu kuhañ lachchhāmi dhátuyó."
 "Sambuddhapattaná púretwá Sumanéndhaṭṭá idha Chétiyapabbaté rájā thapitá atthi dhátuyó."
 "Hatthikkandhé thapetwá tá dhátuyó idhá dhara ;" iti wuttó sathéréna tathá dhari dhátuyó.*

The nineteenth chapter in the Mahawanso, entitled "the arrival of the bo-tree," composed equally for the delight and affliction of righteous men.

CHAP. XX.

In the eighteenth year of the reign of Dhammásóko, the bo-tree was planted in the Mahámégawānó pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asandhimittá, who had identified herself with the faith of Buddhó, died. In the fourth year from (her demise), the rája Dammásóko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain creature, who thought only of the charms of her own person, saying, "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammásóko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Déwānanpiyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Maháwiháro, also at the Thupárámo, as well as at the Chétiyo mountain, in the most perfect manner;—thus enquired of the théro, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries : "Lord, I shall build many wiháros in this land : whence am I to obtain the relics to be deposited in the thúpas?" He was thus answered by the théro : "O king, the relics brought hither by Súmano, filling the refection dish of the supreme Buddhó, and deposited at the Chétiyo mountain, are sufficient ; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing wiháros at the distance of one yójana

*Wiháre kánayitwána thánéyojanayójané dhátuyo tattha thúpésu nidhāpesi tatha rohan.
 Sambuddhabhuttapattantu rájá watthughare subhē thapayitwána, pūjési nána pūjāhi sabbala.
 Panchasatthissarīhi mahāthérassa santiké pabbāwajjāsi tatthāné "issarasamanako" ahu.
 Panchasatthi wessīhi mahātherassasantiké, pubbajja wasitatthān: tatthā "wessagiri," ahu.
 Yāya Mahāmahindēna thérēna wāsita guhā sapabbatē wihāresi sā "Mahindaguhā," ahu.
 Mahāwihārañ paṭhamāñ ; dutiyé Chétiyawhayañ ; Thūparāmantu tatīyañ thūpapubbangumañ subhañ.
 Chatutthancha Mahābōdhiñ patitthāpanamēwacha ; Thūpaṭṭhāniya bhūtaṣṣa panchamañpana sūdhukañ,
 Mahāchétiyaṭṭhānamhi, silā thūpassachūrunō, Sambuddhaguwādhātussa patitthāpanamēwacha ;
 Issarasamañ chhatthāñ ; Tissawāpintu sattamañ ; atthamañ Paṭhamañ Thūpañ : navamañ Wessagiriwhayañ ;
 Upāsikāwhayañ rammañ, tatthā Hatthālakawhayañ bhikkhunipassayé bhikkhunī phāsukāraṇa ;
 Hatthālaké ósaritwā bhikkhuninañ upassayō, gantwāna bhikkhusaṅghēna bhattaggañhaṇa kāraṇā,
 Mahāpālināmaṇa bhattasālañ gharāñ subhañ, sabhūpakaraṇupētañ sampannañ paricharikañ.
 Tatthā bhikkhu saḥassassa parikkhāramuttamañ pavāraṇaya danancha anuwassa kamēvēcha.
 Nangadipé Jambukōlawihārañ tamhipaṭṭanē, Tissamahāwihārancha Pāchinārāmañmēwacha.*

from each other, at those places he enshrined the relics in thūpas, in due form ; and depositing the refection dish of the supreme Buddho in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issaré) eminently pious persons, who had been ordained by the chief théro, sojourned, obtained the name of "Issarasamanako."

The place at which the five hundred (wessé) bráhmans, who had been ordained by the chief théro, sojourned, obtained the name of "Wessagiri"

Wherever were the rock cells, whether at the Chétiyo mountain or elsewhere, at which the théro Mahindo sojourned, those obtained the name of "Mahindagúhá."

In the following order (he executed these works) ; in the first place, the Mahāwiháro ; secondly, the one called Chétiyo ; thirdly, completing previously the splendid Thuparámo, the Thuparámo Wiháro ; fourthly, the planting of the great bo ; fifthly, the designation of the sites of (future) dágobas, by (an inscription on) a stone pillar erected on the site of the Mahāthúpo (Ruanwelli), as well as (the identification) of the shrine of the "Giwatti" relic of the supreme Buddho (at Mahiyangano) ; sixthly, the Issarasamanó ; seventhly, the Tissa tank ; eighthly, the Patamo Thúpo ; ninthly, Wessagiri wiháro ; lastly, the delightful Upāsikawiháro and the Hatthálaka wiháro ; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthálako establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there ; (he constructed) a superb and completely furnished refection hall, called the Mahapáli, provided also with an establishment of servants ; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pawáranan." (He erected also) a wiháro at the port of Jambukóló in Nagapido ; likewise the Tissamahā wiháro, and the Pachína wiháro (both at Anurádhapura).

*Alañkatena maggena bahudhā lankatāṇ purāṇ ānayitvāna nagarē chāretvā rājawithiyē :
 Mahāwihāraṇ ānetvā ettha paṇhambamālaḱe, kuṭāgāraṇ thapāpetvā sattāhaṇ sō mahipati,
 Tōraṇāddhajaṇupphēhi gandhapupphaghatēhicha wihāraṇcha samantācha maṇḍitaṇ yōjanattayaṇ.
 Ahū rājānubhāwena dipantu sakalaṇṇana ānubhāwēna dēwānaṇ tathewālaṇkātāṇ ahu,
 Nānapūjaṇ kārayitvā sattāhaṇ sō mahipati puratthīma disābhūgē thērānamābhattha mālāḱē,
 Kāretvā gandhachitakāna mahāthūpapadakkhiṇaṇ karontō tattha nētuvāna kuṭāgāraṇ maṇōramaṇ,
 Chitakamhi thapāpetvā sakkāraṇ antimaṇ akā, Chētiyaṇ chēttakārēsi gāhapetvāna dhatuyō.
 Upaḍḍhadhātun gāhetvā Chetiye pabbatēpicha sabbēsuṇcha wihārēsu thūpē kārēsi lhattiyō.
 Isinō dēhanikkhēpaṇ katatthānamhi tassa taṇ, wuchchatē bahumānēna “Isibhūmaṇḡaṇaṇ” iti.
 Tatōppabhūti ariyānaṇ samantā yōjanantayē, sariraṇ āharitvānu tamhi dēsamhi layihati.
 Saṅghamittā mahāthēri, mahābhīṇḡā, mahāmāti, latuvāna sāsanaḱichchāni tathā lōkahiṇaṇ bahun,
 Ekūna satthi wassā sā, Uttiyassēwa rājīnō wassamhi navamē, khēmē Hatthālhaka upassayē,*

directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahāwihāro, this sovereign deposited it on the spot, which received the name of “Ambamālakō.”

By the commands of the king, the wihāro and the space for three yōjanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamālakō of the thēros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thūpo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the théro on that spot, the king built a dāgoba there.

The monarch, taking the half of those relics, at the Chetiyo mountain, and at all the wihāros, built dāgobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of “Isibhūmaṇḡaṇaṇ.”—From that time, the corpse of every “rahat” priest (who died) within a distance of three yojanas, being brought to that spot, is there consumed.

The chief thēri Sanghamittā, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthālhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyō, achieved “parinibbanan.”

Wasanti, parinibbāyi. Rājā tassapi tārāyi thérassawiya sattāhañ pūjāsakkāramuttamañ. Sabbā alaṇ'atā Laṅkā thérassawiya āsicha. Kūtāgāragatañ theridēhañ sattadīnachechayē, Nikkhamitwāna nagarā. Thūpārānapuratthatō, Chittasālasamipamhi mahābōdhi padassaye, Thériyā wuttathānamhi, aggikichchamakārayi: thūpancha tattha kārēsi Uttiyō sō mahipati, Panchāpi tē mahāthērā thérāitthādayōpicha, tathānēka sāhassāni bhikkhu khīṇāsawāpicha; Saṅghamittāppaḥhūtayō tāvanchālasathériyō khīṇāsawā bhikkhu khīṇāsawāpicha; Bahussutā, mahāpaṇḍā, winayālitthitāgamañ, jōtayitwāna kālēna piyātā nichchatāwasañ. Dasawassāni sō rājā rajjañkārēsi Uttiyō. Ewañ anichchatā ēsā sabbalōkavināsini. Tañ, tañ atisāhasaṇ atibalañ nāvāriyañ, yō narō jānantōpi, anichchatañ ; bhawagatē nibbindatenēwacha nibbindō wiratiñ ratiñ, naḥurutēpāpchi, puññēhicha. Tassētañ sā atimōhajālabalatā jānampi, sammuyhatiti.

Sujanappasādasānwēgatthāya katē Mahāwaṇse "Thérāparinibbānañ" nama wisatimō parichchhedo.

For her, in the same manner as for the théro, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the théro, the whole of Lankā was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the théri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thūparámō dāgoba, to the vicinity of the bo-tree near the Chétiyo hall; on the spot designated by the théri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyō erected a thūpo there also.

The five principal théros (who had accompanied Mahindo from Jambúdipo), as well as those, of whom Arittho was the principal; and in like manner the thousands of sanctified priests (also natives of Lankā); and inclusive of Sanghamittā, the twelve théris (who came from Jambúdipo); and the many thousands of pious priestesses (natives of Lankā); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyō reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "sansāra" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Mahāwansó entitled "the attainment of parinibbāna by the théros" composed equally for the delight and affliction of righteous men.

EKAWISATIMO PARICHCHHEDO.

*Uttiyassa kaniṭṭhōtu Mahāsīwō tadachchayé, dasawassāni kārēsi rajjañ sūjanasēwakō.
 Bhaddasālamhi sō thérē pasīlītwā manōramañ kārēsi purimāyañtu wihārañ nagarañganañ.
 Mahāsīwakaniṭṭhōtu Sūratisso tadachchayé, dasawassāni kārēsi rajjañ pūṇṇēsu sālārō.
 Anappakañ pūṇṇarasiñ sanchayantō manōramé wihārē bahūké thāné kārāpēsi mahipati.
 Purimāya Hatthikkhandhancha, Gonnagirikamēwacha,
 Waṅguttarē pabbatamhi, Pāchinapabbatawahañ, Rahérakasmīñ pabbatamhi tathā Kōlambakālañ.
 Ariṭṭhapādē Lañkañ; purimāya Achchhagallakañ, Girinēlapatākāṇḍañ nagarañ uttarāyatu.
 Panchasatānewamūli wihārē puthawīpati gaṅgāya ārapdrāñhi Lañkālipē tahiñ tahiñ.
 Purē rajjanca rajjēcha saṭṭhīwassānusādhukañ kārēsi rammē dhammēna ratanattaya gārāwō
 Suwānnapīṇḍatissōti nāmañ rājā purē ahu, Sūratissōtu nāmantu tassāhu rajjapattiyā.
 Assanāwīkaputtā dwē damilā Sēna-Guttikā Sūratissamahīpālāñ tañ gahetwā mahabbalā :
 Duvē wisati wassāni rajjañ dhammēna kārāyūñ. Tē gahetwā Asēlōtu Mutasiwassa attrajō,*

CHAP. XXI.

On his demise, Mahāsīwo, the patron of righteous men, the younger brother of Uttiyo, reigned ten years. This monarch, complying with (the directions of) the théro Bhaddasālho, constructed a wihāro in the eastern quarter of the city, which was itself beauteous as Anganā (the goddess of beauty).

On his demise, Sūratisso, the delighter in acts of piety, the younger brother of Mahāsīwo, reigned ten years. This monarch, laying up for himself an inestimable store of rewards, built superb wihāros at many places, (viz.) to the eastward of the capital (near Dwāramandalo), the Hatthikkhandho; and in the same direction, the Gonnagiri wihāro : (also wihāros) at the Wanguttaro mountain; at the mountain called Pāchino; and at the Rahérako mountain; ---in like manner at Kōlambo, the Kālokō wihāro, and at the foot of the Arittho mountain, the Lañkā wihāro. (Still further) to the eastward of Anurādhapura, near Rahagallako (different however from the wihāro of the same name built by Dēwānanpiyatisso) the Achaggalako wihāro; to the north of the city, the Girinēlapatākando wihāro. This ruler of the land, a sincere worshipper of the "ratanattaya" during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful wihāros, in various parts of the island, both on this and on the other side of the river (Mahawilliganga).

This king was formerly called Sūwānnapindatisso. From the time of his accession to the sovereignty, he acquired the appellation of Sūratisso.

Two damilo (malabár) youths, powerful in their cavalry and navy, named Sēno and Guttiko, putting to death this protector of the land, righteously reigned for twenty two years.

At the termination of that period, Asēlo son of Mutasiwo, and the ninth * of the (ten)

* The names of nine of these brothers are given in the commentary : Abhayo, Dewanapiyatisso, Uttiyo, Mahaseno, Mahanago, Mattabhayo, Suratisso, Kiranamako and Aselo : omitting Uddhanchulabhayo, who is mentioned in the first chapter

*Sôdariyanan bhâtûnan nawamô bhâtukô tato Anurâdhapuré rājjan dasawassani kārāyi.
 Chôlaratttha idhāganna rajjattthan Ujūjātikô Elāro nāma damilā gahetwāsēlabhūpatin,
 Wāssāni chattārisanēha chattārīnēha akārāyi rajjawōhārasamayē majjhatto mittasattusu.
 Sayanassa sirôpassé ghaṇṭan sudighayōttaḥā lambāpēsi wirāvētūn icchhantōhi winichchayan.
 Ekô puttēha dhītāchu akēsuṇ tassarājīnô : rathēna Tissawapiṇ sô gachchhantô bhūmipālajo.
 Tarunan wachchhāḥān maggē nipannan sahadhēnukaṇ hēwaṇ akkammachakkēna asaṇchichcha aghatay.
 Gantwāna dhēnu ghaṇṭan taṇ ghatteti, ghatitāya, sâ. Rājā tenēwa chakkēna sisan puttussa chhēdayi.
 Dijapōtan tālarukkhe ēlô sappo abhaḥkhayī : taṇ pōtamātā saḥuṇi gantwā ghaṇṭamaghaṭṭayī
 Anapetwāna taṇ rājā kuchchhiṇ tassa wilātiya, pōtan taṇ niharāpetwā tālē sappān samappayī.
 Ratanaggassa ratanattan tassacha guṇasarataṇ ajānantōpi sô rājā chārittamanupālayaṇ.
 Chētiyapabbatan gantwā bhikkhusaṅghaṇ pawāriyā dgachchhantô rathagatô rathassa yugakētiyā,
 Akāsi jinathūpassa ēkūlēsassa bhanjanaṇ. Amachchā “dēwa thūpô nō tayā bhinnōti ?” āhu taṇ.
 Asanichchakatēpēsô rājā oruyiḥa sandanā “chakkēna mama sisampi chhindathāti,” pathē sayi.*

brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurâdhapura for ten years.

A damilo named Elāro, of the illustrious “Uju” tribe, invading this island from the Chôla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Asélo, ruled the kingdom for forty four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tisso tank in his chariot, unintentionally killed a full grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow repairing to the said bell (rope), threw herself against it.

The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young crow on a palmyra tree. The mother of the young bird, repairing to the bell (rope) flew against it. The king causing the said (serpent) to be brought, had its entrails opened: and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the “ratanattaya” as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Chētiyo mountain; and offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical edifice was fractured by the yoke bar of his carriage. The ministers (in attendance) thus reproached him:—“Lord! is our thūpô to be demolished by thee?” Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, “do ye strike off my head with the wheel of my carriage.” “Maharāja,” (responded the suite) “our divine teacher delights not in torture: seek forgiveness by repairing the thūpô.” For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahapanas.

“*Parahiñsañ, mahārāja, Satthā nō nēwa ichchhati ; thūpañ pākātikañ kutwā khamápēhiti ;*” *ahū tan Te thapētun panchadasa pāsānē patitē tahiñ kdhāpanasahassāni adā pancha dasēwa sō.*
Ekā mahallikā wihi sósētun ātapelhipi. Déwo akālē wassitwā, tassā wihiñ atēmayi.
Wihiñ gahetwā gantwā sā ghantañ tañ sāmaghattayi. Akālawassañ sutwā, tañ wissajjētū tāmitthikañ ,
“Rājā dhammañhi wattentō kālē wassañ labhē,” iti ; tassā winichhasatthāya upawāsan nipaṇṇi sō.
Baliggāhi dēwaputtō raṇṇō tējēna oṭthato, gantwā chātummahārājāsantikañ tañ niwēdayi.
Tē tamūdaya, gantwāna Sakka patiweedayun. Sakko pajjuṇṇamāhuya kālēwassañ upādisi.
Baliggāhi dēwaputtō rājino tañ niwēdayi. Tadāppabhūti tañrajjē diwādwō nawassatha.
Rattindiwōnu sattāhañ wassi yāmanhimajjhimē puṇṇā hēsuñ sabbattha khuddalā wātakānipi.
Agatigamanadōsā muttamatt na ēso ananuhatakudittihīpidisi pāpuṇḍulhi agatigamanadōsañ
suddhadiṭṭhisamāno kathamitabhimanussō buddhimāno jahēyyati.

Sujanappasādasānēgatthāya katē Mahāwaṇsē “pancharajakō” nāma ēkavīsatiṃ paricchhedo.

A certain old woman had laid out some paddy to dry. The déwo (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and saying to himself: “While a king rules righteously the rain ought to fall at seasonable periods;” in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. By the supernatural merits of the king, the tutelar déwo who accepted of his bāli offerings, moved with compassion, repairing to the four kings of déwos (of the Chatumahārāja world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakko. Sakko (the supreme déwo) sending for the spirit who presides over the elements, enjoined the fall of showers at seasonable hours only.

The tutelar déwo of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the day time; it only rained, at the termination of every week, in the middle of the night, and the ponds and wells were every where filled.

Thus, even he who was a heretic, doomed by his creed to perdition, solely from having thoroughly eschewed the sins of an “agati” course of life (of impiety and injustice), attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the vices of an impious and iniquitous life.

The twenty first chapter in the Mahāwanso entitled “the five kings” composed equally for the delight and affliction of righteous men.

BAWISATIMO PARICHCHHEDO.

*Elárañ ghdāyitwāna rájáhu Dutthagēmini : tadatthañ dipanathāya anupubba kathā ayañ.
 Déwānānpīyatissassa rañño dutiya bhātukō uparājā Mahānāgō nāmāhu bhatunōpiyō.
 Rañño dēwi saputtassa bālārajūbhikāmini uparājawadhatthāya jātachittā nīrantarañ ;
 Wāpi Tarachchhandamañ sā kārāpentassa pāhīni ambañ wisēna yōjetwā thape'wā amba matthakē,
 Tassā puttō sahaगतō uparājēna bālakō bhājhanē wīwarēyīwa tañ ambañ kādiyā mari.
 Uparājā tatōyēwa sadārabalawdhanō rakī hituñ sakamuttānañ Rohaṇābhīmukhō agā.
 Yatthālaya wihārasmiñ mahēsi tassa gabbhīni puttāñ janēsi. Sō tassa bhātunāma makārayi.
 Tatō gantwā Rohanañ, sō issarō Rohaṇē khilē mahābhogē Mahāgāmañ rajjañ kārēsi khattiyō.
 Kārēsi sō Nāgamahāvihārañ sakanāmañ, Uddhakandharakādiwa wihārē kārayi bahu.
 Yatthālakatisso sō tassaputtō tadachchayo, tatthēwa rajjañ kārēsi tassa puttōbhayō tathā.
 Gōthābhayasutō Kākawannatisso ti wissutō, tadachchayē tattha rajjañ sō akārēsi khattiyō
 Wihāradēwi nāmāsi mahēsi tassa rājīnō saddhassa saddhāsampannā dhītā Kalyāni rājīno.*

CHAP. XXII.

Dutthagāmini putting him (Elāro) to death, became king. To illustrate this (event), the following (is the account given) in ancient history.

The next brother of king Déwānānpīyatisso, named Mahānāgo, had been appointed sub-king ; and he was much attached to his brother.

The consort (of Déwānānpīyatisso) ambitious of administering the government, during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Tarachchhá tank, an ambo fruit containing poison, which was placed the uppermost (in a jar) of ambos. Her infant son, who had accompanied the sub king (to the tank) at the instant of opening the jar, eating that particular ambo, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Róhana division.

(In the flight), at the Yatthāla wihāro, his pregnant consort was delivered of a son ; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yatthālatisso). Proceeding from thence to Róhana, this illustrious prince ruled over the fertile and productive Róhana country, making Mahāgāmo his capital. He constructed a wihāro, bearing his own name, Mahānāgo, as well as Uddhankandaro and many other wihāros.

On his demise, his son, the aforesaid Yatthālakatisso, ruled over the same country. In like manner his son Gōthābhayo succeeded him. Similarly on the demise of Gōthābhayo, his son, the monarch celebrated under the name of Kākawannatisso ruled there. The queen consort of that sovereign of eminent faith was Wihāradēwi, the equally pious daughter of the king of Kalyāni.

*Kalyáni rājino Tissa dsi Uttiyanāmakó, só déwi sañyóga janitakódhó tassa Kanitthakó,
 Bhitó tató paláyitwá ayyauttiyanāmakó aññuttha wasi: só désó téna tañ nāmakó ahu.
 Datwá rahassalékhañ, só bhikkhuwésadharañ narañ páhési déwiyá; gantwá rájadhádré thitótú só.
 Rájagéhé arahatá bhunjamáné sabbadú aññāyamánó théréna rañño gharamupágami.
 Théréna saddhiñ bhunjítwá rañño sahāwiniggamé páttési bhūmiyañ lékhañ, pekkhamānāya déwiyá;
 Saddéna téna rájá tañ niwattitwá, wilókayañ ñatwána lékhassasandésañ kudhó, thérassa dummati
 Thérañ tañ purisañ tañcha márápetwána kóthasá samuddasmiñ khipápési. Kujjhítwá téna déwatá,
 Samuddénótharápésuñ tañ dōsañ sōtu bhūpati attanó dhítarañ Suddhadewinnāma surupiniñ,
 Likhítwá “rājadhitāti” sowaññukkhlíyá, luhúñ nisídāpiya tatthéwa samuddasmiñ wisajjayi.
 Okkantañ tañ tatódaké Kákawannó mahipati, abhiséchayi ténási wiháropapadaawayá.
 Tissamahāwihárañcha, tatha, Chittalapabbatañ, Gamitthawálañ Kútáliñ wiháre ewamādiké,
 Káretwá suppasannéna manasá ratanatáyé, upaññahi sadá sañghañ pachchayehi chatubbhi só.*

Tisso, the sovereign of Kalyáni, had a brother named Uttiyo, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiyo, from his grandfather (king of Anurádhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théro daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théro, on the king's leaving the apartment in attendance (on the théro), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théro; and in his fury putting both the théro and the messenger to death, cast their bodies into the sea. The déwatas, to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the déwatas of the ocean) quickly placing his own lovely daughter Sudhádéwi in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahágámo) Kákawanno raised to the dignity of his queen consort, her who was thus cast on shore on his dominions. Hence (from the circumstance of her being cast on shore near a wiháro), her appellation of Wiháradéwi.

Having caused to be constructed the Tissamahá, as well as the Chittalapabbato, Gamitthawála, Kutáli, and other wiháros, (the king) zealously devoted to the "ratanataya" constantly bestowed on the priesthood, the four sacerdotal requisites.

At that period there was a certain sámanéro priest, a most holy character, and a

*Kōtipabbatanāmaṃhi wihāre Silawannawā taḷā ahu sāmaṇero nāna puñṇakaro sada,
 Sukhēndrōhanatthāya Aśśéchétiyaṇṇe thapési tini sōpāne pāsānaphalukāni sō.
 Adā pāṇiyadānancha wattān saṅghassachākari, sadā kilantakāyassa tassā bādho mahā ahu.
 Siwikaya tamānetwā bhikkhawō katawēdinō Silāpassaya pariwēna Tissāramē upatthahuṇ.
 Sadā Wihāradēwiya rājagēhe susankhatē purabhattan mahādānaṇ datwā saṅghassa saṇṇatā,
 Pachchabhattachāṅgaṭhamānā bhēsajjaṇ wasandānicha gāhayitwā gatārāmaṇ saḷkaronti yathādraha.
 Tada tathēwa katwā sā saṅghatthērassa santikē, nisīdi dhammaṇ dēsento thero taṇ idamaḥrawi.
 "Māhāsampatti tumhēhi laḍḍhayaṇ puñṇakammaṇ, appamāḷowa kātāḷḷo puñṇakammē idānipi."
 Ewaṇwuttētu sū dha : "Kiṇ sampatti ayaṇ idhā, yesaṇ nō dārakā natthi ? wañjhāsampatti tēnatō ?"
 Chalaḍḍhiṇṇō mahāthēro puttalaḍḍhamawēkkhiya : "gilānasāmaṇeraṇ taṇ passa dēwiti ;" aḥrawi.
 Sā gantwā sannamaraṇaṇ sāmaṇeramawōchta : "patthēhi muma puttattaṇ : sampatti mahatiḥ nō."
 Nā ichchhatiti ṇatwāna, taḷatthaṇ mahatiṇ subhaṇ pupphapūjaṇ kārayitwā punayāchi sumēdhasō.
 Ewampi nichchhamūnassa atthāyupāyakaḷwīdā, nānābhēsajja watthāni saṅghē datwātha yāchitaṇ.*

practiser of manifold acts of charity, residing in the Kōtipabbata wihāro. For the purpose of facilitating the ascent to the Akāséchētiya wihāro (which was difficult of access) he placed in the (intervals of) three rocks, some steps. He constantly provided for his fraternity, the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sāmaṇero), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were rendering assistance (to the patient) removing him in a "siwika" to the Tissārama wihāro, were attending him in the Silāpasso pariwēno. The benevolent Wihāradēwi constantly sent from the well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said thero in propounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "why? in what does this exalted prosperity consist? Up to this period we have no children, it follows therefore that it is the prosperity of barrenness." The chief thero, master of the six branches of doctrinal knowledge, foreseeing the prosperity which would attend her son 'replied' "Queen, look (for the realization of thy wish) to the suffering sāmaṇero." Repairing to the dying priest, she thus implored of him: "Become my son: it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, this benefactress again renewed her petition. On him who was thus unrelenting and on the priesthood (generally) the queen fruitful in expedients, having bestowed medicines and clothing, again implored of him (the dying sāmaṇero). He (at last) consented to become a member of the royal family.

Patthēsi sō rājakulañ sá tañ thánañ aññadahañ alaṅkaritwa wanditwa yānamāruṇiḥa pakkami.
Tutō chutō sīmaṇéro gacchhamānāya dēwiyā tassā kuchchhimhi nibbatti ; tañ jēniya niwatti sā,
Raṇṇo tañ sāsanañ dāṭṭwa, raṇṇā sahapunagamā, sariraṭṭechchañ kareṭwa sānanērassubhōpi tē
Tasmiṇyēwa parivēnē wasantā santamānasa mahā-lānañ pawuttēsuñ bhikkhusāṅghassa sabbaḥā.
Tassēwañ doha o āsi, mahāpuṇṇāya dēwiyā, “usabhamattañ maṭhugaṇḍaṇ katiṭṭhi, ussisa kēsāyan wāmekarēna
passēna nīpannā, sayanē subhē dāḍḍasannañ saḥassānañ bhikkhūnañ dinnas sakañ,
Madhuñ bhunḍatu kāmāsi.” “Atha Elārārājino yothūnaṇaggaṇyōdhasa sisachchindāsi dhowanañ,
Tassēwa sisēṭṭhatwāna pātunchēwa akāmayi.” “Anurādhapurassēwa uppalak’hetṭatō pana,
Anituppalamāncha amilā tappilānḍhituñ : tañ dēwi rājino āha, Nemittē pucchhi bhūpati,
Tañ sutwā ahu nēmittā “dēwiputtō nighaḍṭiya damilē ; katwēkarajjañ ; sō sāsanañ jōtayissati.”
“Edisañ madhugaṇḍaṇ yō dassēsi tassa edisīñ sampattiñ dēti rājati ;” ghōsāpēsi mahāpati.
Gothasamudḍawēlantē madhupunṇañ nikujjitañ ndwañ diṭṭvāna āchiṭṭhi raṇṇo janapalē narō.
Rājā dēwiñ tahiñ netwā, maṇḍapamhi sasaṅkhanē yatichchhitañ tāyamadhuñ ; aribhōga maḥḍrayi.

She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sāmānéro expiring immediately afterwards, was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sāmānéro; and for the priesthood sanctified in mind, resident in that parivēno, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey comb, an “usabho” in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might bathe in the (water) in which the sword which struck off the head of the chief warrior of king Elāro was washed, standing on the head of that identical individual.

Thirdly; that she might wear unfaded uppala flowers, brought from the uppala marshes of Anurādhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: “The queen’s son, destroying the damilos, and reducing the country under one sovereignty, will make the religion of the land shine forth again.” The sovereign caused to be proclaimed by beat of drums: —“Whosoever will discover a honey comb of such a description; to him will the king give a proportionate reward.” A native of that district seeing a canoe which was turned up on the beach near the waves, filled with honey, reported the same to the king. The rājā conducted the queen thither; and in a commodious building erected there, she had the means of partaking of the honey comb according to her longing.

Itaré dóhle tassá sampáletun mahípati Wélusumananámantañ yólhañ tatthaníyíjayi.
Sónurádhapurañ gantwá rañño maggalawáhinó gopálena a'á mettiñ, tassa kiechchañcha sabbadā.
Tassa wissatthatañ natwa pátowa uppalánasiñ Kadambanadiyátiré thapápetwá asañhító,
Assañ netwá tamórupiha, gahitwá uppalánasiñ, nivédajitwá attunañ assawégéna pakkamí.
Sutwá rajá gahétuñ tañ maháyodhamapésayi, dutiyasammatañ assañ aruyiha sónulháwi tañ.
Só gumbanissitó assañ pithéyewa nísiliya, entassa pítthitó tassa ubbayihásiñ pasárayi.
Assawégéna yuntassa sisañ chhijji; ubhó bhayé, sisanchādāya, síyañ só Mahágámamupágami.
Dohalé técha sá déwi paribhunjīya yatáruchiñ; rájá yothassa sa'láran kúrapési yatháruhañ.
Sá déwi samayé dhaññañ janayi puttamuttamañ, mahárájukulé tasmíñ árandócha mahá ahu.
Tassá puññānulháwéna talahéwa upágamvñ, nānáratanasampunña sattanáwa tató tató, tassewa puññatéjéna
Chhadanta'ulató Pari, hatthichehkhāpañ áhuritwá thapetwá idhapakkamí.
Tañ titthasaratiramhí diswá gumbantaré thitañ Kaṇḍulónāma bālisiko rañño áchil'khi táwadé.
Pésetwáchariyi rájá tamánāpiya pósayi, Kaṇḍuló iti nāyittha ditthattá Kaṇḍuléna só

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Wélusumano. He, repairing to Anurádhapura, formed an intimacy with the groom of the king (Eláro's) charger (named Sammato); and constantly assisted him in his work. Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some uppala flowers and a sword on the bank of the Kadambo river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the uppala flowers and the sword, and proclaiming, who he was, darted off at the full speed of the horse.

The king (Eláro), hearing of this event, dispatched his warrior (Nandisarathi) to seize him, mounted on the next best charger (Sirigutto). That warrior chased (the fugitive). (Wélásúmo) stationed himself in ambuscade in a forest (called the nigrodho forest in the Rohana division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers, on the same evening, he entered Mahagámo; and the queen, according to her desire, gratified her longing. The king conferred favors on the warrior proportionate to his great services.

This queen, in due course, gave birth to a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived in different (parts of the island). By the same good fortune, a state elephant of the "Chhadanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kandulo, finding this (young elephant) in a marsh near the harbour, reported it to the king. The rája sending elephant keepers and having it brought, reared it. From its having been discovered by the fisherman Kandulo, it was named

Suwaṇṇabhājanādīnaṃ puṇṇāndwā idhāgatā iti raṇṇo niwēḷesuṃ rājā tādharāpayi.
Puttassa nāma karaṇe maggalanhi mahipati dwā lasasahassa saṅkhaṃ bhikkhusaṅghaṃ nimantayi
Ewaṃ chintesi ; “yadi me puttō Laṇḍātātē lhiē rajjaṃ gahetwā : Sambuddhasāsanaṃ jōtayissati ;”
“Atthuttara sahasasānwā bhikkhawō pawisantucha, sabbe te udilhapattancha chīwaraṃ pārupantucha ;”
“Pathamaṃ dakkhiṇaṃ pādaṃ unndarantō thapanuchā, ēkuchchatta yutaṃ dhamma-kāraṇaṃ niharantucha.”
“Gōtamōnāma thērocha patiganhātu puttaṃ aṇḥ : sōcha saraṇasikkhāyō dātu.” Sabbaṃ tathā ahu.
Sabbaṃ nēmittaṃ diwāna, tutthachittō mahipati, dātewā saṅghussa pāpāsaṃ, nā naṃ puttassa kārayi.
Mahāgāme nāya lattaṃ pitūndamancha attanō ubhō lathwāna ēkajjhaṃ “Gāmini-Abhaya” iti.
Mahāgāme pawisitwā, nawamē diwasē tatō, saṅgamaṃ dēwiyā āsi ; tēnagabhamagaṇhi sa
Kālē jātaṃ sutaṃ rājā Tissamamaṃ aṇḍārayi mahatā pārihārēna ubhō waddiṃsu daraḷā.
Sitthappawēsa maggalakālē dwinnampi sūlarō bhikkhusatānaṃ punchannaṃ dāpayitwāna pāyasaṃ.
Tēhi upaḍḍhē bhuttanhi gahetwā thōkathōlanaṃ sōwaṇṇasaraṇēsaṃ dēwiyā sahabbhūpati ;
“Sambuddhasāsanaṃ tuṃhē yadi chhadidhētha puttakā mājiratu khuchchigataṃ idan wōti.” aḷāpayi

Kandulo. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahagámó).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated : “ If my son be destined, after extending his rule over the whole of Lanká, to cause the religion of Buddha to shew forth ; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let them uncover with one hand their drinking basons, and let them cross the thresh-hold with their right foot foremost. Let the théro Gótamo undertake the office of naming my son, and let him inculcate on him the life of righteousness which leads to salvation.” All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realized, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the appellations of “ Mahagámó ” the seat of his government, and (“ Abhaya ”) the title of his own father, he called him “ Gámini abhaya ” On the ninth day (from that event), while residing at Mahagámó, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rāja conferred on him the name of Tisso. Both these children were brought up in great state.

On the day of the festival of piercing the ears of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said : “ My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be

Wingāya bhāsi tatthantē ubhō rājakumarakā pāyāsantañ aḥhunjisu tutṭhachittā matañwiya.
Dasa dwādasa rassēsu tēsu wimañsanatthiḷō tathēwa bhikkhu bhōjetwā tēsañ ulittha bhōjanañ.
Gāhayitwā taddhakina thapāpetwā tūlantikē, tibhāgañ kārayitwāna, i-lamāha mahipati :
• Kuladevatañ nō, tātā, bhikkhūnañ wimukkhāmayāñ nahessāmāti' chintetwā bhāgañ bhunjathā manticha."
• Dvē bhātare mayāñ nichchañ añṇamaṇṇamadubhaḷā bhawissāmāti' chintetwā bhāgañ bhunjata manticha."
Amatañwiya bhunjisu tē dwē bhāgē ubhōpicha. 'Nayujjhissāmu damilēhi' iti bhunjatamañ iti."
Ewañ wuttēsu Tissō sō pānina khipi bhōjanañ. Gāmaṇi bhuttapiṇḍantu khipitwā sayanañ gatō,
Saṅkuchitwā hatthapādañ nipajji sayanē sayāñ. Dewi gantwā tōsayanti, "Gāmaṇinēta labrawi,
"Pasāritangō, sayanē, kin ; asēsi sukhañ, suta ?" "Gaṇḍā pārāmaṇi dimilā : itō goṭṭhamahō dādhi :"
"Kathañ pasāritāṇṇagañ nipajjāmiti ?" sōbrāwi. Sutwāna tassādhippāyañ tuṇhi āsi mahipati.
Sō kamēnābhīwadādhento ahu sōlasawassikō puṇṇawā yasawā dhitimā tējō balaparakkumō,
Chalāchulāyañ gatiyaṃhi pāṇino upenti puṇṇēna, yathā ruchiñ gatiñ ititi mantwā satatammahādarō
bhawēyya puṇṇupachayaṃhi buddhimā.

Sujanappasālasaṇwēgatthāya katē Mahāwaṇsē "Gāmini Kumārapasuti" nāma bāwisatimō parichchhēlō.

digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions : "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar déwatās of our dynasty. Again vowing 'we two brothers will ever live in amity without becoming hostile, eat this portion.'" Both of them ate these two portions, as if they had consisted of celestial food. (The king then said) "eat this vowing 'we will never make war with the damilos'." On being called upon to make this vow, Tisso flung the portion from him with his hand. Gāmini also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princess-mother following Gāmini, and caressing him, inquired, "My boy, why not stretch thyself on thy bed, and lie down comfortably?" "Confined (replied he) by the damilos beyond the river (Mahāwelliganga), and on the other side, by the unyielding ocean, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless from surprise.

The prince, in due course, increasing in piety, prosperity, wisdom, good fortune and martial accomplishments, attained his sixteenth year.

The destination of every mortal creature being involved in uncertainty (from the frailties of mortality) it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.

The twenty second chapter in the Mahāwanso, entitled "origin of Gāmini" composed equally for the delight and affliction of righteous men.

TEWISATIMO PARICHCHHEDO.

Ballakkhaṇarūpīhi tējō, jawagunēhicha aggō ahu māhākāyō sōcha Kaṇḍulawāraṇō.
Nandimittō, Sūranimilō, Mahāsōno, Gōtthaimbarō, Thēraputtābhayō, Bharanō, Wélusumanō tathēwacha,
Khanjadēwō, Pussadēwō, Labhiyawasabhōpicha ; itē dasanahā yōlhu tassāhēsū mahābālā.
Ahu Elārarājassa Mittōnūma chamūpati. Tassa Kummantagāmami, pāchīnaḥandharājijyā,
Chittapabbatasāmantā, ahu bhajiniyāsutō lōsohitawatthugūhō ; mātulassēwa nāmaḷō.
Dūramhi parisampantaṇ daharaṇṭaṇ kumārakaṇ abōjjhanandiyā kaṇiyā nisadamhi abanthisun.
Nisadaṇ kaḍḍhatō tassa bhūmiyaṇ parisappatō ummārā tikkamēnandi, sū jijjati yatō tatō.
Nandimittoti udyitta dasa nāgaḷō ahu. Walldho naṅgara māgama sō upatthāsi mātulaṇ.
Thūpādisu asakkāraṇ karontē damilē taḷā, ūruṇ aḥkamma pālēna hatthēna itarantu sō,
Gahetwā sampadāletwā, bahiṇ lhipati. Thāmawā dēwā antaraḍḍhāpentī tēna khittāṇ kalēbaraṇ.
Damilanaṇ l hayaṇ diṣwā raṇṇō ārōchayīṇsu ; “taṇ sayōḷhāgaṇhathēṇanti,” wuttā : Kātuṇ nāsakkhituṇ
Chintēsi Nandimittō sō “ewampi karatō mama, janakkhayō kēwalamhi ; natthi sāsanaḷōtanaṇ.”

CHAP. XXIII.

The before-mentioned magnificent state elephant Kandulo, supernaturally-gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gāmini) had also ten powerful warriors, viz. : Nandimitto, Sūranimilo, Mahāsōno, Gōtthaimbaro, Thēraputtābhayo, Bharano, Wélusumano, as also Khanjadēwo, Pussadēwo and Labhiya-wasabhō.

King Elāro had a minister named Mitto. In his native village Kummantagāmo, situated in a division to the south east, near the Chitto mountain, lived his sister's son, who had a peculiarity of formation in certain members, and bore the name of his maternal uncle. (His parents) were compelled to tie to a stone, with a band round his waist, this infant son of theirs, who had acquired the habit of wandering far away. This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken. Hence he obtained the appellation of Nandi-mitto, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damilo being detected in offering any indignity to the dāgobas or other sacred edifices, this powerful (Nandimitto) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dēwas rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damilos ; and on being answered, “Seize him with the aid of the warriors ;” they were not able to enforce that order. This Nandimitto then thus meditated : “From my present proceedings there is only a diminution of the people. There is

*“Rôhane khattiyá santi, pasanná ratanattayé ; tatthakatwá rájaséwan ganhitwá damile khile,
 “Rajjañ datwá khantiyánañ jótayissañ buddhasánañ.” Iti gantwá Gámanissa tañ Kumārassa sawayi
 Mátuyá mantayitwá só sakkárantassa kúrayi. Sakkatô Nandimittô só yodhó wasi talantiké,
 Kákawannótissarājū wárétuñ damilé sadá, Mahāgangāyatitthésu rakkhañ sabbésu kárayi.
 Ahu Dighābhayó náma raññóññabhariyá sutô, Kachchhakatitthiya gangāya téna rakkhamakárayi.
 Só rakkhakaranatthāya samantá yéjananchayé mahākulamhá ékēkañ puttūñ āpāpayi tahiñ.
 Kotthiwāñajanapadé gāmakhandañ awiṭṭhiké sattaputtô kulapatí sañgho námāsi issarô.
 Tassāpi dutañ páhési rájaputtô sutatthikô sattamô Nimilónāma dasahatthi balô suto,
 Tassa akammasilattá kkhīyantāchhapi bhātarô rôchayūñ : tassagamanañ natumātá pitá pana.
 Kujjitwá sésabhdātūnañ pātōyēwa tiyōjanañ, gantwá suriyuggamēyēwa rájaputtañ apassi tañ.
 Só tañ wimañsanatthāya dūrē kicheche niyōjayi : “Chētiyapubbatá sanné Dwāramañḍalagāmake,
 “Brāhmaṇo Kuṇḍalô náma wījjatē mé sahāyākô, samuddapāra bhañḍāni tassa wījjanti santiké ;
 “Gantwá tañ téna dinnāni bhañḍakāni idhāhara :” itiwatwāna bhōjetwá lekhañdatwá wisajjayi.*

no revival of the glory of our religion. In Rôhana there are sovereigns, believers in the ‘ratanattaya.’ Establishing myself in their courts, and capturing all the damilos, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddho.” With this view he repaired to the court of Gámini, and disclosed his project. The prince having consulted his mother, received him into his service. The warrior Nandimitto, who was so befriended, established himself at the (prince’s) court.

The monarch Kákawannatisso for the purpose of keeping the damilos in check, established guards at all the ferries of the principal river. This king had a son named Dighābhayo by another wife (than Wihāradēwi); by him the passage of the Kachchhāka ferry was guarded. In order that he might protect the country within a circumference of two yōjanas, he called out, to attend that duty, a man from each family.

In the village Khandawitthiko, in the Kótiwāla division, there was an eminent caravan chief named Sangho; his seventh son Nimilo had the strength of ten elephants, and the prince desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince’s post, a distance of three yōjanas. (The prince) to put his powers to the test, imposed upon him the task of performing distant journies. “In the village Dwāramandalo, near the Chētiyo mountain (said he) my friend, the brāhmaṇ named Kandalo resides. In his possession there are rich articles (such as frankincense, sandal wood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him.” Having put this injunction on him, and given him refreshment, he dispatched him giving him a letter.

Fatō nawayojanamhi Anurādhanpurañ idañ pubbañhēyēwagañtwāna sō tañbrāhmaṇa madḥasa :
“Wāpiyañ, tāta, nahatwā ēhiti :” āha brāhmaṇō. Idhānīgata pubbañtā nahātwā Tissa-wāpiyañ,
Mahābodhīncha pūjetwā ; Thūpārāmēcha chētiyañ, nagarampawisitwāna, passituñ sakalañ purañ,
Apaṇagandhamādāya, uttaradīwārātō tatō nikkhammuppalaḥhettamhū gañhitwā uppalañnīcha,
Upāgami brāhmaṇaṇ tañ. Putthō tēnāha sō ; gati sutwā sō brāhmaṇō tassa pubbāgamamīdhāgamañ,
Wimhītō chintayī : “ ēwañ purisājātiyo ayañ ; sacchhōneyañ Elāro imañhatthē karissati.”
“Tasmāyañ damīd sannē wāsetuñ nēwa arahati ; rājaputtassa pitunō santikē wdsamarahati.”
Ēwamēwañ likhitwāna lekhañ tassa samappayi, punṇawaddhawatthāni paṇḍākrē bahūnīpi.
Datwā tañ bhōjayitwācha, pēsēsi sakasantikañ. Sō waddhamānachchhāyāyañ gantwā rājasunantikañ ;
Lekhancha paṇṇakārēcha rājaputtassa appayi, Tuttho āha “ sahassēna pasādētha imanti ” sō.
Issaṇ karīṇsu tassaṇṇē rājaputtassa sēwakā. Sō tañ dasasahassēna pasādāpēsi ddrakañ.
“Tassa kēsañ likhāpetwā, gangāyēwa nahāpiya, punṇawaddhanawatthayugañ, gaṇḍhamdāncha sundarañ,”
Sisañ dukūlattēna wethayitwā ; upānayañ.” Attanōparihārēna bhattañ tassa adāpayi.
Attanō dasasahassa agghanañ sayanañsubhañ, sayanattahañ, adāpēsi tassayōdhassa khattiyō.

Reaching this capital Anurādhapura in the forenoon, being a distance of nine yōjanas from the (Kachchhāka) ferry, he met that brāhmaṇ. The brāhmaṇ observed : “ My child, come to me after thou hast bathed in the tank.” As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thūpārāma dāgoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazars, he departed out of the northern gate, and gathering uppalla flowers from the uppalla planted-marshes, presented himself to that brāhmaṇ. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brāhmaṇ astonished, having listened to his statements, thus thought : “ This is a supernaturally gifted man. Most assuredly if Elāro knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damilos. It will be desirable that he should be established in the service of the father of prince (Gāmini).” Embodying all this in a letter (the brāhmaṇ) gave it to him ; committing also to his charge some “ punnawaddana ” cloths, and many other presents ; and having fed him, dispatched him to his prince (Gāmini). This (Nimilo) reaching the prince’s court at the hour at which shadows are most extended, delivered to the royal youth the dispatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, “ Reward him with a thousand pieces.” The prince’s other courtiers (from jealousy) irritated him (by derision). He (Gāmini) pacified the young man by giving him ten thousand, (and issued these directions to these courtiers) : “ Let them re-conduct him into my presence, after having shaved his head and bathed him in the river, decked in two of the ‘ punnawaddana ’ cloths, in beautiful fragrant flowers, and in a rich silk turban.” (These orders having been complied with), the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

*Sá sabhān ékatō latwā netwā mātāy ituntīlān ; mātuyā dasasahassān, sayanañ pitunō adā.
 Tañyēwa rattin āgantwā, ra t hethanē adassayī pahān. Rājaputto tañ sutwā tuthamānō ahu.
 Datwā tassa paricchhedān par'w rājanān tathā datwā dasasahassāni pēsēsi pitusantīlān.
 Yōdhō dasasahassāni netwāmu'a p t untīlān, tēsañ datwā Kā' awaṇṇatissarājamupāgami.
 Sō Gāmaṇi umarassa tāmappesi mahipati sa' katē Sūranimilō sō yōdhō wasitadantīkē.
 Kulumbarikāṇṇi āyañ Hūnadakrīrāpīgāma'kē, Tissassa atthamō putto ahēsi Soṇandamakō,
 Sattawassikakālepi talagacchēhañ alunji sō: dasawassikakālamhi talē lunji mahabbalō.
 Kālēpi sō mahāsōṇō dasahatthīlā'ē ahu Rājā tañ tādīsañ sutwā, guhetwā pitasuntīkā,
 Gāmanissa l umārassa atāsi : pēsantīlō tēna sō laddhasakā'ō yōdhō wasi tadantīkē.
 Girināmēna janapadē gamē Nic chelawittīkīkē dasahatthībalō āsi Mahāṇḍagassa attrajō,
 Lakuntakasavirattā ahū Gōta' anama'lo kārenti, kēli parihāsuñ. Tassajettā chhabhātārō,
 Tē gantwā māsā' hetthathān l etthayitwā mahāwanañ tassa bhāgañ thapetwāna gantwā tassa niwēdayuñ.
 Sō gantwā tañ khayañyēwa rullhē imbarasaṇṇitē lunjitwāna samañ katwā bhumiñ gantwā niwēdayi.*

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother, and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Sūra-nimilo.

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing (severally) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kākawanno). The warrior conveying his ten thousand pieces to his parents and giving them to them, repaired to the court of Kākawannatisso. This monarch established him in the service of prince Gāmini, and the said warrior continued in his service.

In a certain village, Hunadawri, which has a tank named Kannika, in the Kulumbiri division (of Róhana), lived one Sōno, the eighth son of a person called Tisso, who in the seventh year of his age could pull up young cocoanut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) cocoanut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gāmini. The young hero who had been thus sent, protected by (the prince) lived in his establishment.

In the village Nichchélawittiko, in the Giri division (of Róhana), one Mahanāgo had a son possessing the strength of ten elephants. Being of low stature, he obtained the name Gótako, and he was addicted to frivolous amusements. He had six brothers senior to himself, who having undertaken the cultivation of a crop of māsā, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that cir-

Gantwana bhātarō tassa diswā kammantamabbhutañ, tassa kammañ kittayantā, agañjīsu tadantikañ.
Tadupādāya sō āsi Gōtaimbarānamakō ; tathēwa rājā pāhēsi tampi Gāmaṇisantikāñ.
Kōtipabbatasāmantā Kattigāmaṃhi issarō Rōhanōnama gahapati jātañ puttakamattanō.
Samānanāmakārēsi Gōṭakābhayarājīnō dāraḥ ; sō bālī āsi dasadwādasa wassikō.
Asakkunēyyē pāsānē uchchātūñ chatupanchahi, kilamānō khipi tadā sō kilāgulakēwiya.
Tassa sōlasawassassa pitā gadamakārāyī, aññhatīnsaṅgulāwaṭṭaṇ, sōlasahattha dighakañ,
Tālānañ nālikērānañ khandhē dhachcha tāya sō ; tē pātayitwā tēnēwa yōdhō sō pākātō ahu.
Tathēwa rājā pāhēsi tamhi Gāmaṇisantikē upatthakō Mahāsumbathērassāsi pitāpana.
Sō Mahāsumbathērassa dhammañ sutwā kutumbikō, sotāpattiphalañ pattō wihārē Kōtapabbatē.
Sōtasanjātasāwēgō ārochetwāna rājīnō, datwā kutumbamaputtassa pabbajī thērassantikē.
Bhāwanañ anuyunjitwā arahattamapāpuṇi : puttō tēnassa paññāsi Thērāputtāha sō iti.
Kappakundaragāmaṃhi kumārassa sutō ahu Bharaṇōnāma sō ; kālē dasadwādasa wassikō,
Dārakēhi wanañ gantwā anubandhitwā sasē bahū, pādēna paharitwāna dwakhaṇḍaṇ, bhūmiyañ khipi.
Gamikēhi wanañ gantwā sōlasawassikō pana, tathēwa pātēsi lahuñ migagōkaṇṇasūkarē.

cumstance he acquired the name of Gōtaimbaro. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kōti mountain, at the village Kattigamo, there lived a wealthy landed proprietor, named Rōhano. The son of king Gōṭakābhayo conferred on his (Rōhano's) son the same name (Abhayo). He, about his tenth or twelfth year, acquired great strength. At that age, he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty eight inches in circumference, and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground : from this feat he became a celebrated hero. The king established him also, in like manner, in the service of prince Gāmini. His (Abhayo's) father was the patron and supporter of the théro Mahasumbo. This wealthy person having heard the doctrines of buddhism preached by the théro Mahasumbo, at the wiharo of the Kōti mountain, attained the sanctification of "sotāpatti." Thereafter being disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that théro. Excelling in his calling, he attained the sanctification of "arahat." From this circumstance his son was known by the name of "Thērāputtābhayo."

A certain chief of the village Kappakandaro had a son named Bharano. When he became ten or twelve years old, repairing to a wilderness with other boys, he chased many hares ; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, the villagers revisited this wilderness : he in the same manner

*Bharaṇo sō mahāyōdha tencwa pakatō ahū : tathēwa rājā wāsēsi tampi Gāmanisantike.
 Girināmē janapadē Kutimbīṭṭiṅgaṇagāma¹ ē kutimbīwasabhōnāma ahōsi tattha samnato.
 Wélōjanapado tassa Sumaṇo Giribhōja² o sahāyassa sutō jātō paṇṇakārapurassara,
 Gantwā ubhō sakaṇ nāmaṇ, dāra³ assa aḷḷarayaṇ ; taṇ puttāṇ attanō gēhē wāsēsi Giribhōja⁴ o
 Tassē⁵ o sindhawō, purisaṇ kīncinārōhituṇ adā diswātu Wélusumaṇaṇ ; “ayaṇ ārōha⁶ kō mama
 Anurūpōti ;” “chintetwā puhaṭṭhō hasitaṇ akā, Taṇ natwā bhōjakō “assaṇ ārohati ;” tamāha sō.
 Sō assaṇ āruhitwā, taṇ siḡhaṇ dhāwayi maṇḍalē. Maṇḍalē sakalē assō ekābādīdhō adassi sō.
 Nisīdi dhāwatō assa assabhāraṇwa pītthiyaṇ mōchētipi uttariṇ bandhētipi anādarō.
 Taṇ diswā parisā sabbā ukkuṭṭhiṇ sampawattayi, Datwā dasa sahaṣṣāni tassa sō Giribhījakō.
 Rājānuche⁷ hawikōyanti haṭṭho raṇṇō adāsi taṇ, rājā taṇ Wélusumaṇaṇ attanoyēwa santikē kāretwā
 tassa sakkāraṇ wāsēsi bahumānayaṇ.
 Nakulaṇṇagaraṇ Kaṇṇikāyaṇgāmē Mahindadōnikē Abhayassattimō puttō dēwō nāmāsi thānawā.
 Isaṇṇapaṇa khaṇjantā Khaṇjadēwōti taṇ widu, migawaṇ gāmawāsēhi saḡagantwāna sō tadā,*

expeditiously brought down the gókannaka elk and wild hogs. From this exploit, this hero became celebrated. Him also, in the same manner, the king established in the service of prince Gāmini.

In the district called Giri, in the village Kutimbītingano, there lived a wealthy chieft named Wasabho. He had (two) attached friends, a native of the Wélū division, and one Sūmano of (Mahágāmo) in the Giri division. At the birth of his (Wasabho's) son, both these persons, preceded by presents, visited him, and gave their own name (Wélusūmano) to this child. The chief of Giri brought up this boy in his own house. He possessed a charger of the “sindhawo” breed, which no man could mount. This (animal) on seeing Wélusūmano, thinking, “This is a man worthy of backing me,” delighted, neighed. The owner comprehending its meaning, said to the youth, “Mount the steed.” He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit, gave him a simultaneous cheer. This wealthy proprietor of Giri bestowed ten thousand pieces on him, and (saying to himself), “This is a person worthy of being in the service of the king,” rejoiced in presenting him to his majesty. The monarch established the said Wélusūmano in his personal service, conferring on him many honors and other favors.

In the Mahindadōniko division, in the village Kannikāya, near the city Nakula, the youngest son of one Abhayo, named Déwo, was endowed with great bodily strength. Being (khaṇjanta) deformed in his foot, he became known by the name of Khaṇjadéwo. At that period, this individual going out with the villagers elk-hunting, and chasing the cattle which came to him, scared them by his dreadful shouts. This person would

*Mahise anubandhitwá, mahanté utthituttthité ; hatthéna pádéganhitwá bhametwá sisamatthaké,
 Asumha bhúmin chunnetwá tésañ aññhíni mánawó : tañ pawattiñ sunitwáwa Khanjadéwañ mahiputí,
 wāsesi áharápetwá Gámanisséwa santiké.
 Chittalapabbatásanné gámé Gawatanámaké Uppalassa sutó ási Pussadéwóti nāmakó.
 Gantwāsaha kumārēhi wihárañ só kumārakó bodhiyañ pūjitañ sañkhañ dādayadhani thāmawá.
 Asanipátasaddówa saddó tassa mahá aká ; ummattáwiya ásuñ té bhutá sabbēpi dāraká ;
 Tena só ási Ummálapussadéwóti pákató : dhanusippan akārési tassa wañságatá pitá.
 Saddéwédhi, wíjjúwédhi, wálawédhicha só ahu, wálukápuñña sakata baddhañ chammañ satañ tathá.
 Asanólumbaramayañ aññhasólasa angulañ, tathá ayó lóhamayañ pallhañ dwichaturangulañ ;
 Nibbédhayati kañdéna kañño téna wisajjitó, thale aññhusahañ yáti jalétu usahañ pana.
 Tañ sunitwá mahárājá pawattiñ pitusañtiká ; tampiánāpayitwána Gámanimhi awásayi.
 Túládhárapabbatásanné wiharé Wápigámaké Mattakutumbikó puttó ahu Wasabhanámakó.
 Tañ sujátasarirattá Labhiyawasabhañ wilú ; só wisawussuddésamhi mahákáya baló ahú.*

also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king hearing these particulars, sent for Khanjadéwo, and established him in the service of Gámini.

Near the wiháro on the Chittalo mountain, in the village Gawato, lived the son of one Uppalo, named Pussadéwo. This valiant youth repairing to that wiháro, accompanied by other young men, and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit, he acquired the name of Ummáda-pussadéwo, and his father taught him the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object) ; a "lightning archer," (who shot as quick as lightning) ; a "sand archer," who could shoot through a sand bank. (The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred fold thick ; through an Asóko (wood) eight inches, and an Udumbaro plank sixteen inches thick, as well as a plate of iron two, and a plate of brass four inches thick. On land, (his arrow) would fly the distance of eight usabhos, and through water one usabho. The maharája hearing of this dexterity, sending for him from his father's house, established him in the service of Gámini.

Near the Túládhárá wiháro, in the village Wapigámo, lived one Wasabho the son of Mattakutumbikó. As he was endowed with great personal beauty, he acquired the appellation Labhíya Wasabho. At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder

*Adāya sō katipayé purisēyēwa arabhi khattatthikō, mahāwāpiṇ karontō taṇ mahābbalo,
 Dasahi dwādasahi purisēhi wahitabbē narēhipi, wahantō paṇsupiṇḍē sō lahuṇ wāpisaṃpayi.
 Tēna sō pākāḷō āsi. Tampi ādāya bhūmipō datwā taṇ tassasaḅbharā Gāmaṇissa adāsi taṇ.
 "Wasabhaṣṣōdakaṇwārōti" taṇ khettaṇ pākāṇaṇ ahu : ēwaṇ Labhiyawasabhō wasi Gāmanisantikē.
 Mahāyodhānametesāṇ dasananampi mahipati puttassa sakkaṇasamaṇ sakkaṇaṇ kārayi tadā.
 Amantetwā yōdhē tē dasūpicha disampati, "yodhē dasadasēkēkō, esathāti" uddāhari.
 Tē tathēwānayaṇ yōdhē ; punarā mahipati tassa yōdhasatassāpi tathēwa pariyeṣituṇ.
 Tathā tē pānayaṇ yōdhē ; tassapāha mahipati puna yōdhasahassassa tathēwa pariyeṣituṇ.
 Tathā tē pānayaṇ yōdhē : sabbēsaṃpiṇḍitū tē ekādasa sahaṣṣāni yōdhā sata athōdasa.
 Sabbē tē laddhasakkaṇā bhūmipālēna sabbadā Gāmaṇirājaputtēna taṇ wasinsu pariwāriya.
 Iti sucharitaḷātamabbhūtaṇ suniyā narō matimā sukhatatthikō akusalapathatō parammukhō
 kusalapathēbhīramēya sabbadāti.*

Sujanappasādasānwēgatthāya katē Mahāwansē "Yōdhalābhō" nāma tēwisatimo paricchhēdō.

assembling a few laborers, undertook the formation of the tank (near the Tulādhāro wihāro). He individually lifting up baskets of earth, which ten and twelve stout laborers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favors on him, assigned him to Gāmini. The field (irrigated by this tank) became celebrated under the name of "Odakawāro of Wasabho." Thus Labhiya Wasabho was established in the service of Gāmini.

At that period the sovereign (Kakawanno) conferred his royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty third chapter in the Mahāwanso, entitled, the "embodying of the warriors," composed equally for the delight and affliction of righteous men.

CHATUWISATIMO PARICHCHHEDO.

Hatthassa dhanukamassa kusalokātupāsano sō Gāmani rājasutō Mahāgāme wasi tadā ;
Rāja rājasutañ Tissā Dīghawāpimhi wāsayi, ārakkhituñ janapadañ sampannabala-wāhanañ.
Kumāro Gāmani kālē sampassanto balañ sakañ, “ yujjhissāñ damilēhiti ;” piturañño kathāpayi.
Rājā tañ anurakkhanto ; “ oragaṅgañ alaṇ itī,” wāresi yāwa tatiyañ sō tathēwa kathāpayi.
“ Pitā me purisō hontō nēwa wakkhati tēnīdañ pilandhatuti ;” pēsēsi itthālañkāmāssa sō.
Rājāha tassa kujjhītwā ; “ karōtha hēmasaṇḥhalīñ ; tāyanañ bandhayissāmi, nañnatkārakkhiyōhi,” sō.
Palāyitwāna Malayañ kujjhītwā pitunō agā Dutthattāddhayēwa pitari ahū tañ Dutthagāmañi
*Rājātha ārabhikātuñ Mahānuggalachētiyañ, saṅghañ sannipātayi bhūpati. * * * * **
Dwādasetha sahaṣṣāni bhikkhu Chittalapabbatā ; tatō tatō dwālasēwa sahaṣṣāni samāgamuñ.
Katwāna Chētiyamahañ rājā sanghassa sammukhā ; sabbe yodhā samānetwā kārēsi sapathañ tadā.
“ Puttañāñ kalahaṭṭhūnañ nagachchhissama nō ; itī alaṇsu sapathañ sabbe ; yuddhañ tēnanāgamuñ.
Chatusaṭṭhi wihārē sō kārāpētwa mahipati ; tattaḥ ānēwa wassāni tathwā mari tahiñ tadā.

CHAP. XXIV.

This prince Gāmini, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahagāmo; and the king had stationed his (second) son Tisso, with a powerful and efficient force, at Dīghawāpi, for the protection of his dominions (against the invasions of the damilos).

After a certain period had elapsed, prince Gāmini, having held a review of his army, proposed to his royal father, “Let me wage war with the damilos.” The king only looking to his (son’s) personal safety, interdicted (the enterprise); replying, “Within this bank of the river is sufficient.” He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, with this message: “It being said my father is not a man, let him therefore decorate himself with an ornament of this description.” The monarch enraged with him, thus spoke (to his courtiers): “Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means.” He (the prince) indignant with his parent, retiring (from his court) fled to (Kōtta in) the Malayā district. From this circumstance of his having become (“duttha”) inimical to his father, he acquired from that day the appellation, “Dutthagāmini.”

Thereafter the king commenced the construction of the Mahanuggalo chētiyo. The ruler assembled the priesthood * * * * * twelve thousand priests from the Chittalo mountain; and from other places twelve thousand assembled there. When the great Chētiyo wihāro was completed, assembling all the warriors in the presence of the priesthood, the king made them take an oath. They thus swore: “We will not repair to the scene of conflict between thy sons.” From this circumstance they (the princes) did not engage in that war.

The monarch (Kākawannatisso) having caused sixty four wihāros to be constructed, and survived as many years, then demised. The queen placing the corpse of the king

*Rañño sarirañ gāhetwā jantayānēna rājini, netwā Tissamahārdmañ tañ saṅghassa nirēdayi.
 Sutwā Tissa¹ umāro nañ gantwā Dighawāpito, sarirakiccheañ kāretwā sakkaccheañ pituno sayañ.
 Mātarañ Kaṇḍulañ hatthiñ ādiyitwā mahabbalō, bhātubhayā Dighawāpiñ agamāsi lahuñ tato.
 Tañ pawattiñ nirēdētūñ Dutthagāmañi santikañ, lehañ katwā wisajjesuñ sabbē machchā samāgatā.
 Sō Guttahālān āgantwā, tatthachārē wisajjiya, Mahāgāmaṃupāgantwā snyañ rajjebhisēchayī.
 Mātutthañ Kaṇḍulatthancha bhātulēhañ wisajjayi; uladdhūyāwa tatiyañ yuddhāya tam upāgami.
 Ahū dwinnāñ mahāyuddhañ Chulānganiyapitthiyañ; tattha nekasahassāni patīnsu rājino nara.
 Rājācha Tissamachchōcha, walawācha Dighathūlikā, tayōyēwa palāyīnsu kumāro anubandhi tē.
 Ubhinnamantarē bhikkhu māpāyīnsu mahādharañ, tañ diswā “bhikkhusaṅghassa lammañ,” iti niratti sō.
 Kappakandarandjāyō Jawamālittitthamāgatō rājā Tissamachchan tañ; “chātājhattā mayañ” iti
 Suwaṇṇasarakē khittabhāttañ nihari tassa: sō saṅghassadutwābhunjanto; kāretwa chatubhāgikañ;
 “Ghosēhi kāmāmicchāhu.” Tisso kāmāghōsayi. Suñitwā dibbasōtēna rañño sikkhāya dāyako,
 Thērō Piyaṅgudipaṭṭhō; thērañ tattha niyōjasi tissañ Kutumbikasutañ: sō tattha nabhasāgamā.*

on a low hearse, and removing it to the Tissamahā wihāro, introduced herself to the priesthood. Prince Tisso hearing of this event, hastening thither from Dighawāpi, performed his father's funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kandulo, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissawihāro) to Dighawāpi.

In order that this event might be made known at the court of Dutthagāmini, all (his father's) ministers having assembled and prepared a report, dispatched (a messenger) to him. He (the prince) repairing to Guttahālo, and having dispatched emissaries thither, repairing thence himself to Mahagāmo, effected the assumption of the sovereignty.

Having sent a dispatch to his brother, on the subject of his mother and the state elephant Kandulo, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Chulānganiyapittiya, and many thousands of the king's men fell there. The king, his minister Tisso, and his mare Dighathūlikā all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tisso) seeing this miracle, desisted from his pursuit, declaring, “This is the act of the priesthood.” The king on reaching the Jīwamāli ferry of the Kappukandora river, addressing himself to his minister Tisso, said, “We are famished.” The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, “Set up the call of refection.” Tisso accordingly set forth the call. The thērō (Gótamo) resident in the isle of Piyaṅgo, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a thērō named Tisso, the son of a certain Kutumbiko, to answer it; who accordingly repaired thither

*Tassa Tissókará pattān ādāya, dāsi rajino saṅghassa bhāgaṃ samadhāgaṃ rājā pattē ḥhipāpayi.
 Samabhāgaṃ ḥhipi Tissócha ; samabhāgaṃ walawāpicha na icchhati tassā bhāganecha, Tissó pattamhi pakkkhipi
 Bhattassa puṇṇapattan taṃ adā thērassa bhūpati ; adā Gótamatherassa sō gantwā nabhasā lahuṃ.
 Bhikkhūnaṃ bhujjānānaṃ datwā dlopaḥhāgasō panchasātānaṃ sō théro laddhēhitu taḥantikā ;
 Bhāgēbhipattan pūretwā ākāse khipi rājino gataṃ diswā, gahetwā taṃ Tissó bhōjēsi bhūpati
 Bhunjītwaṇa sayanchāpi, walawancha abhōjayi ; sannāhaṃ chumbataṃ Patwā, rājā pattān wisajjayi.
 Gantwāna sō Mahāgāmaṃ samādāya balaṃ ; puna satṭhisahassaṃ yuddhāya gantwā yujjhi sabhātara
 Rājā walawamāruhihō ; Tissó Kaṇḍulahatthinaṃ dwē bhātara samāganjuṃ yujjhamānā raṇē tadā.
 Rājā kariṃ katvantō walawānaṇḍalaṃ akā ; tathāpi chhiddaṃ nōliswā langhāpētūṃ matiṃ akā,
 Walawāyalaṃ ghāpetwā hatthinaṃ bhātīlōpāri, tōmaraṃ khipi chammancha yathātiriyanti piṭṭhiyaṃ
 Anēkāni sahasāni kumārassa narā tahiṃ, patiṃsu ujjhē ujjhantaṃ bhijjinchēwa mahaḥḥbalaṃ.
 Arōhakassa wēkullaṃ hatthmaṇḍāṅg hayuṃ iti kundhō kari taṃ chālentō rukkhamekamupāgami.
 Kumāro āruhi rukkhaṃ : hatthi sānimupāgami tamāruhiha palāyantaṃ kumārāmanubāndhi sō.*

through the air. Tisso (the minister) receiving the refecton dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the théro; Tisso (the minister) contributed his portion also: the mare likewise rejecting her portion, Tisso deposited that share also in the dish. The king presented this filled dish of dressed rice to the théro; who departing through the air, gave it to Gótamo théro. The said théro having bestowed these portions of rice on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tisso (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rāja gathering his royal insignia into a bundle, together with the dish, launched them into the air, (and they found their way to Gótamo).

Proceeding thence to Mahagāmo, and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother. In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tisso on the state elephant Kandulo. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the head of his brother on the elephant, he launched his javelin at him, so that it might pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal, which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by an opponent of the female sex (the mare,) rushed at a tree, with the intention of shaking him (the prince) off. Tisso however scrambled up the

*Pawisitwá wihárañ, so mahátheragharañ gató nipajji hetthá manchassa kumáro bhátunó bhayá.
 Pasárayi maháthéro chwarañ tattha manchal é. Rájá anúpadañ gantwá "kuhiñ Tissoti," puchchhatha.
 "Manché natthi, mahárāja ;" iti théro awácha tañ : "hetthá mancheti" jánitwá, tato nekkhamma bhūpati,
 Samantató wihārassa rakkhañ kárayi. Tampana manchakamhi nipajjetwá, datwá upari chwarañ,
 Manchapádésu gañhitwá chattáro daharú yati matabhikkhūniydmēna kumárañ bahi niharuñ,
 Niyamānantu tañ yatwá idamáha mahipati ; "Tissa, twañ kuladéwánañ sisé hutwána nīyasi ?"
 "Balakkárēna gahanañ kuladéwēhi natthi mē : guṇāni twañ kuladéwánañ sarēyyási kadāchipi."
 Tatóyēwa Mahágamañ agamsi mahipati : andpésicha tatthēwa mātarañ mātugárawó
 Wassañi aṭṭhasaṭṭhiñ só aṭṭhā dhammaṭṭhamānasó aṭṭhasaṭṭhi wihárecha kárápēsi mahipati.
 Nikkhāmitó só bhikkhūhi Tissó rājasutó pana, Dighawápiñ tatóyēwa agamási aññataró ;
 Kumáro gódhagattasso Tissathérassa áha só ; "sáparádhó ahañ, bhanté, khamápessāmi bhátarañ."
 Weyyawachchakárañ Tissañ panchasatánicha bhikkhūnamādiyitwá só théro rájamupágami.
 Rájaputtañ thapetwána, théro sópānamatthaké sasañghó páwisī sabbe nisidāpiya bhūmipó.*

tree; and the elephant joined his (destined) master (Gámini), who mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) wiháro, entered the apartment of the chief théro there, and laid himself down *under* his bed. That priest threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tisso?" The théro replied to him, "Rájá, he is not *on* the bed." The monarch knowing from this reply that he was *under* the bed, at once left the premises, and planted guards round the wiháro. (In order to prevent the violation of the sanctity of the temple) having placed him (Tisso) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once detecting who the person carried out was, thus addressed him: "Tisso, dost thou think it right to ride mounted on the heads of our tutelar gods? It is not my intention to take from our tutelar saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that very spot the monarch repaired to Mahágámo, and had his mother conveyed thither with all the honors due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddho, who lived (altogether) sixty eight years, built in the Róhana division (alone) sixty eight wiháros.

This child of royalty, Tisso, who had been protected by the priests, departed at once for Díghawápi, in the guise of a common person; and to the théro Tisso, who was afflicted with a cutaneous complaint, which made his skin scaly like that of the "godhó," he thus addressed himself: "Lord! I am a guilty, fallen man; obtain for me my brother's forgiveness." This théro, taking with him Tisso in the character of a junior sámanéro, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théro entered the palace with his fraternity. The pious monarch having offered them seats, presented them with rice-broth, and other refreshments. The théro

Upānaya yāguddini théro pattañ pidhēsi sō, “kinti ?” wuttēbrāwi, “Tissañ ādāya āgatā ;” iti.
“Kuhīñ chorōti ?” wuttōwa ; thitaṭṭhānañ niwēdayi, Wihāradēwi gantwāna chhādīyatṭhāsi puttakan.
Rājāha therañ ; “Nātō wō dāsabhāwō ilāni nō ? Sāmanērañ pēsētha tumhēwa sattawassikañ,
Janakkhayañ, windsēwa kālāhō nabhwēyya nō.” rājā “saṅghassa dōsē.” Sō “saṅghō daṇḍaṇ karissati.”
“Hessatāgatakichehañ wō yāgālin gānhathāti.” Sō datwā tañ bhikkhusaṅgassa, pakḷḷōsitwāna bhātarañ,
Tatthēwa sanghamajjhamhi nisinno bhātarāsaha, bhunjitwā ēkatōyēwa ; bhikkhusaṅghaṇ wiśajjayi.
Sassakammāni kārētūñ Tissañ tatthēwa pāhini. Sayampi bhērinchāretwā sassakammāni kārāyi.
Iti wēramanēkawikappachitañ samayanti bahuñ api sappurisū iti chintiya ; kōhi narō matimā nabhawēyya
parēsu sumantamanōti

Sujanappasādasānwēgatthāya katē Mahāwansē “Dwēbhātīkayudḍhañ” nāma chatuwīsatiṃ parichehheḍo.

covered his dish (in token of declining the refreshment). On being asked, “Why?” he replied, “I have come accompanied by Tisso.” The instant (the king) had said, “Where is that traitor?” (the théro) mentioned the place. The queen Wihāradēwi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théro): “Is it now that ye have discovered that we are in the condition of slaves to you? Had ye sent a sāmanēro of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife would have taken place. The fault (added the king) is that of the priesthood.” (The théro pleading guilty thereto, rejoined), “The priesthood will perform penance.” “The impending penalty shall be inflicted on you at once: partake of rice-broth and other refreshments,” (said the king), presenting them to the priests himself. Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation;) and then allowed the priests to depart.

He immediately sent back Tisso (to Dīghawāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious; what wise man would fail to entertain amicable sentiments towards others?

The twenty fourth chapter in the Mahawanso, entitled, “the war between the two brothers,” composed equally for the delight and affliction of righteous men.

PANCHAWISATIMO PARICHCHHEDO.

Dutthagāmaṇi rājātha katwāna janasaṅgahaṇ ; kunte dhātu nīdhūpetwā, sayōggabaluwāhanō, Gantwā Tissamahārāmaṇ, wanditwā saṅghamabrawi ; “ Pāragaṇṇaṇ gamissīmi, jōtētun taṇ sāsanaṇ ahaṇ.” “ Sakkātuṇ bhikkhu nō dētha ; amhēhi sahaḡāmīto, maṅgalaṇchēwa rukhācha bhikkhūnaṇ dassanaṇhitō.” Adāsi daṇḍakammattaṇ saṅghō paṇḥasataṇ yati : bhikkhusaṅghaṇ tamālaya tatō nikkhamma bhūpati. Sādhāpetwāna malayē idhāgamanamanjasaṇ, Kaṇḍulaṇ hatthimāruha, yōdhēhi pariwārito, Mahātdālakāyēna uddhāya abhinikkhami. Mahāgāmē nu sambadldhā sēnāgā Guttahālakāṇ. Mahiyāṅgunamagammā Chhattan damilamaggahi ; ghatetwā damilē tatthā āgantwā Ambatitthakaṇ, Gaṇḡā parikkhasampannaṇ Titthamba damilampana, ujjhaṇ chatūhi māsēhi katahatthaṇ mahabbalān ; Mātaraṇ dassayitwāna, tēna lēsēna aggahi. Tatō oruha, damilē tattha rājā mahabbalō, Ekāhēnēwa gaṇhitwā Khēmaṇ katwā, mahabbalō balassadā dhanan ; tēna Khēmārāmōti wachchati. Mahākōṭṭhantará sobbhē Dōṇē Gawaramaggahi ; Hālakōlē isariyaṇ Nālisobbhamaṇhi Nālikaṇ, Dighābhayagallakamaṇhi gaṇhi Dighābhayampicha ; Kachchhatitthē Kawisisan chutumāsēna agguhi.

CHAP. XXV.

Thereafter the rāja Dutthagāmini having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha) ; accompanied by his military array, repairing to the Tissawihāro, and reverentially bowing down to the priesthood, thus delivered himself : “ I am about to cross the river, for the restoration of our religion. Allot some priests for our spiritual protection. Their accompanying us will afford both protection, and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion.” The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a self-imposed penance. The monarch accompanied by the priesthood departed.

Having had a road cleared through the wilderness for his march thither, mounting his state elephant Kandulo, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahagāmo to Guttahālo. Reaching Mahiyanganō, he made the damilo chief Chatto prisoner ; and putting the damilos to death here, he moved on to the Amba ferry. For four months he contended with a most powerful damilo chief at the post of the Amba ferry, which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rāja thereupon pouring down on the damilos there, on the same day, took them prisoners. He conciliated the attachment (khēmo) of this great force ; and distributed the riches (of the plunder among them). From this circumstance, the place obtained the name of Khēmārāmō. He captured at Dōno, among the marshes in the great division Kotto, the chief Gavaro ; at Hālakōlo, the chief of that place ; at the Nāli marsh, the chief Nālika ; at Dighābhayagallako, the chief Dighābhayo ; and, after the lapse of four months, the chief Kawisiso, at the Kachchho ferry ; at the town Kōto, the chief of that name ; and subse-

Kótanangara Kótancha ; tató Hálawabhánakañ wahitthe, Wahitthadamilañ, Bhámanhicha gámanñ,
KumbagámanhiKumbancha;NandigámanhiNandikañ,gañhi,KhánuñKhánugané dwétuTumbunnamewacha,
Mátulañ bháginéyiyuncha Tumbanunnámanánaké ; Jambunchaggahé : só só gánóhu tañ tadawhayó.
" Ajánitod sakañ sénan ghátenti sajanañ " iti. Sutwána sachchakiriyañ alari tattha bhūpati.
" Rajjasukháya wáyánó náyañ mama, sadápicha Sambuddhasánasséwa thapanáya ayañ mama."
" Téna sachchéna, mé séná káyopagatabhāṇḍakañ jālawaññañ wahótūti," Tañ tathéwa tadā ahu.
Gangátiramhi damilá sabbe ghātittasséká Wijitanagarañ náma sarañattháya pawisun.
Phásuké angané thāne khandhāwárañ niwésayi, tañ Khandhāwárapitthi nāméndhósi pákatan
Wijitana garañ gáhatthañ wimañsantó narádhípó, diswá yantañ Nandimittañ wisajjāpséi Kanḍulañ.
Gañhitun ágatañ hatthiñ Nandimitto karéhitañ ubhódanté pilayitwá ukkutikañ nisidayi.
Hatthi Nandimittótu yasmá yattha ayujjhu, só tasmá tattha, kató gámó Hatthipóróti wuchelati.
Wimansetwá ubhó rájá, Wijitonagaran agá. Yódhánam dakkhinaḍwáre sangámó ási bhiñsanó
Purittimamhi dwáramhi só Wélusumanópanu anékasamhéhé damilé, assáruḥho aghátayi

quently, Halawabhánako ; at Wahitta, the damilo of that name ; and at Bhámini, the chief of that name ; at Kumbagámo, the chief Kumbo ; at Nandigamo the chief Nandiko ; in like manner he took prisoner the chief Khánu at Khánugamo ; and at the town Tumbuno, two chiefs, an uncle and nephew, named Tumbo and Unno ; as well as the chief Jambo. Each village gave its name to him (the malabar chief in charge of it).

The king having heard this report, viz. : " His army is destroying his own subjects, without being able to distinguish them ;" made this solemn invocation : " This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddho. By the truth of this declaration, may the arms and equipments of my army (in the hour of battle, as a mark of distinction) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damilos who had escaped the slaughter along the bank of the river, threw themselves for protection into the (fortified) town called Wijito ; and he also threw up a (khandhawáro) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandáwárapitthi. While this monarch was revolving in his mind the plan of attack on the town of Wijito, seeing Nandimitto passing by, let loose the state elephant Kandulo after him. Nandimitto, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, planted him on his haunches. Wherever the place, and whatever the circumstance under which the elephant and Nandimitto wrestled ; from that circumstance the village formed in that place obtained the name of Hatthipóro (the elephant's contest).

The rája having satisfied himself (of the prowess) of both, commenced his assault on the town of Wijito. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Wélusumanó, mounted on the charger (carried away from the stables of Eláro), slew innumerable damilos. The enemy

*Dwáram phakésuñ damilá ráyi yódhē wisajjayi, Kaṇḍulō, Nandimittōcha, Suranimilōcha, dakkhinō,
 Mahāsonōcha Gōtōcha, Theraputtōcha tē tayō, dwāresū tisa kammāni itarēsu tadākaruñ.
 Nagarañ tañ tipari' hañ uechchan pālāragapurañ aye kammakatañ dwārañ arihi duppadhañ siyañ.
 Jānuhi thatwā, dāthvhi bhinditwāna sildyulhā iṭṭhakāchēwa, hatthi sō ayōlwaramupāgami.
 Gōpuratthatu damilā khiriṇsu wēwihāyudhē, pakkañ ayōgulanchēwa kaṭhitanchē silēsikē.
 Pitthin khittē silēsamhi dhupāyāntētha Kaṇḍulō wēdanatṭhōdakañ thānañ gantwāna tattha ōgahi.
 "Na ulañ surāpānan tē, ayōdwārawighawanañ gachchhañ, dwārañ, wighātēhi;" icchāha Gōtāimbaro.
 Sō mānañ janayitwāna, konchañ katwā gajjuttamo udakā utthahitwāna, thalē atthāsi dappawā.
 Hatthiwejjōtha yōjītwā silēsañ ōsadhañ aḷā rājā, aruḥa hatthinnañ. Fumhi pusiya pāṇind,
 "Laṅkālipāmhi sakalē rājjanē, tatāta, Kaṇḍula, dammiti:" tañ tōsayitwā bhojjetwā warabhōjanañ,
 Wethayitwā sātakēna kārāyitwā sumammitañ, sattagūṇāṇmahisachammañ bandhetwā chammapiṭṭhiyañ,
 Tassō pari tēlachammañ dāpetwā tañ wisajjayi, asaniwiya gajjantō sō gantwā padlweśahañ.
 Padarañ wijjhi dāthāhi, ummārañ padasā hanī, sadwāraḥ dhantañ dwārabhūmiyañ sarawañ pati,
 Gōpurē dabbasambhārañ patantañ hatthipitṭhiyañ, bādhā paharitwāna Nandimitto paratṭayai.*

then closed that gate; and the king sent the elephant Kandulo, and the warriors Nandimitto and Súranimilo to the southern gate. The warriors Mahāsóno, Góto, and Théraputto, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements, and an iron gate impenetrable by human efforts. The tusk-elephant placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damilos who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonized Kandulo rushing to water submerged himself therein. Gótaimbaro thus addressed him: "This is no assuaging lotion for thee: returning to the demolition of the iron portal batter down that gate." This monarch of elephants recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king appointing elephant medical practitioners for that purpose, caused remedies to be applied to the (wounds occasioned by the) molten lead; and mounting on his back and patting him on his head, said, "My favorite Kandulo, I confer on thee the sovereignty over the whole of Lanká." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth; and causing a leather covering to be made, formed of well softened buffalo hide seven fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and rushing into the sphere of peril, with his tusks he shivered the gate; with his foot battered the threshold; and the gate fell together with its arch and superstructure, with a tremendous crash. Nandimitto opposing his shoulder to the mass of superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, for the first time forgave him for the mortification of having thrown him by his tusks.

*Diswāna tattha kiriyañ, Kaṇḍulō tutthamānasō dāthāpīlanawērantañ chhaḍḍhēsi pathamakañ tañ.
 Attanō piṭṭhitōyēwa pawēsathāya Kaṇḍulō nīvattitwāna olōki yōdhañ tattha gajuttamo.
 “Hatthinā katamaggēna nappawekkhāmahañ;” iti Nandimittō wichintetwā pākārañ hañi bāhund,
 So atthārasa hatthuchchā pati atṭhusubbhōkira, olōki Sūranimīlañ anichchhañ sōpi tañpathañ.
 Laṅghayitwāna pākārañ naguraḍḍhanturē pati; bhinditwā dwaramēkekañ Gōtō Sānōcha pāwisi.
 Hatthi gahetwā rathachakkañ, Mitto sakaṭapanjarañ, nālikerataruñ Ghōṭhō, Nimmalō khaggamuttamañ,
 Tālarukkhañ Mahāsōno, Thēraputto mahagadañ; wisuñ, wisuñ withigatā lumilē tattha chunnayūñ.
 Wijitanagarañ bhinditwā, chatumāsēna hattiyo tato Girilakañ gantwā, Giriyañ damilañ hañi.
 Gantwā Mahēlanagarañ tinahāparikhantatō Padambapuppawallhi samantā pariwāritañ,
 Ekaḍwārañ duppawēsañ chatumāsē wasañ tahiñ, ganhi Mahelarájānañ mantayuddhēna bhūmipō.
 Tatō Anurādhapurañ āgachchhantō mahipati, khandhāwārañ nīwēsēsi paritō Kāyapabbatañ.
 Māsamhi jettāmañ amhi talākañ tattha kārayi, jalañ kili tahiñdāno Pōsēna nagarauhayō.
 Tañ yuddhāyagatañ sutwā rājānañ Dutthagāmañiñ amachchē sannipātetwā Elāro āha bhūmipō.
 “Sō rājācha sayāñ yōdhō; yōdhāchassa bahūkira; amachchā, kinnu kātāḍhañ, kinti mañṇanti nō?” Imē.
 Dighajantupabhūtayā yōdhā Elārājino; “suwē yuddhañ karissāma,” iti tē nicchchayañ karuñ.*

This lord of elephants Kandulo, in order that he might enter the town close behind (Nandimitto) stopping there, looked around for the warrior. Nandimitto resolving within himself, “Let me not enter by the passage opened by the elephant;” charged with his shoulder a rampart which was in height eighteen cubits, and in breadth eight “usabhos.” It fell, and he looked towards Sūranimilo; who disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gōto and Sōno, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitto also a cart wheel, Gōto a palmyra tree, Nimilo an enormous sword, Mahasōno a cocoanut tree, and Thēraputto a great club; and severally slaughtered the damilos, wherever they were met with scampering through the streets.

The king demolishing (the fortifications of) Wijito in four months, and proceeding from thence to the attack of Girilako, slew Giriyo the damilo. Marching on the town of Mahēlo, which was surrounded on all sides with the thorny dadambo creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access; the king besieging it for four months, got possession of the person of the rāja of Mahēlo by diplomatic stratagem.

The sovereign then preparing to assail Anurādhapura, threw up a fortification at the foot of the Kāsa mountain, in the month “jettāmulo;” and made a reservoir of water. He held a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Pōso.

The reigning monarch Elāro, hearing of the approach of the rāja Dutthagāmini with hostile intent, assembled his ministers, and thus addressed these personages: “This rāja is himself a hero: he has also many valiant warriors (in his army): counsellors, what should be done: what do ye advise?” These warriors of king Elāro, commencing with Dighajantu, came to this resolution: “Tomorrow we will attack him.”

*Dutthagāmaṇi rājāpi mantetvā mātuyāsaha ; tassānatēna, 1 āresi dvattiṅsa balakotthukē.
 Rājā chhattadharē tattha ṭhapēsi, rājarūpaḥ ē ; abb'antarē 1 oṭṭhaḥētu sayāṇ aṭṭhāsi bhūpati.
 Elārārāja sannaddhō Mahāpabbatahatthinaṇ ḍṛuyiha agamā tūttha sayōggabalawāhanō,
 Sangāmē wattamānamhi Dighajantu mahābalo dāyā 1 hāgga pha'a an yujjhamānō bhayānāḥō,
 Hatthē atthārasuggantvā nabhantaṇ rājarūpaḥ aṇ chhinḍitvā asina : bhinḍi pathamaṇ balakotthaḥaṇ.
 Ewaṇ sēsēpi bhinḍitva balakotthē mahābale thitaṇ Gāmaṇirājēna balakotthamupāgami.
 Yōdhō sō Sūranimilō gacchhantaṇ rājīnōpari sāwetvā attanō nāmaṇ tamaḥ' ōsi mahābālō.
 Itaro "taṇ wadhissanti" kulldhō ākāsamuggami : itarō cītarantassa phalaḥ aṇ upanāmayi.
 "Chhindāmi taṇ saphalakaṇ ;" iti chintiya sōpana phalakaṇ pahari khaggēna : taṇ munchi itarōpana,
 Kappento muttaphalakaṇ Dighajantu tahiṇ pati : utthāya Sūranimilō patitaṇ sattiyaḥ hani.
 Saṅkhaṇ dhami Phussadēwo : sēnā bhijjittha dāmili : Elārō nirattittha : ghātēsuṇ damilebahu.
 Tattha wāpījalaṇ dsi hatānaṇ lōhitāwilaṇ : tasmā Kulatthawāpiti nāmenā wissutā ahu.
 Charāpetvā tahiṇ bhēriṇ Dutthagāmaṇi bhūpati " Na hanissatu Elāraṇ maṇ munchiya parō iti ;"
 Sannaddhō sayamāruyīha sannadḍhaṇ Kaṇḍulaṇ 1 ariṇ, Elāraṇ anubandhanto dikkhinadḍwāramāgami.
 Purē dikkhinadḍwāramhi ubhō yujjhiṇsu bhūnipā ; tōmaraṇ khipi Elārō ; Gāmaṇi taṇ awanchayī.*

The rāja Dutthagāmini also consulted with his mother. At her recommendation, he formed thirty two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him ; while the monarch himself remained in an inner fortification.

King Elāro accoutred for battle and supported by his military array, mounted on his state elephant Mahapabbato, advanced on him. At the commencement of the onset, the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner having carried all the other posts, he approached the fortification defended by Gāmini the rāja himself.

The powerful warrior Sūranimilo, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, " Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, " I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it ; and Sūranimilo springing up, slew the prostrate (enemy) with his sword. Phussadēwo sounded his chank, and the army of damilos gave way : Elāro rallied it, and many damilos were slain. The water of the tank at that place was discolored by the blood of the slain ; and from that circumstance the tank has been celebrated by the name of " Kulattha."

The monarch Dutthagāmini then making this proclamation by beat of drums, " No other person but myself shall assail Elāro ;" accoutred for combat, mounted on his well-appointed state elephant Kandulo, in his pursuit of Elāro, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city.

*Wijjāpēsicha dantēhi tañ hatthiñ saḥatthina ; tōmarañ khipi Elārañ ; sahatthi tattha sō pati.
Tattha wijitasangāmo sayōggaḷawāhaṇo Lankā ekāṭṭapattāñ sō katvāna pāwisi purañ.
Puramhi bhērincharāpētivā samantā yōjanē janē, sannipāṭiya kārēsi pūjañ Elārarājinaṇṇo,
Tañ dēha patitattānē lūṭṭagārēna jhāpayi, chēṭiyañ tattha kārēsi parihāramadāsicha.
Ajjāpi Lañkāpatinō tañ parēsa sāmipagā, tēnēwa parihārēna navūlapenti tūriyañ.
Ewañ dvattiṇsa damilarājāno Dutthagāmaṇi gaṇhitvā ekachehuttēna Lañkārajjamaḷāsi sō.
Bhinnaṃhi Wijitanagarē yōdhō sō Dīghajantukō Elārassa niwēdetvā bhāginēyyassa yōlḥatañ,
Tassa Bhallukanāmassa bhāginēyyassa attanō pēsayaṇḍhāgamatthāya : tassa sutvāna Bhalluḷo,
Elārañ daḍḍhadiwasā sattamēdiwasē idha purisānañ saḥassēhi satthiyāsaha otari.
Otiṇṇō sō sunitvāpi patitañ tassa rājinaṇṇo “yujjhissāmi,” lajjāya Mahātitthā idhāgamā.
Khaṇḍhāwārañ niwēsēsi gāmē Kōlumbahālakē. Rājā tassāgamañ sutvā, yujjhāya abhinēḷḷhami,
Yuddhasannāha sannadīdhō hatthimārūyīha Kaṇḍulañ, hatthassarathayōlḥēhi pattihicha anūnakō.
Ummādapḥussadēwo sō dīpē aggadhanuggahō dasaṇḍhā yuddhasannadīdhō, sēsayōlḥācha anwaguñ,*

Elāro hurled his spear: Gāmini evaded it; and making his own elephant charge with his tusks the other elephant, and hurling at the same time his javelin at Elāro, he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Lankā under the shadow (of one canopy of dominion), entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yōjana, he held a festival in honour of king Elāro. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there; and ordained that it should receive honours (like unto those conferred on a Chakkawatti). Even unto this day, the monarchs who have succeeded to the kingdom of Lankā, on reaching that quarter of the city, whatever the procession may be, they silence their musical band.*

In this manner, Dutthagāmini having made prisoners thirty two damilo chieftains, ruled over Lankā sole sovereign.

On being defeated at Wijito, the warrior Dīghajantu reminding Elāro that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluko, to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Elāro's crimation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, “I will wage war;” advanced from Mahātitthā hither (to Anurādhapura,) and fortified himself at the village Kōlumbahālakō.

On receiving intimation of his landing, the rāja, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kandulo, set out to give him battle. The warrior Ummādapḥussadēwo, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

* These honors continued to be paid to the tomb of Elaro, up to the period of the British occupation of the Kandyan territory

Pawattétumulē yuddhē, sannadilhō Bhalluko tahiñ, rájābhimukhamāyāsi. Nāgarāyātu Kaṇḍulē, Tañ wégamandibhāwatthañ pachchōsakki sanñ sanñ: sēnāpi saddhiñ tēnēwa pachchōsakki sanñ sanñ. Rājāha, “Pubbe yuddhēsu atthawesatiyā, ayañ na pachchōsakki; kiñ etañ Phussadewati?” Aha so, “Jayō nō paratō, dēwa: jayabhumi mayangajō, pachchō sakkati pekkhantō; jayatthānamhi thassati.” Nāgōtha pachcho sakki itwā, Puradēwassapassato Mahāwihārāsimantē atthāsi suppatitthitō. Tatratthitē nāgarājē Bhallukō damilō tahiñ, sājābhimu! ha māgantwā ubhattē mahipatiñ. Mukhañ pidhāya khaggēna, rājā akkōsi tampana. “Rañño mulhanhi pātēmi” iti: khaṇḍancha sō khipi. Acheha sō khaggatalañ khaṇḍō pati bhūmiyañ: “mukhē widdhōsmi,” saññāya, ukkuttin Bhallukō akā Rañño pachchā nissinnō sō Phussadēwō mahabbalō, khaṇḍaṇ khipi mukhē tassa ghattentō rājākuṇḍalan. Rājānañ pādātō katwā, patamānassa tassatu, khipitwā aparañ khaṇḍaṇ, wijjhītū tassa chhannukañ, Rājānañ sisatō katwā, pātisi lahu hatthako. Bhallukē patite tasmīñ jayandō pawattatha. Phussadēwō tahiñyēwa nāpētū dōsamattanō, kaṇṇawallīñ salañ jetwā pasatañ lōhitañ sayañ,

When the conflict was on the point of taking place, Bhalluko, who was also accoutred for battle, charged immediately in front of the rāja. Kandulo, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadēwo, “What does this mean: he has never before given ground in the previous twenty eight battles he has been engaged in?” “Victory (replied Phussadēwo) is in the rear. This elephant seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us.”

The elephant continued retreating in the direction of the temple of Puradēwo (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahawiharō.

When the elephant thus made his stand, Bhalluko the damilo, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, “Let me strike the rāja’s mouth;” (Bhalluko) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rāja’s mouth) fell to the ground. Bhalluko having vauntingly announced his intention, “Let me hit him in the mouth,” set up a shout (at the effect of this throw). The valiant warrior Phussadēwo, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluko) who was thus falling (backwards) with his feet towards the rāja, and hitting him on the knee, the said expert elephant-rider quickly fell (respectfully) with his head presented to the king. At the fall of the said Bhalluko the shout of victory was set up.

Phussadēwo to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part to which the ring is inser-

Rañño dassési. Tañ diswá rájá nañ puchehhi "kín ?" iti, "Rájādando kató méti" sóahócha. Mahipati "Kó té úsoti ?" wattocha, aha "Lundalaghattanañ." Adósañ dósasaññāya, liné tañ kari, bhātika. Iliwatwá mahárájá, katanñu, eḍamáhacha ; "kaññānuchchhawikó tuyihañ saḥkaró hessatē mayá." Ghátetwá damilē subbē rájá laddhajayó tató pásádatalamāruyija, síhāsana gató tahiñ, Naṭakānachecha majjhamhi, Phussadēwassa tañ sarañ ānūpetwá thapāpetwa, puññēna ujukañtalañ. Kahápanēhi khañdantañ asittó uparūpari chhādūpetwāna, dāpési Phussadēwassa tañ khañé. Narindapásádatalē, narindótha alaṇṇatē, sugandha dipujjalitē, nānāganḍhasamāyutē, Nāṭakajanayógēna achchharāhi, wiḥhúsitē, anagghattharandāññé mūlukē sayanē subhe, Sayitó sirisampattin mahatiñ apipē khiya, katanñ ukkhōhini ghātāñ sarañtā ; na sukhañ labhi, Piṇṇagadipē arahantó natwá tañ tassa taḥḥitañ, páhēsūñ attharahañtó tamassāsetumissaran, Agamma té majjhayāmē rájadháramhi ótaruñ, nívēdi wehāgammanā pasáda taḥavāruhuñ. Wanditwá té mahárájá nisidāpiya āsanē, katwá wicciḥhasaḥkārāñ, puchehhi āgataḥkārāñ.

ted ; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this ?" He replied to the monarch, "It is a punishment inflicted by myself, for an offence committed against majesty." On inquiring, "What is the offence committed by thee ?" he replied, "Grazing the ear-ornament." "My own brother ! (exclaimed the king) what hast thou been doing ; converting that into an offence which is the reverse of one !" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded ; "A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."

After having subdued all the dāmilos, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne, in the midst of his officers of state ; and while surrounded by the charms of music and revelry, caused Phussadēwó's javelin to be brought, and to be deposited formally on the royal throne by this assembly ; and heaping (gold) over and over again above this javelin, and thereby concealing it with pahapannas, at once made a present thereof to Phussadēwó.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the déwo Sakko) ; this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned ; and peace of mind was denied to him.

The sanctified priests resident at Piṇṇagadīpo, being aware of this visitation of affliction, deputed eight "arahat" priests to administer spiritual comfort to the monarch. These personages arriving in the night, descended at the palace gate ; and with the view of manifesting that they had journeyed through the air, they rose (through the air) to the upstairs state apartment. The mahárája bowing down to them, and shewing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them

"Piyygulipé saṅghéna pesitá, manujádhípa ; tammassá sayituṇ amhé" iti. Rájá punáha te,
 "Kathanu, bhanté, assáso mama hessati ; yéna mé akkhóhíni mahasénd gháto kárapito ?" iti.
 "Sággamaggantaráyócha natthi té tena kamuná : diyadđhamanujáchettha ghátitá, manujádhípa ;"
 "Saraṇésu thitó ékó, panchasilepicháparó, nichchhādittihicha, dussilá, sésa pasusamámátá."
 "Jótayissasi ché" watwá "bahudhá Bulldhasásanaṇ ; manópilékháṇ tasmá twaṇ wiṇólaya, narissara,"
 Iti wutto mahárájá téhi assásamágató, wanditwá té wisajjétwá sayito, puna chintayi.
 "Winá saṅghéna áháraṇ mabhunjétha káláchiṇi," iti mātápitá háré sapinsisu daharecha nó.
 "Adatwá bhikkhusaṅghassa bhuttaṇ atthinu no ?" iti. Adlasa pátarásamhi ékaṇmarichawāldhiaṇ,
 Saṅghassa aṭṭhapetwáwa paribhuttaṇ satíṇwiná, "tadattaṇ daṇḍakammaṇ mé kattaḥḥanticha," chintayi,
 Etehi té néka kóti ilha manujagaṇé ghátité chintayitwá, kámdanaṇ hétu etaṇ manasicha kayirá sálhu
 ádinawantaṇ sabbésaṇ ghátaniṇ taṇ manasicha kayirá nichchataṇ sálhu sílhuṇ, éwaṇ dukkhá pamok-
 kháṇ, subhagatimathawá pápuntyyechirénāti.

to be seated on the throne ; and inquired the object of the visit. "O ruler of men ! (said they), we have been deputed by the priesthood at Piýungadipo, to administer spiritual comfort unto thee." Thereupon the rája thus replied : "Lords ! what peace of mind can there be left for me, when under some plea or other, I have been the means of destroying great armies, an akkhóhíni in number ?" "Supreme of men ! from the commission of that act there will be no impediment in thy road to "saggó" (salvation) : herein no more than two human beings have been sacrificed ;—the one person had been admitted within the pale of the salvation of the faith ; the other had attained the state of piety which enabled him to observe the five commandments. The rest being heretics are sinners, and on a par with wild beasts ;" and added : "As thou wilt cause the religion of Buddho to shine forth in great splendor ; on that account, O ruler of men, subdue this mental affliction."

The mahárája who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart ; thereafter, extended on his bed, thus meditated : "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood ?" While pondering thus, he recollected that (he had ate) a round chilly, at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood ; and decided thereupon, "It is requisite that I should perform penance on that account."

Reflecting on the numberless kótis of human lives sacrificed by these persons (Duttaga-
 mini and his army) ; a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity, and steadfastly contemplating the principle of mortality ; by these means, the said pious man will speedily attain "mokkha." (the emancipation from all human affliction) ; or, at least, will be born in the world of the déwas (which leads to that final emancipation).

Sujanappasādasānvegatthāya katē Mahāwaṇsē “Duṭthagāminīvijayo” nāna panchawisatinō parū hehheḥḥo.

CĪHABISATIMO PARICHCHHEDO.

*Etachchhattan karitvāna Lankārajaṇ mahāyaso : thānantaraṇ saṇwidaḥi yōdhānaṇ sō yathā rahaṇ.
Thēraputtābhayō yōdhō diyyamānaṇ na ichchhitaṇ; pucchhitocha “kimatthanti?” Yuddhamatthitimabrawi.”
“Eharajjēkatē yuddhā kinṇamantīcha?” pucchhīcha. “Yuddhaṇ kilēsāchōrēhi, karissāmi sudujjayaṇ.”
Ichchēvamāha taṇ rājā punappuna nisēdhayi; punappunaṇ sō yāchitwā raṇṇānuṇṇāya pabbaji.
Pabbajitwācha kālēcha arahattamapūṇi, panchakhiṇṇāsawā sataṇ parivādrō ahōsīcha.
Chhattamangalasattāhē ghatē, gatabhayōbhayō rājā katābhisikkō sō mahātāwibhāwēna sō,
Tissawāpimahālilā widhina samalaṇkataṇ, kilituṇ abhisittānaṇ chārittaṇchānuraḥkhituṇ.
Raṇṇo paṭichchhadāṇ sabbaṇ, upayānasatānīcha Marichawattiwihārassa thānamhi ṭhapayisucha.
Tatthēwa thūpaṭṭhānamhi sadhātūṇ kutaṇuttamaṇ ṭhapēsuṇ kutaḍdhārahā ujukā rājamānusa.*

The twenty fifth chapter in the Mahāwanso, entitled, “the triumph of Dutthagamini,” composed equally for the delight and affliction of righteous men.

CHAP. XXVI.

This potent monarch having reduced the dominions of Lanka under one government, according to their deserts conferred honorary distinctions on his warriors.

The hero Thēraputtābhayo rejected the reward offered to him: and being asked, “What does this mean?” replied, “The war is not over.” (The king) again asked “Having by war reduced this empire under one government, what further war can there be?” He thus rejoined, “I will make war to gain the righteous victory over our insidious enemies, the sinful passions.” Again and again the rāja attempted to dissuade him: but again and again Thēraputtābhayo renewing his application, with the king’s consent entered into the priesthood. Having been ordained, in due course he attained “arahat,” and became the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhayō rāja, with a splendid state retinue (proceeded to) the Tissa tank to celebrate an aquatic festival, with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king’s royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Marichawatti wihāro; and the royal suite who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dagoba of that name, the imperial sceptre.

Sahoródhó mahárájá lalitwá sablé diwá, sáyamáha. "Gamissáma : kuntañ waddhitha bhó," iti.
 Cháletuñ tañ nasa l'hisu kuntañ rájádhí' áriká, gandhómulilēhi pñjesuñ ríjasená samágatá.
 Rájá máhantañ achekherañ diswá tuñ hatthamānaso, wiháya tattha árak'hañ, pawisitwá purañ. Tato.
 Kuntañ pari' khipápetwá chétiyañ tattha kárayi, thúpañ parikkhipápetwá wihárancha a'árayi,
 T'hiwassek' i nitthási wiháro só narissaró : sañghañ sannipatēsi wiháramahā' áraṇá.
 Bhikkhūnañ satasahassāni tadda bhikkhuniyó, pana nawutíncha sahasāni abhaviñsu samágatá.
 Tasmin samágamē sañghañ ilamāha mahipati : "Sañghañ, bhante, wissaritwá, bhunji marichawatt'hi añ.
 "Tassa tañ dandakammañ mé bhawat'úti a'árayiñ, sachétiyañ marichawatt'hin wihárañ sumanóharañ :"
 Patigañhātu tañ sañghó," iti. Só dukkhinódakañ pátetwá bhikkhusañghassa wihárañ sumanó adá.
 Wiháre tuñ samantācha mahantañ mañḍapañ subhañ l'áretwá, tattha sanghassa mahālánañ pawattayi.
 Pále patitthapetwápi jalé, Abhayawápiya, kató só mañḍapó ási : sesókásé katáwáká ?
 Sattháhañ annapádanāñ datwána mañujádhīpó adá sámana'añ sabhañ parikkhárañ mahárahañ.
 Ahu sata sahasasagghó parikkhárosi áditó ; anté sahasasagghanukó : sabhañ sañghówa tuñ labhi.
 Yuddhédánécha sūréna sūriná, ratanattayé, pasannamaluchitténa, sisavanujjótanatthind,

The mahárája, together with his suite (thus undressed), having sported about (in the Tissa tank) ; in the afternoon, he said, " Let us depart : my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto, of garlands of fragrant flowers.

The rája witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a chétiyo, and encompassed that dagoba with a wiháro.

In three years that wiháro was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand ; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood : " Lords ! forgetting the priesthood, I have (in violation of a vow) ate a chilly : for that act, this infliction is visited on me. (In expiation thereof) I have constructed this delightful wiháro, together with its chétiyo : may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood, he bestowed this wiháro on them. Having caused a superb banqueting hall to be erected around that wiháro, he there celebrated a great festival of alms-offering to the priesthood. The hall thus erected, on one side reached the Abhaya tank :—who will undertake to describe the (dimensions of the) other sides ? For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thúpo, and terminating with the alms-festival, in making offerings to the

*Raññā katayunnā tēna thūpakārd panditō, wihāramahantantāni pūjetuñ ratanattayañ,
 Parichchatta lhandanettha anagghāni wimunchiya, sésāni honti ēkāya ūnavisati kōtiyō.
 Bhōyā dasadakkhiwidhadosawidiūsitāpi paññāwisēsasakittēhi janēhi pattāhontēwa, panchagunayōga-
 gahitasārd: icchessa sārāgahanē matimā ghateyyāti*

Sujanappasādasānwēgattāyākatē Mahāwansē “Marichawattīwihāramahō,” nāmachhabhisatimō parichchēdō.

SATTAWISATIMO PARICHCHHEDO.

*Tatō rājā wicchintēsi wissutañ sussutañ sutāñ, mahāpuñño sālā puñño paññāya, katanichchhaya.
 Dipappasāda! o thērō rājīnō ayyakassachē ēwañ kirāha “Nattā tē, Dutthagāmaṇi bhūpati,”
 “Mahāpuñño mohāthūpañ, Sonnamālīn manōramañ, wisañ hatthasatañ uchchañ kārēssati andāgati:”
 “Puñño uposathāgārañ nānārātawamaññitāñ nawa bhūmañ karitwēna Lōhapāsādamēwacha.”
 Iti chintiya bhūmindō likhitwēwañ, thapāpitañ pēkkhāpēnto rājagahē thitañ ēwa karaṇḍakē.*

“ratanattaya;” the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the “ratanattaya,” endowed with purity of mind, and wise in the application of his means,—amounted to nineteen kōtis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realize the five rewards of virtue, (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Déwālōka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty sixth chapter in the Mahāwanso, entitled, “the festival of offerings at the Marichawatti wihāro,” composed equally for the delight and affliction of righteous men.

CHAP. XXVII.

Subsequently (to the construction of the Marichawatti wihāro and chētiyo) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahindo), and had been perpetuated to his time (from generation to generation) without interruption.

The thērō (Mahindo), who had shed the light of religion on this land, had thus prophesied (to Déwānanpiyatisso) the ancestor of the king: “Thy descendant, Dutthagāmini, a most fortunate prince, will hereafter build the great splendid thūpo Sonnamālī (Ruanwelli), in height one hundred and twenty cubits; as well as the Lōhapāsādo, to serve as an “upōsathō hall,” embellished in every possible manner, and having nine stories.

Sowaṇṇapattaṇ laḍḍhāna lēkhaṇ tattha awāchayi : “ Chhchattālisa sataṇ wassaṇ atikkamma anāgatē.”
“ Kākawāṇṇasutō, Dutthagāmaṇi manujāḍḍhipō idaṇchidāncha éwaṇcha kāressatitī” wāchitaṇ.
Sutwā haṭṭhō udāmetwā appōthēsi mahipati ; tatō pātōwa gantwāna Mahāmégghawanaṇ subhaṇ,
Sannipātaṇ Pārayitwā bhikkhusaṅghassa abrawi ; “ Wimānatulyaṇ pāsādaṇ kārayissāmi wō ahaṇ.”
“ Dibbaṇ wimānaṇ pēsetwa tulyaṇ lēkhaṇ daḍḍātha mé.” Bhikkhusaṅghō wisajjēsi atthakhiṇḍasawē taṇ.
Kassapmunīṇō kālē Asōkō nāna brāhmaṇo aṭṭha salākabhaddāni saṅghassa parināmiya,
Bhiraṇiṇ nāma dāsīṇ sō “ nichehandēhiti ;” abrawi : datwā sā tāni sakkachechaṇ yāwajjīwaṇ tato chutā :
Akāsaṭṭha wimānamhi nibbatti, ruchirē subhē achehharānaṇ sahasseṇa sālāsi pariwāritā.
Tassa ratanapāsādō dwādasa yōjanuggatō, yōjanaṇaṇ parikkhēpō chattālisancha adḍhacha.
Kūṭāgārā sahasseṇa, mulhītō nawabhūmikō, sahasa gabbhasanpannō, rājamaṇō chatummukhō,
Sahassa saṇṭha suṇvutti sihapajjaranettawā, sakiṇṭkinika jālūyaṇ sajjitō wēdihāyacha.
Ambalattikāpāsādō tassa majjhē ṭhito ahu, samantatō dissamānō paggaḥita dhajakulō.
Tē Tāwatīsaṇ gachehantā, diwā thēra tamēwa, tē hingulinā tadā lēkhaṇ lēkhayitwā paṭṭhē tatō,
Niwattitwāna, āgantwā paṭṭhaṇ saṅghassa dāssayaṇ. Saṅghō paṭṭhaṇ gaḥetwā taṇ pāhēsi rājasantikaṇ.

The monarch (Dutthagāmini) reflecting (on this tradition), and searching for a record thereof, stated to have been deposited in the palace ; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows : “ Hereafter, at the termination of one hundred and fifty six years, the monarch Dutthagāmini, son of Kākawano, will construct such and such edifices in such and such manner.” The delighted monarch overjoyed at hearing this (inscription) read, clapped his hands ; and early on the following morning repairing to the magnificent Mahāméggho garden, and convening the priesthood, thus addressed them : “ I will build for you a palace like unto that of the déwas : send to the world of the déwas, and procure for me a plan of their palace.” Accordingly they dispatched thither eight priests, all sanctified characters.

In the time of the divine sage Kassapo, a certain brāhmaṇa named Asōko had made a vow, that he would give daily alms sufficient for eight priests. He said to his slave-woman, named Bhirani, “ Provide them always.” She, during the whole course of her life, zealously providing them ; thereafter dying, was born again in a superb and delightful residence in the (Chatunmahārājika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yōjanas, and in circumference forty eight yōjanas ; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes ; and the eaves of the roof were decorated with a fringe tickling (with gems). In the centre of this palace was situated the Ambalattika hall, decorated with a profusion of banners all around.

The aforesaid eight thēros, in their way to the Tāwatīsa heavens, seeing this palace, immediately made a drawing of it on a leaf with a vermilion pencil ; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the

Pañ diswā sumanō rājā āgamma rāmaputtamañ dlekhātulyañ kārēsi Lōhapāsādamuttamañ.
Kammārambhanaḥālēwa chatudwāramhi chāgawā atthaṭṭha satu saḥassāni hiraṇṇāniṭṭhapāpayi.
Puṭasahassawatthāni dwārē dwārē ṭhapāpayi, gulatēlasaḥkharamadhūpurāchanēḥa chāṭiyō.
Amūlakāñ kammamēṭṭha nakātābḥānti sabhāsiya, agghāpetwā katañ ḷammañ, tēsañ mūlamadāpayi,
Haṭṭhasatañ haṭṭhasatan dsi ekēḥapassatō; uccchato tattakōyēwā, pāsādōhi chatummuḥhō.
Tasmiñ pasādasetṭhasmiñ ahēsuñ nawabhūmiyō; ekēkissābhūmiyācha ḷūtāgārasatānicha;
Kūtāgārāni sabbāni sajjhutaḥhachitānahuñ; pawālawēdikā tēsañ nānāratanaabhūsitā,
Nānāratanachittāni tāsañ padumakānicha; sajjhukinḥkinikāpanti parikkhittāwa tā ahu.
Sahassañ tattha pāsādē gabbhā asuñ, susaṇḥatā nānāratanaḥhachitā sihapañjara nettawā.
Nariwāhana yānantu sutwā Wessawanassa, sō tadākāramakārēsi majjhē ratanamāṇḍapañ,
Sihawiyagghādirūpēhi dēwatārūpakēhicha ahu, ratanamayēhēsa thambhēhicha wibhūsitō.
Muttajāla parikkhēpō maṇḍapantō samantatō, pawālawēdikāchetṭha pubbē wuttawidhā ahu.
Sattaratana chittassa wēmajjhēmaṇḍapassatu, ruchirō dantapallaṅkō rammō phalaḥasānṭharō.
Dantamayāpassayettha, suwaṇṇamaya sūriyō, sajjhumayō chandimācha, tārācha muttakāmayā.

king. The monarch on examining the same, delighted therewith, repairing to the celebrated garden (Mahāméggho), according to the plan of that renowned palace, constructed the pre-eminent Lōhapāsādo.

The munificent rāja at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labor: placing therefore high value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly embellished; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of gold. In that palace there were a thousand dormitories having windows with ornaments (like unto) jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the dēwo Wessawano, he (Dutthagāmini) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as well as the dēwatās. At the extremity of this hall, it was ornamented with festoons of pearls, and all around with beads as before described.

Exactly in the centre of this palace, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold; on another, the moon in silver: and (on the third), the stars in pearls. From the

*Nānāratana padumāni tattha tattha, yathā rahan, jā'akānicha tatth'wa dśuñ sōwanna'ela'antarē.
 Mahagghapachchattharavē pallānketi manāramē, manōharāsi thapitā ruchirā dantawejāni.
 Pawālapālu'ān tattha phali, amha patitthitañ, selachchhattañ sajjadān'ā'ā pallān' opariśābhatha.
 Sattaratanamayā nettha atthamangalikānicha : chatuppalānān panticha manimuttantarā ahu.
 Rajatanācha ghaññānān panti chhantantulambikā : pāsālachhattapallānā'kā maññapāsūn anagghikā.
 Mahagghaṇ paññāpāpēsi manchapitthañ yathārahañ tathēwa bhūmmattharapaññā kambalāncha mahārahañ.
 Achāmakumbhi sowanna ulukōcha ahu ; tahiñ pāsāla paribhōg'su sesēsūcha kathāwaka?
 Chārupā'ākara-parivārō sō chhatulidwārakoṭṭhālō pāsālō lañ'atō sōhi Tāwatinsāsabhāwiya.
 Tambalōhithikāhēsō pāsālō chhādītō ahu : Lōchapāsādanwōhārō tēna tassa ajāyatha.
 Niṭṭhitē Lōhapāsālō sō saṅgha sannipātayi rājā saṅghēsannipaticha Marichawattimahēwiya.
 Pathujjānāwa atthañsu tahiñ pathama bhūmiyañ : t pitukā'atūtiyāya : Sō'āpattādayōpana
 Ekēkēyēcha atthañsu tatīyādīsu bhūmisu ; arahantōcha atthañsu uttarañ chhatūsu bhūmisu.*

golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended). On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan* of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "mangalika" thereof (of the canopy) were like unto the seven treasures, and amidst the gems and pearls were rows of figures of quadrupeds; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most super^b.

The king caused it to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric: even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold. Who shall describe the other articles used in that palace? This edifice surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Wéjaanta) palace in the Tāwatinsa heavens. This building was covered with brazen tiles; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the rāja assembled the priesthood. They attended accordingly, as in the instance of the Marichawatti festival. There, on the first floor, the "pathujjana" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "tēpitaka." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "sotāpatti." On the four highest floors, the "arahat" priests stationed themselves.

* The fan borne by the Buddhist priests, which, till very recently, has been bestowed in Ceylon on the appointment of a chief priest, as the official emblem of his office

*Saṅghassadatvā pāsādan dakkhināmbupurassuraṇ, rājā datvā mahādānaṃ sattāhaṇṇaṃ pubbakāṇwīya,
Pasādamha wattāni mahāchāgēna rājina anagghāni t̐hapetwana ahēsuṇ tiṇsakōtiyō.
Nissāre dhananichayē, wisēsaṇ sāraṇ yē dānaṇ parigunhayanti sād̐hupaṇṇā, tē dānaṇ wipulam pētachitta-
saṅgā, yattānaṇ hitaparamā, dadanti, ēwanti.*

Sujanappasādasānwēgatthāya katē Mahāwansē “Lōhapāsādumahō” nāma sattawisatimō parichchhedo.

ATTAWISATIMO PARICHCHHEDO.

*Tatō sō satahassaṇ wissajjetvā mahipati kārdpēsi mahābodhipūjaṇ sulāramuttamaṇ.
Tatō purāṇ pawisatō thūpatthānē niwēsitaṇ passitwāna silāyūpaṇ saritvā pubbakāṇ sutin :
“Kāressāmi mahāthūpaṇ” iti haṭthō. Mahātalaṇ āruyiha rattiṇ bhujitvā, sayitō iti chintayi,
“Damilē maddamānēna lōkōyaṇ pilito ; mayā nasakkā balimubbaritūṇ : taṇ wajjiya baliṇ ahan,
“Kārayantō mahāthūpaṇ, kathaṇ dhammēna it̐hikā uppālessāmi ?” ichchēwan chintayantassa chintitan,
Chhattamhi dēwatā jāni : tatō kōlāhalaṇ ahū dēwēsu. Natwā taṇ Sakkō Wissakammaṇ tamabruwi.*

The rāja having bestowed this palace on the priesthood, pouring the water of donation on their right hand ; and, according to the former procedure, having kept up an alms-festival of seven days, independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty kōtis.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking their own spiritual welfare, they bestow like unto him (Dutthagāmini) largely in charity.

The twenty seventh chapter in the Mahāwanso, entitled, “the festival of the Lōhapasādo,” composed equally for the delight and affliction of righteous men.

CHAP. XXVIII.

Thereafter, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while residing in this capital, noticing the stone pillar planted on the (intended) site of the (Ruanwelli) thūpo, and recurring to the former tradition, delighted with the thought, he said : “I will construct the great thūpo.” Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed he thus meditated : “The inhabitants of this land are still suffering from the war waged for the subjection of the damilos : it is not fitting to exact compulsory labor ; but in abandoning the exercise of that power, how shall I, who am about to build the great thūpo, procure bricks without committing any such oppression ?” The tutelar deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the dēwas. Sakko obtaining a knowledge thereof, thus addressed himself to

*“ Itthakatthañ chétiyassa rájá chintési Gámani: gantwá puráyójanamhi gambhira nadiyantiké,
 “ Mápési itthakuntattha’ iti. Sakkéna bhásito Wissakammo idhágamna mápési tattha itthiká.
 Pabhdé luddakó tattha sunakhéhi wanañ agá, gódhárúpéna dassési luddaḥan bhummadéwatá.
 Luddó tañ anubandhantó, gantwá diswána itthaká, antarahitáya gótháya itichintési só tahiñ.
 “ Káretu kánókira yó maháthúpañ mahipati, uráyanamidañ tassa ” iti gantwá niwédayi.
 Tassa tañ wachanañ sutwá piyañ janahitappiyó, rájá káresi sakkárañ mahattañ tutthamánasó.
 Purápubbhattaré désé yójanattaya matthaké Achárawitthigámamhi solasakarisé talé,
 Sowaṇṇabájá tūṭhinsu wiwídháni pamánató widatthukkattthamánáni angulikáni hetṭható.
 Suwaṇṇapunnantañ bhúmiñ diswá tañ gámarasiḥá suwaṇṇapátin dāya gantwá rañño niwédayuñ.
 Purá páchínapassamhi sattáyójana matthaké gangápari Tamhapitthé tambalóhañ samutṭhahi.
 Tañ gámi’ á tambalóhañ bījamālaya pátiyá rájānamupasañhamma tamatthanacha niwédayuñ.
 Pubbalakkhinadésamhi purató chaṭṭuyójané Sumanawápigámamhi utṭhahiñsu mañi bahú.
 Uppalakuruwindéhi missakénéwa Gámiká ádaya pátiyá ewa gantwá rañño nuwédayuñ.*

Wissakammo: “The rája Gámini is meditating about the bricks for the chétiyo. Repairing to the bank of the deep river (Kadambo) a yójana from the capital, there do thou cause bricks to be produced.” Wissakammo, who had been thus enjoined by Sakko, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The déwatá of that spot presented himself to the huntsman in the form of a “gódho.” The sportsman chasing the “gódho” came upon, and saw the bricks; and from the circumstance of the “gódho” vanishing, he there thus thought: “Our sovereign is desirous of constructing the great thúpo, this is a (miraculous) offering to him.” Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favors.

In a village named Achárawattigámo, situated three yójanas to the north east of the capital, on a space of ground sixteen karissa in extent, golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground. The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yójanas, in the south east direction from the capital, on the bank of the river (Maháwelliganga) in the Tamhapitto division, a brazen metal rose to the surface. The villagers taking a cupful of these brazen sprouts, and repairing to the rája, reported the circumstance.

In the south east direction from the capital, at the village Sumanawápi, distant four yójanas, a quantity of gems rose to the surface; among which there were intermingled the cinnamon stone and sapphire. The villagers taking the same in a cup, and repairing to the rája, reported the circumstance.

Purató daklhinópassé atthayójanamatthaké Ambalattikolalānamhi rajatañ noppajjatha.
Nagarāwānijo ékó ādāya sakāté bahu, Malayā singiwérādīñ ānētun Malayāñ gat :
Lénassa awilūramhi sakatāni thapāpiya, patódadārunichchhantó āruhhó tañ mahindharañ,
Chátippamānēkapakkañ pa⁷kabhāreya nāmitañ diswā panasay it.hinchu pāsū atthancha tañ phalañ,
Wañtētan wāsiyā chhetwā "dassāmagganti" chitiyā; kālañ ghōsēsi sādilhāya. Chattārōnāsawāgamuñ.
Hattthó sō tēbhīwādetwā, nisidāpiya sādārō, wāsiyā wañtasāmāntā tachañ chhetwā apassayañ.
Munchitwā wātapunñantañ yūsanpattēhi ādiya, chattārō yūsapūrē té pattē té sumaddāsi sō.
Tē tañ gahetwā pakkāmuñ. Kālañ ghōsēsi sō puna, anñē hindsawē thērd chuttārō tattha āgamuñ.
Tēsan pattē gahētwa sō pana samenjēbhi pūriya, ādāsi tēsañ : pakkāmuñ tūyō; éko napakkamī.
Rajatassa paḷassētun ōrōbhitwa tatōhi sō, nisajjā lēnasann mhi tāminjā paribhunjatha.
Sēsāminjā wanjōpi bhunjitwā yāwālatthañ bhañdikāyān gahetwāna sēsā thērapadānugō;
Gantwāna thērapussitwā wēyyāwachehhamakāsicha : thērocha lēnawārēna tassamaggañ amāpayi.
Thērañ wandiya, sō tēna gachchhantō lēnamādasā lēnawāramhi thatwāna passitwā rajatampi sō.
Wāsiyā āhanitwāna rajatanti wijāniya; gahetwēlañ sajjhupīṇaṇ gantwāna sakaṭantikañ,

Eight yójanas to the southward of the town, in a cave called Ambalattikólo, silver was produced. A certain merchant of the capital, who was proceeding to the Malayá division to procure saffron and ginger in the said Malayá division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a "cháti" attached to a branch of a jack tree, which fruit was bending with its weight, and resting on a rock; severing the same (from the branch) with an adze, at the stalk of the fruit, and saying to himself, "This is precious: I must give it (to the priesthood);" in the fervor of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his adze paring all round the point at which the stalk adhered to the fruit, so that no skin was perceptible, and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jack fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jack fruit. Three of them departed: one remained. This particular (priest) in order that he might point out the silver to him, seating himself at the mouth of the cave partook of the jack pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a jar, he followed the footsteps of the priest. Having reached this spot, he beheld the théro there, and showed him the usual attentions; and the théro pointed out to him the path to the entrance of the cave. (The merchant) bowing down to the théro, and proceeding by that (path) discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his adze, he satisfied himself that it was silver. Taking a handful of the silver and hasting to the carts, and

*Sakatāni thapāpetwā, sajjhūpiṇḍantamādiya, lahuṇ Anurādhapuraṇ ḍamma warawānijo,
Dassetwā rajataṇ raṇṇo tamatthampi niwēdayi. Pūratō pachchhimé passé, panchayōjanamatthaké,
Urūwēlapattané muttā mahāmalakamattiyō pawḍaṇṭarikāsaddhiṇ samuddā thalamokkamūṇ,
Kēwarthā tā sapekkhitwā rāsīṇ katwāna ékatō, pātiya anayitwāna muttā sahapāwūlakaṇ.
Rājānamupasaṅkamma tamatthampi niwēdayuṇ. Pūratō uttarépassé satta yōjana matthaké,
Peliwāpi agāmassa wāpiṇ pakkhantukandaré jayīṇsu wḍlukāpittḥé chattārō uttamā mani nisaḷāpotappand-
nā ummāpupphani bhāsubhā.*

*Tē diwā sunāhōluddō ḍgantwā rājasantikaṇ “ēwarūpāmaṇi dīṭṭhāmayā” iti niwēdayi.
Iṭṭhakālini etāṇi mahāpuṇṇō mahāmatī mahāthupatthamuppannā nassēti tadahēwa sō.
Yathānūrupasakkāraṇ tēsaṇ katwā sumānasō itē rakkhité katwā sabbāni dharūpayi.
Khēdampikāyajapasayha machīntayitwā, puṇṇaṇ pasannamanasō pachitaṇhi ēwaṇ : sādḥēti sādhanasatāni
sukhā karāni : tasmā pasānnasōwa karēyya puṇṇanti.*

Sujanappasādasāwēgatthōya katē Mahāwaṇsē “Mahāthupaṇsādhanaḷābhō,” nāma aṭṭhawisatimō parichchhēdo

leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurādhapura, and exhibiting it to the rāja, explained the particulars.

To the westward of the capital, at the distance of five yōjanas, at the Urūwēlapattano, pearls of the size of “nelli” fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven yōjanas, in the stream flowing through the broken embankment of the tank of Pēliwāpigāmo, four superb gems, in size a span and four inches, and of the color of the ummā flower, were produced. A huntsman discovering these, repairing to the court reported, “Such and such gems have been discovered by me.”

It was on the same day that this most fortunate monarch heard of the manifestation of these bricks and other treasures, to be used in the construction of the Mahā thūpo. The overjoyed (king) conferred favors on those persons (who brought the news of these miraculous productions), as in the former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty eighth chapter in the Mahawanso, entitled, “the acquirement of the materials for the construction of the Mahā thūpō,” composed equally for the delight and affliction of righteous men.

EKUNATINSATIMO PARICHCHHEDO.

*Ewañ samatté sambhāré wésākhé puññamāsiyañ patté, wésākhā nakkhatté, Mahathūpatthamārabhi.
Hāretwāna tahiñ yūpañ, thūpaṭṭhānamakhānayaṃ, satahatthé mahipālo thira kātumanēkadhā,
Yódhēhi dharāpetwā gulahāsānaké tahiñ, kuṭṭhēhi dharāpetwā pāsānē, chuññitē atha,
Chammāwanaddhapādēhi mahāhatthihi maddiyi, bhūmiyāthirābhāwatthā, atthānatthawichakkhañó,
Akāsagangā patitaṭṭhāne Satatatintaké mattikā sukhumā tattha samantā tiñsayojanē;
“Nāwanitā” mattikā tēsa sukhumattā pawuchechari: khīṇāsawā sāmañerā mattikañ āharuñ tató.
Mattikā attharāpēsi tattha pāsānākoṭṭhimē; iṭṭhahakā attharāpēsi mattikōpari issaró.
Tassōpari; kharāñ suddhañ kuruwindāñ tatōpāri: tassōpari ayōjāñ; maru ontu tato parañ.
Ahaṭañ sāmañerēhi Himawanta sugandhakañ, santharāpēsi bhūmindo palikanta tatōpari.
Silāyó santharāpēsi phalikāsañtharōpari; sabbatthamattikā kichchē nāwanitawhayā ahu.
Niyōsēna kapitthassa sannirēna rasodaké atthañgulañ bahalatō lohappaddhañ silōpari,
Manōsilāya tilatīlasanti tāya tatōpari sattangulañ sajjhupaddhañ santharēsi ratthēsabhō.*

CHAP. XXIX.

Thus the collection of the materials being completed, (Dutthagāmini) on the full moon day of the month of “wesākho,” and under the constellation “wesākho,” commenced the Mahā thūpo.

The protector of the land, removing the stone pillar (which bore the inscription); and in order that (the structure) might endure for ages, excavated by various expedients a foundation for the thūpo there, one hundred cubits deep.

This monarch, who could discriminate possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintako,—the spot where the aerial river (flowing out of the Anótatthó lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent,—there the clay is of the finest description: the same being thus exquisitely fine, it is called the “nāwanita” clay. This clay, sanctified sāmañero priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of astringent cement; over that, a layer of “kuruwinda” stones; over that, a plate of iron; on the top of that, the ruler of the land spread the incense of the dévos, brought by the sāmañeros from Himawanta; over that layer of “phalika” stone, he laid a course of common stones. In every part of the work the clay used was that which is called the “nāwanita.” Above the layer of common stones, he laid a plate of brass eight inches thick, embedded in a cement made of the gum of the “kapittho” tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver seven inches thick, cemented in vermilion paint, mixed in the “tila” oil.

*Mahathúpatiṭṭhāna thānē éwañ mahipati káretwá parikkammāni wippassanne chétasá,
 Asálhi sukkapakākhassa diwasamhi chatuddasé, káretwá bhikkhusaṅghassa sannipátamidañ wadi.
 ‘Maháchétiyamattháya, bhaddantá, mangaliṭṭhakañ patiṭṭhápessañ swe ettha : sábbó saṅghó sametu nó.’
 Buddhapujapayógéna mahájanahitathikó ;” Mahájanó pósathiko gandhamáládi gaṇhiya,
 “Maháthupa patiṭṭhānañ yātu suwé” iti. Chétiyatṭhānañhusayá amachchécha niyójayi.
 Anāpitē narindēna Muninó piyagárawá anēkchi pakárēhi tataṭṭhānamalankaruñ.
 Naggarañ sakalanchēwu magganchēwa idhágatañ anēkēhi pakárēhi alankáriya bhupati.
 Pubhátēcha chatuddwáre naggarassa ṭhapápayi nahapitē nahápakéchéwa kappakecha bahu tathá.
 Wattácha gandhamálácha annāni madhuránicha mahájanatthañ bhumindó mahájanahitérató.
 Patiṭṭhāni etāni sádayitwá yatháruchiñ pórájānapadáchēwa thupaṭṭhānamupágamuñ.
 Sumaṇḍhitēhi nēkēhi ṭhānantarawidhānató árakkhito amachchéhi yatháthānañ mahipati.
 Sumaṇḍetāhi nēkēhi déwakāṇṇupamāhicha nāṭakihi paribbuhló sumaṇḍitāpasádhito ;
 Chattádisasahassēhi narēhi pariwáritó nánā turiya saṅghuṭṭhā déwardjawiśawá,
 Maháthupapatiṭṭhānañ ṭhānáthānawichakkhañó aparāñhē upáganji, nandayantó mahájanañ.*

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahá thúpo was to be built ; on the fourteenth day of the bright half of the month “asala,” causing the priesthood to be assembled, thus addressed them : “Revered lords ! initiative of the construction of the great chétiyo, I shall tomorrow lay the festival-brick of the edifice : let all our priesthood assemble there.” This sovereign, ever mindful of the welfare of the people, further proclaimed : “Let all my pious subjects, provided with buddhistical offerings, and bringing fragrant flowers and other oblations, repair tomorrow to the site of the Mahá thúpo.”

He ordered his ministers (Wesakho and Siridēwo) to decorate the place at which the chétiyo (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddho), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous baths, barbers, and dressers ; as well as clothing, garlands of fragrant flowers, and savory provisions. The inhabitants of the capital, as well as of the provinces, preparing according to their respective means tributes of these kinds, repaired to the thúpo.

The dispenser of state honors, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendor of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments ; attended by forty thousand men ; accompanied by a full band of all descriptions of musicians ; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to

Atthuttarasahassān sō sātakāni thapiya, puṭabaddhāni majjhamhi chatupassē tatōpana.
Watthāni rūsiñ kārēsi anēkāni mahipati madhusappigulādicha mangalatthañ thapāpayi,
Ndrādēsāpi dganjuñ bahawō bhikkhawō idha : idhadipatṭhasaṅghassa kākathāwa ighāgamē ?
Thērāsiti sahasāni bhikkhu ādāya āgamā Rājāgahassa sāmantā Indaguttō mahāgaṇi.
Sahasān Isipatanā bhikkhunañ dwadasādiya Dhammasēno mahāthēro chētiyaṭṭhānamāgamā.
Satthiñ bhikkhusahasāni ādāya iddhamāgama Piyadassi mahāthēro Jetārāmawihārātō.
Wēsālimahāwanatō thērōru Buddharakkhitō aṭṭhārasahasāni bhikkhuādāya āgama.
Kōsambighōsitārāmō thērōru Dhammarakkhitō tēnsa bhikkhusahasāni ādāya ilhamāgama.
Ādāya Yujjēniyañ thēro Dikkhināgiritō yuti chattārisahasāni āgōru Dhammarakkhitō.
Bhikkhunañ satasahasānañ satṭhisahasāni chādīya Pupphapurē Sōkārāmā thero Mittinnanāmakō.
Duwē satasahasāni sahasāni asiticha bhikkhu gahetwānuttinno thēro Kasmīramanḍalē.
Chattārisahasahasāni sahasānicha satthicha bhikkhu Pallawabhoggamhā Mahādēwo mahāmati.
Yōnanaggarālasanna Yōnamahādhammarakkhitō thēro tīnsasahasāni bhikkhu ādāya āgama.
Winjhātawiwattāniyā sēnūsanūtu Uttaro thēro satṭhisahasāni bhikkhu ādāya āgamā.
Chittaguttō mahāthēro Bodhimāṇḍawihārātō tīnsa bhikkhusahasāni ādiyitwā ilhāgamā,

the site before-mentioned of the Mahá thúpo, as if he had himself been (Sakko) the king of déwos. The king moreover deposited in the centre and at the four corners (of the thupo) a thousand, plus eight, bundles of made-up clothing. The various descriptions of cloths (not made up) the sovereign deposited in a heap; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many priests repaired hither. Who will be able to render an account of the priests of the island who assembled here? The profound teacher Indagutto, a sojourner in the vicinity of Rājagaha, attended, accompanied by eight thousand thēros. The mahá thēro Dhammasēno, bringing with him twelve thousand from the fraternity of the Isipattana temple (near Bārānesi), repaired to the site of the thupo. The maha thēro Piyadassi from the Jēto wihāro (near Sāwatthipura) attended, bringing with him sixty thousand priests. The thēro Baddharakkhito attended from the Mahawanno wihārō of Wēsāli, bringing eighteen thousand priests. The chief thēro Dhammarakkhito, attended from the Ghositā temple of Kōsambīā, bringing thirty thousand priests with him. The chief thēro Dhammarakkhito, bringing forty thousand disciples from Dakkhināgiri temple of Ujjēni, also attended. The thērō named Mittinno, bringing sixty thousand priests from his fraternity of one hundred thousand at the Asōko temple at Pupphapura. The thēro Rettinno, bringing from the Kasmira country two hundred and eighty thousand priests. The great sage Mahadēwo with fourteen lacs and sixty thousand priests from Pallawabhago; and Maha Dhammarakkito, thēro of Yōna, accompanied by thirty thousand priests from the vicinity of Alasaddā, the capital of the Yōna country, attended. The thēro Uttaro attended, accompanied by sixty thousand priests from the Uttania temple in the wilderness of Winjhā. The maha thēro Chittagutto repaired hither, attended by thirty thousand priests from the Bōdhimando. The maha thēro Chandagutto

*Chanlaguttó maháthéro Wanawásapárisató ágásitisahassaní ádiyetwá yati idha.
 Súriyaguttó maháthéro Kelásamaháwihárató chhannawatisahassaní bhikkhu ádāya ágamā.
 Bhikkhūnañ dīpawāsināñ dgatūnancha sabbasó gaṇandya parichchēdho pōraṇēhi nabhāsito.
 Samāgatānañ sabbēsañ bhikkhūnañ tañ samāgamē wuttā khināsawāyēwa tē chhannawati kōṭiyo.
 Tē mahāchetiyatthānañ pariwarētwa yathārahañ majjhē thapētwa olāsañ raṇṇō atthaṇsa bhikkhawa.
 Pawisitwā tahiñ rājā bhikkhusanghañ tathāyitañ diswā pasannachittēna wanditwā hatthamānasō,
 Gandhamāldbhi pūjetwā, katwāna tipadakkhinañ, majjhē punṇaghaṭatthānañ pawisitwā samangalañ,
 Suwaṇṇalhīlē paṭimukkañ paribbhanadaṇḍakañ ranjatēna katañ suddhañ suddhapiti balodayō,
 Gahāyitwā amachchēna maṇḍitēna sujātina abhimangalabhūtēna bhūtabhūtiparāyaṇō.
 Mahāntaṇ chētiyāwaddhañ kārētūñ katanichchayō bhūmapayitumāraddhō parikammakatabhūmiyañ.
 Siddhatthō nāmanāmena maháthéro mahiddhiko tathākarontañ rājānañ Dighadassi niwārayi;
 “Ewañ mahantañ thūpancha ayañ rājārabhissati: thūpē unīṭhitēyēwa maraṇaṇ assa hessati.
 “Bhawissati mahantōcha thūpō duppatīsankharō;” iti sōnāgatañ passañ mahantantañ niwārayi.
 Saṅghassacha anuṇṇāya thērā samōhāwa nāyacha mahantañ kattukāmōpi gaṇhitwā thērābhāsitañ.*

repaired hither, attended by eighty thousand priests from the Wanawáso country. The mahathéro Súriagutto attended, accompanied by ninety six thousand priests from the Kéláso wiháro. The number of the priests of this island who attended, is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety six kótis.

These priests, leaving a space in the centre for the king, encircling the site of the chētiyo in due order, stood around. The rāja having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the “punnagato” (filled chalice) was deposited with all honors. This (monarch) superlatively compassionate, and regardful equally of the welfare of the human race and of spirits, delighting in the task assigned to him, by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great chētiyo, by moving round (the leg of the compass; at that instant) the inspired and profoundly prophetic great théro, named Siddhattho, arrested the monarch in the act of describing (the circle), saying, “This monarch is about to commence the construction of a stupendous thūpo: at the instant of its completion he is destined to die: the magnitude also of the thūpo makes the undertaking a most difficult one.” For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rāja, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the théros,

*Thérassa upadéséna tassa rájá akárayi majjhimán chétiyawaṭṭhaṇ patitṭhápétumitṭhiká.
 Sowaṇṇarajatéchéwa ghaté majjhé thapápayi aṭṭhattha aṭṭhitussádhó pariwaraya té pana.
 Aṭṭhuttarasahassancha thapápesi nawé ghaté aṭṭhuttaré aṭṭhuttaré watthánuntu saté pana.
 Itṭhiká pariwaratṭha thapápesi wisuṇwisuṇ sammáténa amachchéna bhusiténa anékaḍḍhá.
 Taḷó ékaṇ gāhayitwā nánāmaṅgalasammataṇ puratthimadisābhāgé pathamaṇ maṅgalitṭhikaṇ,
 Patitṭhápési saṅkaccheṇaṇ manuṇṇé gandhakaddamé jātisumanapuppésu pūjitésu tahiṇ pana.
 Ahosi puthawikāmpo sésa sattapi sattahi patitṭhápési machchéhi, maṅgalānicha kárayi.
 Ewaṇ dsálhi māsassa saṅkapaṅkábhi sammáté upósathé pannarasé patitṭhápési itṭhiká.
 Chātuddisaṇ itṭhé tattha maháthéré andsawé wanditwā pūjayitwācha suppatitó kaména só.
 Pubbattaráṇ disaṇ gantwā Piyadassiṇ andsawaṇ wanditwāna maháthéraṇ aṭṭhási tassa santiké.
 Maṅgalaṇ tattha waddhento tassa dhammamaḍḍhási só thérassa désaṇ tassa janassahosi sātṭhiká.
 Chātṭāṭṭisahasassānaṇ dhāmmābhissamayo ahu, chātṭāṭṭisa sahasassānaṇ sōtapattiphalaṇ ahu.
 Sahassaṇ sakadāgāmi anāgāmiṇa tattakā sahasassānyéwa arahantā tatthāhésuṇ gihijāṇ.
 Atthārasasahasāni bhikkhū bhikkhūniyōpana chuddaséyēwa sahasāni arahanté patitṭhahūṇ.*

adopting the proposal of the théro (Siddhattho), under the direction of that théro described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.

Thereupon by means of the especially selected minister, who was decorated with all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings : and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and celebrated great festivals. Thus those bricks were laid during the bright half of the month “asāla,” on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these mahá théros, victors over sin, at each of the four quarters at which they stood ; repairing to the north east point and bowing down to the sanctified mahá théro Piyadassi, stationed himself by his side. The said (mahá théro) on that spot raising the “jaya maṅgala” chant, propounded to him (the monarch) the doctrines of the faith. That discourse was to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained superior grades of sanctity ; forty thousand attained the state “sótápatti ;” a thousand “sakadāgāmi ;” the same number “anāgāmi ;” and a thousand also, in like manner, attained “arahat.” Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of “arahat.”

*Ewam pasannamatina ratanattayamhi chagādhimuttumanasā janatā hitena lokatthasiddhi paramā bhawatīti,
natwā sabbādinēka gunayōgaratiṇ karīyyatī.*

Sujanappasādasānwēgatthāya katē Mahāwaṇsē “thūpārāmbhō nāma” ēkūnatīnsatimō parichchhedo.

TINSATIMO PARICHCHHEDO.

*Wanditwāna mahārājā sabbaṇ saṅgha nimantayi; “yāwachētiya niṭṭhānā bhikkhaṇ gāṇhatha me,” iti.
Saṅgho taṇ nādhiwāsēsi anupubbēna sō pana yāchanta yāwasattāhaṇ sattāhamadhiwāsanaṇ.
Alatthō paḍḍhabhikkhūhi tē laddhā sumanōwa sō atthārasasu thānēsu thūpatthānaṇsamantatō,
Maṇḍapē kārayitwānaṇ mahādānaṇ pawattayi sattāhaṇ tattha saṅghassa tatō saṅghaṇ wisajjayi.
Tatō bherin charāpetwā iṭṭhaka waddhaki lahuṇ sannipātēsi tē āsuṇ panchamattasatānihi.
“Kathaṇ karissasi?” raṇṇekō pucchhitō, dha bhūpatiṇ “pessiyānaṇ sataṇ laddhāpaṇsunaṇ sakataṇ ahaṇ,”
“Khēpayissāmi” ekāhaṇ, taṇ rājā paṭibāhayi: tatō upaḍḍhupaḍḍhancha “paṇsulwē ammaṇānicha.”*

From this example (of Dutthagāmini) by the truly wise man, whose mind, in his implicit faith in the “ratanattaya,” is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest (attainable) reward; imbued by the spirit of faith, and by other pious impulses, he ought zealously to seek that reward.

The twenty ninth chapter in the Mahāwanso, entitled, “the preparation for the (construction of the) thūpo,” composed equally for the delight and affliction of righteous men.

CHAP. XXX.

The mahārāja reverentially bowing down to the whole priesthood, thus addressed them: “Whatever the term of the period may be, during which the chētiyo will be in process of completion, (for that period) accept your maintenance from me.” The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days’ invitation from one half of the priesthood, the gratified monarch causing edifices to be erected, on eight different spots round the site of the thūpo, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers: they amounted to five hundred in number. One of them being asked by the king, “How much work canst thou perform?” he replied to the monarch, “I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.” The rāja rejected him. Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half,

Ahañsu. Rājā batibāhi chaturō tēpi waḍḍhaki. Athēkō paṇḍitō wyaktō waḍḍhaki āha bhūpatin.
“ Udukkhalē koṭṭhayitwa, ahañ, suppēhi waḍḍhitē, piyāpayitwā nisaḷē ekañ paṇṣūnamammanāñ.”
Iti wutte anuññāsi tiṇḍādinetha nō siyūñ chētiyamhiti bhūmīndō Indatulliyā parakkumō.
“ Kiñ sañṭhāṇāñ chētiyañ tañ karissasi tuwañ ? iti. Puchchhitañ tañ khaṇānyēwa Wissakammō tamāwisi.
Sōwañṇapatiñ tōyassa purāpetwāna wuḍḍhaki pāṇinā wārimāddāya wāripitthiya māhañi.
Phalīkāgōlasadisañ mahābubbulamuttahā ; “ ābhīdisañ karissanti ;” tussitwā tassa bhupati,
Sahassagghañ watthayugañ tathālañkārapādukā kahāpaṇḍāni dwādasasahassāni madāpayi.
“ Itthakā dharāpassañ apīlente kathañ naṇē ?” iti. Rājā wichintēsi rāttin ; utwāna tañ maru,
Chetiyaṇ chatuddwāre dharitwāna itthakā rāttin rāttin ṭhapāyinsu ēkēkādha pahōṇakā.
Taṇ sutwā sumaṇo rājā chētiyēkammachārābhi ; “ amulamethhakammancha nakāṭābanti” upāpayi.
Ekēkasmiñ dwārasmiñ ṭhapāpēsi kahāpaṇē solasasatasahassāni watthānissu bahūnicha.
Wiwidhancha alaṇkārañ khajjabhojjañ sapāṇakañ gandhamālagulādīcha mukhāvāsakapanchakañ :
“ Yathādruchitañ gāhantaṇṇa kammañ katwā yathā ruchin :” tē tathēwa apēkkhitwā adañsu rājakammikā.

at last they stated two “ ammanans” of sand. The four bricklayers (who gave this answer, also) the rāja dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch : “ I (will do the work of) one ‘ ammanan’ of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone.” On this offer being made, the ruler of the land, omnipotent as Sakko himself, being aware that on this thūpo no grass or other weed ought to be allowed to grow, inquired of him, “ In what form dost thou propose to construct the chētiyo ?” At that instant Wissakammo (invisibly) came to his aid. The bricklayer filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish) ; a great globule, in the form of a coral bead, rose to the surface ; and he said, “ I will construct it in this form.” The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahāpanas.

In the night the rāja thus meditated : “ How shall I transport the bricks without harassing laborers ? ” The déwos divining this meditation, night after night brought and deposited at the four gates of the chētiyo bricks sufficient for each day’s work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the chētiyo ; and caused it to be proclaimed, “ It is not fitting to exact unpaid labour for this work.” At each of the gates he deposited sixteen lacs of kahāpanas ; a vast quantity of cloths ; food together with beverage, served in the most sumptuous manner ; garlands of fragrant flowers ; sugar and other luxuries ; and the five condiments used in mastication ; (and issued these directions) : “ Having performed work according to their inclination, let them take these things according to their desire.” Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

*Thupakammasahāyatthañ ekó bhikkhu nitāmayān mattikāpiṇḍamadāya attanā abhisañkhatān,
Gantwāna chētiyatthānañ wāpēhitwā rājakammiké, adāsi : tañ waḍḍhakissa gaṇahantōyēwa jaṇi so.
Tassākārañ wilitwāna tatthōhosi kutuhalañ, kammantañ rājā sutwāna, āgato pucchhi waḍḍhakiñ.
“ Dēwa, ekēna hatthēna pupphānādāya bhikkhawó, ekēna mattikā piṇḍaṇ mayihañ ahañ pana ; ”
“ Ayañ āgantukó bhikkhu, ayañ nēwāsikó iti jānāmi dewāti.” Wacho sutwā rājā samappayi,
Ekañ balatthañ dassētūn mattikālayakañ yatiñ só balatthassa dipēsi : só tañ raṇṇo niwēdayi.
Jatimakulakumbhē só mahābódhingaṇē tayó ṭhapēpetwā balatthēna rājā dāpēsi bhikkhunó.
Ajānitwā pujayitwā ṭhitassē tassa bhikkhunó balatthó tan niwēdēsi : tadā tañ jāni só yati.
Keliwātē janapadē Piyangallaniwāsikó théro chētiyakammasmiñ sahāyatthañ nitāmayān,
Tassitṭhikā waddhakissa ṇṭṭakó idha āgato ; tatthitṭhikā pamantēna ṇṭṭwā katwāna iṭṭhakañ ;
Kammike wanchayitwāna waḍḍhakissa adāsi tañ : só tañ tattha niyōjēsi kólāhamahósicha.*

A certain priest, desirous of contributing his personal aid in the erection of this thūpo, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the chētiyo, and eluding the king's overseers (who had been enjoined to employ paid laborers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference). This evasion (of the king's order) being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), "Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am only able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; (but I am not personally acquainted with them).

The rāja having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a "balatthó," (one of the messengers who enforce the authority of the king). He pointed out the (offending priest) to that enforcer of authority, who reported him to the rāja. The king, (in order that he might fulfil his own vow of building the dāgoba exclusively with paid labor, yet without compelling the priest to violate the rule, that priests should never accept any reward or remuneration), had three jars filled with fragrant jessamine and mugreen flowers deposited near the bo-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bo-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain théro, the relation of the aforesaid bricklayer, resident at Piyangullo in the Keliwāto division, impelled by the desire of contributing towards the construction of the chētiyo, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the

Rajā sutwāna tañ, dha ; " nāpétuñ sakkote tamittikañ ?" " jānantōpi nasakkōti ;" rājdnañ dha waddaki.
" Jānāsi twañ thēranti ?" wutto , " amāti hāsi." So tañ ṇāpanatthañ appesi balatthañ tassa bhūpati.
Balatthō tēna tañ ṇatwā rājānuṇṇāyupāgatō Katthahdlapariwēṇē therañ passiya, mantiya.
Thērassa gamanāhancha gatatthānancha jāniya : " tumhehi sahagachchhāmi sakaṅgāmanti" bhāsiya.
Raṇṇo sabbañ niwēdēsi : rājā tassā adāpayi watthuyugañ sahassagghañ mahagghañ rattakambalañ,
Sāmaṇakē parikkhārē bahukē sakkharampicha, sugandhatēlanālica dāpetwā anusāsi tañ :
Thērēna sahagantwā, sō puna diwāsē Piyaṅgallakē therañ sitāyachchāyāya sōdakāya nistidiya.
Sakkharapānakañ datwā pādē tēlēna makkhiya upādhāhi yōjetwā parikkhārē upānaya.
" Kūlūpagassa thērassa gahitā mē imē mayā watthuyugantu puttassa sabbandāni dadāmi wo."
Iti watwāna datwā tē gahetwā gachchhatō pana wanditwā, rājawachasā raṇṇo sandēsamāha sō.
Mahāthūpe kayiramānē bhātiyākammakārakā anēkasaṅkabhī janā pasānā sugatiñ gatā.
Chittappasādamattēna sugatē gati uttamā labbhatiti widitwāna thupapūjañ karē budhō.

brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rāja was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théro?" thus urged, he said, "I do." The monarch, that he might point him out, assigned to him a "balatthō." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rāja, proceeded to the Katthālo piriwēno; and sought the society of, and entered into conversation with, this théro. Having ascertained the day of the théro's intended departure, as well as his destination; he said, "I will journey with thee to thy own village." All these particulars he reported to the rāja, and the king gave him a couple of most valuable woollen cloths, with a thousand pieces; and having also provided many sacerdotal offerings, sugar, and a "neli" full of scented oil, dispatched him on this mission. He departed with the théro; and on the following day, at the Piyaṅgallako wiharo, having seated the priest at a cool, shady, and well watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with the slippers, he bestowed on him the priestly offerings with which he was intrusted. "This pair of cloths and other articles belonged to a certain théro who is attached to me as if he were a son: accepting them from him, I now give them all to thee." Having thus spoke, and presented (the théro) with these things; to him who was departing, having accepted them, the "balattho" in the precise words of the king, delivered the royal message.

Many asankiyas of paid laborers in the course of the construction of the thupo becoming converts to the faith, went to "sugato." The wise man bearing in mind, that by conversion alone to the faith the supreme reward of being born in heaven is obtained, should make offerings also at the thupo.

Etthēwa bhatiyāḍḍamun karitwa itthiyāḍḍwe Tawatīnsandi nibbattā mahāthupamhi nīṭhite.
Awajjitwā pubbaṃ ammañ dīṭṭhakammaphala ubhō ganḍhamāḍḍiyitwāna thūpañ pūjetumāgatā.
Gandhamāḍḍhi pūjetwā chētiyañ ubhivandiyuñ. Tasmīñ khaṇē Bhātiwanḍawasi therō Mahāsiwo.
Rattibāgē “ mahāthūpañ wanḍissāmti.” āgato, tā diṣwāna mahā sattapaṇṇiruḥkhamapassinō,
Adassitwāna, attānañ passī sampattimaḍḍhutañ, thutvā tā sañwandaṇḍa pariyaṇaṇ apuchchhi ta ;
“ Bhāsato sakalō dīpō dēhobhāsēna wē idha : kinnukammañ karitwāna dēvalokañ itō gatā ?”
“ Mahāthūpē 7atañ kammañ ;” tassa āhaṇsu dēwatā. Ewañ Tathāgatēyēwa pasādēhi mahapphalō :
Pupphayānattayañ thūpē itthiḍḍhi chitañ chitañ samaṇpathawiyā katwā itthimattōwa sādāyuñ.
Nawawdrē chitañ sabbañ ewaṇ āsādāyuṇsu tē. Atha rājā bhikkhūsaṅghaṇ sannipātamaḍḍarāyī,
Tatthāsiti sahaṇṇāni saṇṇipātamhi bhikkhawaṇ. Rājā saṅghaṇḍupāgama pūjetwā abhivandīya.
Itthakōsidanē hētuñ puchchhi : saṅghō wiyākatō “ nō sidanattañ thupassa iddhiṇantēhi bhikkhūhi,

Two women who had worked for hire at this place, after the completion of the great thūpo were born in the Tāwatinsa heavens. Both these (women), endowed with the merits resulting from their piety in their previous existence, calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended (at a subsequent period) to this thūpo to make oblations. Having made these flower and other offerings to the chētiyo, they bowed down in worship.

At the same instant the therō Mahāsiwo, resident at the Bhātiwanko wihāro, who had come in the night time, saying, “ Let me pray at the great thūpo ; ” seeing these females, concealing himself behind a great “ sattapanni ” tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their prayers he addressed them thus : “ By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the dēwas ? ” These dēwatās replied to him : “ The work performed by us at the great thūpo.” Such is the magnitude of the fruits derived from faith in the successor of former Buddhos !

As by the bricklayers the thūpo was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (therōs) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon, the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rājā repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, “ That is brought about by the inspired priests, to prevent the sinking of the thūpo itself (when completed) : but now, O mahārāja ! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking.” Receiving this reply, the

“Katañ étañ, mahārāja, na idāni karissa té appatatta makatwā tañ mahāthupañ samāpaya.”
Tañ sutwā sumaño rājā thupakammamakārayi: pupphayānēsu lasasu itthakā dasakūṭiyō.
Bhikkhusaṅgho samaṇērañ Uttarañ Sumanampicha chētiyādhātugabbhatthañ pāsāṇo mēghawaṇṇake,
“Aharathāti” yōjēsuñ. Té gantwā Uttarakuruñ asiti ratanīyāma, witthārē rawibhāsūrē,
Atthangulāni bahalē, ganṭhi pupphē nibhē suhhē, chhamēghawaṇṇapāsāṇo āharīṇsu ghanē tatō.
Pupphayānassa upari majjhē ékañ nipātiya, chatu passamhi chaturō manjusañwiya chhādīya.
Ekampidahanthāya disūbhagē puratthimē adassanañ karitwā, te ṭhapayīṇsu mahidhikā.
Majjhamhi dhātugabbhassa tassa rājā akārayi ratanamaya bōdhirukkhañ sabbhākāramanoraman.
Atthārassa ratanikō khandhō sākḥassa pañchacha, pawālomaya mulō sō, indanilē patitthita,
Sūsudharajatakkhandhō manipattēhi sōbhītō, hēmāmaya paṇḍupattu phalōpawālān aṅkurō:
Atthangulikā tassa khānlē pupphalatāpicha chatuppadēnañ panticha, haṇsapanticha, sōbhañ,
Uddhanchāruचितानंतं muttā kiṇṇinijālakañ suwāṇṇaghaṭapanticha dāmānicha tahiñ tahiñ.
Chitānachatukōṇamhi muttāmaya kalāpakō, nawasata saḥassagghō ékékō asi lambikō:
Rawichandatārurūpañi nānā padumakānicha, ratanīwahi kutānēcha witānē appitānahuñ.
Atthuttarasahassāni wattānicha wiḍḍhānicha mahagghanañ rangāni witānē lambitānahuñ.

delighted monarch proceeded with the building of the thūpo. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kōtis of bricks (had been consumed).

The priesthood for the purpose of obtaining (mēghawanna) cloud-colored stones for the formation of the receptacle of the relic, assigned the task of procuring them to the sāmanēros Uttaro and Sumano, saying, “Bring ye them.” They, repairing to Utturukuru, brought six beautiful cloud-colored stones, in length and breadth eighty cubits, and eight inches in thickness, of the tint of the “ganṭhi” flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired thēros placed one (of the slabs); and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rāja caused to be made an exquisitely beautiful bo-tree in gold. The height of the stem, including the five branches, was eighteen cubits: the root was coral: he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, eight inches in circumference, flower-creepers, representations of quadrupeds, and of the “hanso,” and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts, garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of flowers, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various descriptions, and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a “neli” were studded. At the foot of the bo-tree

*Bôdhiñ parikkhipitwā nānaratana wedikā mahamulakamuttahi satthārētu tadantare.
 Nāndratana pupphānañ chutugandhudakassacha punnā punnaghata panti bodhimulē katūnahū.
 Bodhipāchina paṇṇattē pallāṅkēpi anagghakē sōwaṇṇabuddhapātimañ nisidāpēsi bhāsurañ,
 Sarirawayawa tassā patimāya yathārahañ nānāwaṇṇēhi ratanēhi katāsurchirā ahuñ.
 Mahābrahmā thito tuttha rajatachchhatta dhārakō ; wijayuttarasankhēna Sakkōcha abhisēka dō :
 Vinahatthō Pañchasikō ; Kālanāgo sanāṭakiñ ; saḥassahatthō Mārōcha sahatthisahakiñkaro .
 Pāchinapallāñ kanibhā sēsatisu disdsupi, kōti, kōti, dhanagghacha pallāṅka atthanāhun.
 Bodhiñ ussisake katwā nāndratanamanditañ kōti dhanagghakānyēwa paṇṇattañ sayanañ ahuñ.
 Sattasattāha tānēsu tatthattha yathārahañ adhikārē akārēsi : Brahmāyāchanamēwachā :
 Dhammachakkappawattincha : Yasupabbajanampicha ; Bhaddawaggiyapabbajjañ ; Jatilānan damanampicha.
 Bimbisārdagamanchāpi ; Rājagahapawēsonañ ; Wēluwanassa gahanañ ; asitī sāwale tatha .
 Kapilawatthugamanañ : tathēva ratanachāṅkamañ ; Rāhulo Nandapabbajjañ : gahanañ Jētawanassacha .*

rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha. (in the attitude in which he achieved buddhohood, at the foot of the bo-tree at Uruwēla, in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colors, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahābrahmā, bearing the silver parasol of dominion; Sakko, the inaugurator, with his "wijauttara" chank; Panchasikho with his harp in his hand; Kālanāgo together with his band of singers and dancers; the hundred armed Māro (Death) mounted on his elephant (Girimékhalo), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kōti." In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "koti" of treasure. The various acts performed at each of the places at which (Buddha had tarried) for the seven times seven days (before his public entry into Bārānesi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission: viz.,) Brahma in the act of supplicating Buddha to propound his doctrines; the proclamation of the sovereign supremacy of his faith (at Bārānesi); the ordination of Yaso; the ordination of the Bhaddawaggi princes; the conversion of the Jatila sect; the advance of Bimbisāro (to meet Buddha); his entrance into the city of Rājagaha; the acceptance of the Wēluwamo temple (at Rājagaha); his eighty principal disciples there (resident); the journey to Kapilawatthu, and the golden "chankama" there; the ordination of (his son) Rāhulo and of (his cousin) Nando; the acceptance of the Jēto temple (at Sāwatthipura); the miracle of two opposite

*Ambamulēpāṭṭihirañ : Tāwatinsamhi désanañ ; déwórohanapāṭṭihirañ ; thérappaṇhasamdgamañ ;
 Mahásamayasuttantañ ; Ráhulowádaméwacha ; Mahámangalasuttaṇcha ; Dhanapūlasamāgamañ ;
 Alawakangulimāluncha ; Apalāladamanampicha ; Páráyanakasamitañ ; áyuwossajanañ tathá ;
 Sūkaramaddawagahanañ ; singiwaṇṇayugassacha ; pasannólaḥapānancha, parinibbānaméwacha ;
 Déwamanussa paridéwan, thérénapáduwandanañ ; dahanañ agginibbānañ ; tattha saḥkāraméwacha ;
 Dhātuwibhaṅga Dónéna. Pasáḍajatakānicha yēbhuyéna a' ársi jātakāni sujātina.*

results performed at the foot of the ambo tree (at the gates of Sāwatthipura): his sermon delivered in the Tāwatinsa heavens (to his mother Máya and the other inhabitants of those heavens): the miracle performed unto the déwas at his descent (from the heavens, where he had tarried three months propounding the “abhidhammapitaka”): the interrogation of the assembled théros (at the gates of Sankapura, at which he alighted on his descent from the Tāwatinsa heavens, and where he was received by Sáriputto at the head of the priesthood): the delivery of the “Mahásamaya” discourse (at Kapilawatthupura, pursuant to the example of all preceding Buddhos): the monitory discourse addressed to (his son) Ráhulo (at Kapilawatthupura after he entered into priesthood): the delivery of the Mahámangala discourse (at Sāwatthipura, also pursuant to the example of preceding of Buddhos): the assembly (to witness the attack on Buddho made at Rájagaha by the elephant) Dhanapálo: the discourse addressed to Alawako (at Aláwipura): the discourse on the string of amputated fingers (at Sāwatthipura): the subjection of (the nága rāja Apalálo at * * * * *): the (series of) discourses addressed to the Paráyana bráhmaṇ tribe (at Rájagaha); as also the revelation of (Buddho's) approaching demise (communicated to him by Máro three months before it took place at Páwanagara): the acceptance of alms-offering prepared of hog's flesh (presented by Chandayo at Páwanagara, which was the last substantial repast Buddho partook of): and of the couple of “singiwanño cloths (presented to Buddho by the trader Pukusso, on his journey to Kusinánagara to fulfil his predicted destiny): the draught of water which became clear (on the disciple Anando's taking it for Buddho from the river Kukuta, the stream of which was muddy when he first approached it to draw the water): his “parinibbāna” (at Kusinánagara); the lamentation of déwas and men (on the demise of Buddho): the prostration at the feet (of Buddho on the funeral pile) of the théro (Mahá Kassapo who repaired to Kusinánagara by his miraculous powers from Himawanto to fulfil this predestined duty): the self-ignition of the pile (which would not take fire before Mahá Kassapo arrived): the extinction of the fire, as also the honors rendered there: the partition of (Buddho's) relics by the (bráhmaṇ) Dóno. By this (monarch) of illustrious descent, many of the “Játaka” (the former existences of Buddho) which were the best calculated to turn the hearts of his people to conversion, were

Wessantarajātukantu wittāreṇa aḷḍayī: Tusitapuratōyāwa bodhimundaṇ tathēwacha.
Chatuddisaṇṭe chattāro mahārājā tītā ahu; tettiṇsa dewaputtācha; dwattiṇsāwa kumāriyo,
Yakkhasēṇḍapati aṭṭhavisaticha, tatōpari anjalimpaggahādēwā, pupphapunnaghaṭṭā tato;
Nachchakādēwatācchēva turiyawādakādēwatā āḷāyagāhākādēwā pupphasakkhā dharā tathā,
Padumāniggāhadēwā aṇṇe dēwāccha nēkadhā; ratanagghiya panticha dhammachakkāna mēwachā;
Khaggadharā dēwapanticha, dēwā pātīdharā tathā; tēsaṇ sirasē panchahatthā gandhatēlassa pūritā,
Dukūlawaddhikāpanti sadā pajjalitā ahu; phalikhaggi chatukkaṇṇe ēkēkēccha mahāmāṇi,
Suwaṇṇamāṇimuttānaṇ rāsiyowajirassacha; chatukkaṇṇēsu chattāro katā hēsuṇ pabhassarā.
Mēdawaṇṇakapāsāna bhittiyaṇyēwa ujjalā wijjutā appitā āsuṇ dhātugabbhēhi bhūsitā.
Rūpakānettha sabbāni dhātugabbhē manōramē ghanakoṭimāhēmassa kārdpēsi mahipati.
Indaguttō mahāthērō chhalabhiṇṇō mahāmāti kammādhiṭṭhāyako ettha sabbāṇ saṇḍidahi imāṇ.
Sabbāṇ rājiddhiyā tētaṇ, dēwatānaṇccha iddhiyā, iddhiyā ariyānaṇccha asambādhaṇ patitṭhitaṇ.

also represented. He caused Buddho's acts during his existence as Wessantara rāja to be depicted in detail; as well as (his history) from the period of his descent from Tusitapura, to his attaining buddhohood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dattarattho, Wirulho, Werūpakkho and Wessawanno) were represented: thirty three déwos and thirty two princes; twenty eight chiefs of yakkhos: above these again, déwos bowing down with clasped hands raised over their heads: still higher (others bearing) vases of flowers: dancing déwos and chanting déwos: déwos holding up mirrors, as well as those bearing bouquets of flowers: déwos carrying flowers, and other déwos under various forms: déwos bearing rows of boughs made of jewels: and among them (representations of) the "dhammachakko:" rows of déwos carrying swords: as also rows bearing refectory dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-colored stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure gold, costing a "kōti." The chief théro Indaguttō, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the déwatās, and by the supernatural agency of the arahat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

*Titthañ tañ sugatancha pūjīyatarañ lōkuttamañ nittamañ dhātuñ tassa wichuññitañ janahitañ dsiñsata
pujīya puññantañ samamichchamechchu matimā saddhāgūḷaṇkatō tīṭhantañ, sugatañwiyassa munino
dhātuncha sampūjayēti.*

Sujanappasālasanwēgatthāya katē Mahāwansē “ dhātugabbhēramaṇō ” nāma tinsatimō parichchhēdō.

ĒKATINSATIMO PARICHCHHEDO.

*Dhātugabbhamhi kammaniññā petwā arindamō, sannipātañ kḍrayitwā sañghassa idamaḍruwi :
“ Dhātugabbhamhi kammani mayāññhapitānipi ; suwē dhātuñ niddhessāmi, bhantē, jānātha dhātuyō.”
Idaṇ watwā mahārājā nangarañ pāwisi. Tatō dhātuñ āharakañ bhikkhuñ bhikkhusanghō wichintiya,
Sōnuttarañ nāmayātiñ Pujāpariwēnawāsikañ, dhātuharaṇakammaññi jalabhīṇṇañ niyōjayi.
Chārikañ charamanamhi Nāthe lōkēhitāyahi, Nanduttarōti nāmēna gangātīramhi mānawō,
Nimantetwābhisambadhhañ sahasaṇghañ ābhōjayi: Satthā, Payāgapattānē sasaṇghō nāwamāruhi.*

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahawanso, entitled, “the description of the receptacle for the relics,” composed equally for the delight and affliction of righteous men.

CHAP. XXXI.

The vanquisher of foes (Dutthagāmini) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: “The works that were to be executed by me in the relic receptacle are completed; tomorrow I shall enshrine the relics. Lords, bear in mind the relics.” The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of escorting the relics to the disciple named Sōnuttaro, who resided in the Pujā pariwenō, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddho), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttaro: who having invited the supreme Buddho with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāgapattana in a vessel; and the thero Bhaddaji (one of these disciples)

Tattha Bhaddaji thérótu jaḷabhiṇṇó mahiddhikó, jalapakkhaliṇatthánaṇ diswá bhikkhú idaṇ wadi :
"Mahápánadabbuténa mayá wuttó suraṇṇayo pásádo patitó ettha, panchawisati yójanó ;
"Taṇ pápuṇitwá gangáya, jalaṇ pakl halitaṇ idha." Bhikkhu asaddahantánaṇ Satthunó taṇ niwédayuṇ.
Sattáha "Kaṇkhaṇ bhikkhunaṇ wiṇóléhiti." Só tató ṇápétuṇ Brahmálóképi wasawattisamatthataṇ,
Iddhiyá nabhamuggantwá sattatálasamé thito, Dussathúpaṇ Brahmálóke thapetwá waḍḍhité katé,
Idhánetwá, dassayitwá janassa, puna taṇ tahiṇ thapayitwá ; yathátháné iddhiyá gangamáगतó,
Pádaṇgutihéna pásátaṇ gaheṭwá thúpiláya só, ussápetwána, dassetwá janassa khipitaṇ tahiṇ.
Nanduttaró mānawakó diswá taṇ páḍihariyaṇ ; "paráyanattamahaṇ dhátuṇ pahu ánayituṇ" sayáṇ.
Iti patthayi t'netáṇ saṅghó Sónuttaraṇ yaṭiṇ tasmíṇ kammé niyójesi, sólasawassikaṇ api,
Aharāmi kutó dhátuṇ ?" iti saṅghamapucchhi só. Kathési saṅgho thérassa tassa "tá dhátuyo" iti :
"Parinibbānamanchamhi nipaṇṇó Lókandiyakó dhátuhipilókahitaṇ kátuṇ Dewindamabruwi.
'Dewindatṭhasu dōṇesu mama sārīradhātusu, ékaṇ, doṇaṇ Rāmagāmé Kōliyēhicha sakkaṭaṇ:'

master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity : " Here is submerged the golden palace, twenty five yójanas in extent, which had been occupied by me, in my existence as king Mahápánado (at the commencement of the " kappo,") The incredulous among the priests (on board), on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, " Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmálóka heavens, by his supernatural gift springing up into the air to the height of seven palmira trees, and (stretching out his arm), brought to the spot (where he was poised) the Dussathúpo, (in which the dress laid aside by Buddho as prince Siddhatto, on his entering into priesthood) was enshrined in the Brahmálóka heaven, for its spiritual welfare ; and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes ; and having exhibited it to the people, he threw it back there. The youth Nanduttáro seeing the miracle, spontaneously (arrived at this conviction :) " It will be permitted to me to bring away a relic appropriated by another."

On account of this occurrence (which had taken place in a former existence), the priesthood selected Sónuttaro a (sámanéro) priest, sixteen years of age, for the execution of this commission. He inquired of the priesthood, " From whence can I bring relics ?" The priesthood thus replied to this theró : " The relics are these. The ruler of the universe, when seated on the throne on which he attained ' parinibbānan,' in order that he might provide for the spiritual welfare of the world, by means of relics, thus addressed himself to (Sakko) the supreme of déwos, regarding these relics : ' Lord of déwos, out of each ' dōnas ' of my corporeal relics one ' dōna ' will be preserved as an object of worship by the people of Kōliyá (in Jambudípo) ; it will be transferred from thence

- Nāgalō/ an tatōmtaṇ, tatō nāgehi sakkutaṇ : Laṇ/ ālipé mahāthūpé nidhānāya bhawissati.*
 “ *Mahākassapathērōpi dighadassī mahāyati Dhammāsōkanariṇḍēna dhātuwitthārakāraṇa,*
Rājagahassa sāmanto raṇṇo Ajātasattuno kārapentō mahādhātu nidhānaṇ sādhu sakkataṇ :
Satta dōṇāni dhātunaṇ āharitwāna kārayi, Rāmagāmaṃhi dōṇantu Satthuchittaṇṇundaggahi.
Mahādhātu nidhānantaṇ Dhammāsōkēpi bhūpati passitwā aṭṭhamaṇḍōṇaṇ āṇāpetuṇ matiṇ akā.
Mahāthūpe nidhānantaṇ wihitaṇ taṇ dīnēṇiti ; Dhammāsōkaṇ niwārēsuṇ tattha khaṇḍasawā yati.
 “ *Rāmagāmaṃhi thūpōtu Gangāyā katōpana bhijji gangāya oghēna ; sōtu dhātukaṇṇakā, 11 2 i.*
Samuddaṇ pavēsitwāna, dvidhābhinnē jalē tahiṇ, nānāratana piṭṭhamhi atthā rasminsamākulō,
Nāga diswā i arāṇḍaṇ taṇ Kālanāgassa rājino Manjērīkanāgabhawanaṇ upāgamaṇa niwēdayuṇ
Dasakōṭi sahassehi gantwā nāgehi sō tahiṇ dhātunaṇ abhipūjēntō netwana bhawanaṇ sakaṇ,
Subbaratanamayyaṇ thūpaṇ tassōpipari gharan tathā māpetwā sahanāgēhi sadā pūjēsi sādaro.
Arakkhōmahatē tattha ; gantwā dhātu idhānaya : suwē dhātunidhāmaṃhi bhūmipālo karissati.”

to Nāgalōka, where it will be worshipped by the nāgas ; and ultimately it will be enshrined in the Mahā thūpo, in the land Lankā.

‘ The pre-eminent priest the thēro Mahā Kāssapo, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammāsōko for relics, (by application) to king Ajātasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōnas of relics (thither) ; but being cognizant of the wish of the divine teacher (Buddho), he did not remove the ‘ dōna ’ deposited at Rāmagāmo.

‘ The monarch Dhammāsōko seeing this great shrine of relics, resolved on the distribution of the eighth dōna also. When the day had been fixed for enshrining these relics in the great thūpo (at Pupphapura, removing them from Rāmagāmo), on that occasion also the sanctified ministers of religion prohibited Dhammāsōko. The said thūpo, which stood at Rāmagāmo on the bank of the Ganges, by the action of the current (in fulfilment of Bud- 11 2
dhō’s prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nāgas discovering this casket, repairing to the nāga land Majērika, reported the circumstance to the nāga rāja Kālo. He proceeding thither attended by ten thousand kōtis of nāgas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpo of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nāgas incessantly made offerings to the same. It is guarded with the greatest vigilance ; (nevertheless) repairing thither bring the relics hither : tomorrow the protector of the land will celebrate the enshrining of the relics.’ ”

Ichchewan saṅghawachanaṇ sutvā "sādhūti" sō pana, gantabbhā¹ dān pe¹ t¹hantō pariweṇamagā sakāṇ.
"Bhawissati suwē dhātu niddhānanti" mahipati chārési nagarē bhēriṇ sabbakicchēṇa wiḥḍayakaṇ.
Naguraṇ sakalañchēwa iḥhāgamīncha anjasan, alaṇkārāyi sa¹ kachchān; nāgarēcha wiḥḍasāyi.
Sakkō dēwānamūlōcha Laṇkā dipamasēsakaṇ āmantetvā Wissaḥammaṇ alaṇkārāyi nēkadhā.
Nagarassa chaḍḍevdrē watthabattaṇhi nēkadā mahājanōpabhōgatthaṇ thapāpēsi narddhipo.
Upōsathē paṇṇarasē aparāṇhē sumānasō paṇḍito rajākicchēsū sab¹ dān¹ āra mṇḍito,
Sabbāhi nāṭakittihī yōdhēhi saṇwīdhēhicha mahātācha balōghēna hatthiwājirathēhicha.
Nānāwiḥḍawibhūsēhi sabbatō pariwaritō, āruyha sūrathakāṇ aṭṭhā susētaṇ chatuṣiṇḍhawaṇ.
Bhūsitaṇ Kaṇḍulaṇ hatthiṇ kāretvā puratō, suḥhaṇ suvaṇṇachāṇḍō¹ alharō setachchattussa hetthato.
Atthuttarasahassāni nārācha nāriyō subhā supuṇṇaghatabkūsāyō taṇrathāṇ pariwarayun.
Nānā pupphasamuggāni tathēwa daṇḍadipika tattakā tatta¹ dāyēwa dhārāyitvāna itthiyō.
Atthuttarasahassāni dāraḥḍasamalaṇkāṭā gahetvā pariwarēsūn nānāwāṇṇa¹ thajēsuhhē.
Nānāturiyaghōsēhi anēkēhi tahiṇ tahiṇ hatthassa rathasāḍḍēhi bhijjantēviya bhūtālē.
Yanto Mahānēghawanaṇ siriya sō mahāyasō, yantōwa Nandanawanaṇ dēwarājā asōbhatha.

Having attentively listened to the address thus made to him, and replying "sādhu," he returned to his own pariweṇo, meditating as to the period at which he ought to depart on his mission.

The monarch (Dutthagāmini) in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "Tomorrow the enshrining of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Mahāwihāro,) should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakko, the supreme of dēwos, sending for Wessakammo, had the whole of Lankā decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch) wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds, of the Sindhawa breed (were harnessed,) stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kandulo fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "punnagata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colors, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahānēgho garden, shone forth like the king of dēwos in his progress to his own garden Nanda

Raṇṇo niggamanārambhe mahāturiyarawaṇ puré, pariwéne nisinnówa sutwá Sónuttaró yati,
Nimujjitwá puthawíyá, gantwána nágamunliraṇ, nágarájjassa pūrató tattha pāturahu lahuṇ.
Wutthāya abhiwá letwá pallaké taṇ nisidiya, sa¹karitwána, náginwo pucchekhi ágatadésa¹huṇ.
Tasmiṇ wutte, athó pucchekhi thérasságamana¹áranāṇ watwádhikáranāṇ sabbaṇ só saṅghasandésama¹brúwi.
"Maháthúpe nikhánattaṇ Buddhéna wihitá, idha tuwahattagatá dhātu dchi nó kiramé twaṇ."
Taṇ sutwá nágarájjá só atíwa domanassitó "pahú ayampi samaṇó balakáréna gaṇhítuṇ :
Tasmá aññattha nētabbá dhátuyo iti chintiya tattha thitaṇ bháginēyyaṇ ákárēya niwēdayi
Námēna só Wásuladatto jánitwá tassa ásuyaṇ, gantwátaṇ chetiyagharaṇ, gilitwá taṇ karaṇḍakaṇ,
Sinérupádaṇ gantwána, kuṇḍaláwattakósayi, tiyójanasataṇ digho, bhógóyójanawattḥawá,
Anékāni sahasāni mápítāni phanānicha dhúpayati pajjalati sayitwá só mahiddhikó.
Anékāni sahasāni attandásatisé ahi, mápuyitwá sayápsi samantá pariwárité.
Bahúlcwácha nágácha ótarínsu tahiṇ tadá "yuddhaṇ ubhinnaṇ nángánaṇ passissāma mayaṇ " iti.
Mátulo bháginēyyéna haṭa tá dhátuyo iti gantwáha théran taṇ "dhātu natthi mé santiké" iti,

The priest Sónuttaro, while yet at his pariwéno, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nágas, there presented himself to the nága rája. The nága king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théro for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Mahá thupo, pursuant to the predictive injunction of Buddhó, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nága rája, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place;" and (secretly) signified to his nephew, who was standing by, "By some means or other (let this be done.)" That individual, whose name was Wásuladatto, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Méru (and by his supernatural powers extending his own dimensions) to three hundred yójanas, with a hood forty yojanas broad, coiling himself up, remained there. This preternaturally gifted naga spreading out thousands of hoods, and retaining his coiled up position, emitted smoke and lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable déwas and nágas assembled at this place, saying, "Let us witness the contest between these two parties, the snakes (and the théro.)"

The uncle satisfying himself that the relics had been removed by his nephew, thus replied to the théro: "The relics are not in my possession." The said théro revealing

*Anitōppabhūti so therō tāsāñ dhātūnamāgamañ watwāna nāgarājañ tañ ; “ dēhi dhātūti,” abruwī,
 Anūathā saṇṇapētun tañ thērañ sō uragādhīpo, ādāya chētiyagharañ gantwā tañ tassa waṇṇayi.
 Anēkaññā anēkēhi ratanēhi susaṇṇhatañ chētiyā chētiyagharañ passa bhikkhū sunimmitāñ.
 “ Lankādiṇaṃhi sakalē sabbāni ratanānīpi sō pānāntē pātikampi nāggañ tañ, nesa kākathū.”
 “ Mahasa? karathānamhā appasaḥkārathānañ dhātūnañ nayaṇānāma nayuktañ, bhikkha, wo idan
 “ Sachchābhisamayō, nāga, tumhākampi nawijjati, sachchābhisamayattānāñ nētuñ yuttañhi dhātuyō.
 “ Sansāradukkhamokkhāya uppajanti Tathāgatā : Buddhassachetthadhippāyō tena nēyyāma dhātuyō.
 “ Dhātunidhānañ ajjēwa sōhi rajā karissati : tasmā papancha makaritwā lahuñ mē dēhi dhātuyō.”
 Nagō āha “ Sachē, bhantē, tuwañ passasi dhātuyō, gahetwā yāhi. Tañ thēro tikkhattu tañ bhaṇḍapiya.
 Sukkumañ karañ māpayitwā thēro tathā thitōwa sō bhāgineyyassa wadanē hatthampakkhippa tā wadē.
 Dhātukaraṇḍa ādāya : “ Pittā nāgāsi ” bhāsiya, nimmujjitwā pathawiyañ pariwēṇaṃhi uttāhi.
 Nāgarājā ; “ gatō bhikkhū aṃhēhi wanchitō,” iti ; dhātūdnaya natthāya bhāgineyyassa pāhīni.*

the naga rāja the travels of these relics from the commencement (to their arrival in the land of nāgas), said, “ Give up those relics to me.” The ophite king, in order that he might indicate to the théro (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the chētiyo and the chētiyo apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, (exclaimed), “ All the accumulated treasures in Lankā would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!” (The nāga king, forgetting his previous declaration, that the relics were not there, retorted) : “ Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honor to it, surely cannot be right?” (Sónattero replied) : “ Nāga, it is not vouchsafed unto you nāgas to attain the four superior grades of sanctification : it is quite right, therefore, to remove the relics to a place where the four superior grades of sanctification are attainable. Tatthāgatas (Buddhos) are born to redeem beings endowed with existence from the miseries inseparable from sangsāra (interminable transmigration). In the present case also, there is an object of Buddho’s (to be accomplished). In fulfilment thereof, I remove these relics. On this very day the monarch (of Lankā) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics.”

The nāga insidiously rejoined : “ Lord, as thou (of course) seest the relics, taking them, begone.” The théro made him repeat that declaration three times. Thereupon the théro, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount Méru) instantly possessed himself of the relic casket. Then saying (to Kálo), “ Nāga, rest thou here ;” rending the earth, he reascended at his pariwéno (at Anurádhapura).

The nāga rāja then sent a message to his nephew to bring back the relics, informing him at the same time, “ The priest is gone, completely deceived by us.” In the mean-

*Bhāgiṇēyyōtha kucchhimhi apassitwā karaṇḍakaṇ, paridēwamāno āgantwā, mātulassa nivēdayi.
 Tadā sō nāgarājāpi "wanchitamha mayan" iti, paridēwi nāgā sabbepi paridēwīsu piḍitā.
 Bhikkhunāgassa wijayē tutthā dēwā samagatā, dhātuyō pūjayantā tā tēnēwa saha āgamuṇ.
 Paridēwamānū āgantwā nāgā saṅghassa santikē, bahudhū paridēwīsu dhātāharana dukkhitā.
 Tēsaṇ saṅghōnukampāya thōkaṇ dhātumadāpayi tēnēnatutthā gantwāna pūjābhaṇḍāni dharuṇ.
 Sakko ratanapallaṇkaṇ soṇṇachangōtamēwacha ādāyu sahadēwēhi taṇ thānaṇ samupāgatō.
 Thērassa uggataṭṭhānē kāritē Wissaḥkammunā patitṭhāpetwā pallaṇkaṇ subhēratanamāṇḍapē,
 Dhūtukaraṇḍamādāya tassa thērassahatthātō changōtakē ṭhapētawāna pallankē pawarē ṭhapi.
 Brahmāchhattamadhārēsi ; Santusino wālawijaniṇ ; manitdlawantaṇ Suyāmo ; Sakko sāṇkhantu sōdakaṇ.
 Chattārōtu mākharājā aṭṭhansu khaggapāṇiṇo samuggahatthā tittinsā dēwaputtā mahidhikā,
 Paricchhattakapupphēhi pūjayantā tahiṇ ṭhitā kumārīyōtu dwattiṇsā daṇḍadipadhardā ṭhitā,
 Palāpetwā dutthayakkhē yakkhasēnāpatipana aṭṭhawīsati aṭṭhaṇsu draḍḍhaṇ kurumānakā.
 Wīnaṇwādayamānōwa aṭṭhā Panchasikhō tahiṇ ; rangabhūmiṇ māpayitwā Timbarū turiyaghōsawā ;
 Anēkā dēwaputtācha sādhuḡitappayōjakā Mahākālō nāgarājā thutimānō anēkadhā.*

time, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle, with loud lamentations. Then it was that the nāga rāja, exclaiming, "It is we who are deceived," wept. The afflicted nāgas also all mourned (the loss of the relic). The dēwos assembled (at Mēru to witness the conflict), exulting at the priest's victory over the nāga, and making offerings to the relics, accompanied him (hither).

The nāgas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théro (at Anurādhapura), wept. The priesthood out of compassion to them, bestowed on them a trifling relic. They delighted thereat, departing (to the land of nāgas) brought back treasures worthy of being presented as offerings.

Sakko, with his host of dēwos, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Wessakammo himself, on the spot where the théro was to emerge from the earth. Receiving the casket of relics from the hands of the said théro (as he emerged), and encasing it in the casket (prepared by himself) deposited it on that superb throne. Brahmā was in attendance bearing his parasol; Santusino with his "chāmara;" Suyāmo with his jewelled fan; and Sakko with his chank filled with consecrated water. The four great kings (of the Chattunmahārājika heavens) stood there with drawn swords; and thirty three supernaturally-gifted dēwos bearing baskets of flowers. There stood thirty two princesses making offerings of "pāricchhatta" flowers; and twenty eight yakkha chiefs, with lighted torches, ranged themselves as a guard of protection, driving away the fierce yakkhos. There stood Panchasiko striking the harp; and Timbarū, with his stage arranged, dancing and singing; innumerable dēwos singing melodious strains; and the nāga rāja Mahākālō rendering every mark of honor. The host of dēwatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

*Dibbaturiyáni wajjanti dibbasāṅgiti wattati dibbagandhācha wassāni wassāpenticha déwatā.
 Yó Indaguttatthérótu Mārassa paribāhunañ chakkawālasamañ katwā lōhachchhattamamāpayi.
 Dhātunañ puratōchēwa tattha tattheva panchasū thāṇesu gaṇasajjhāyañ karīṇsu khilabhikkhawō.
 Tatthagamī mahārājā pahatthō Dutthagāmini sisēndāya ānīte chaṅgōtamhi suvaṇṇayē,
 Thapetwā dhātuchāṅgōtañ patitthāpiya āsanē, dhātuñ pujiyavanditwā thitō panjalikō tahiñ.
 Dibbachhattādhikā nettha dibbagandhādhiṭṭhānīcha passitwā dibbatūriyādi saddē sutwācha khattiyō,
 Apassitwa Brahmādēva tutthō achchhariyabbhutō, dhātuchchhattēna pūjēsī Laṅkārajjēbhisiṇchicha,
 “Dibbachhattaṇ, mānusancha, wimuttechchhattamēwacha, itī tichchhattadhāriṣṣa lōkanāthassa satthuno,
 Tikkhattumēwa chē rājjañ dammiti :” hatthāmonasō tikkhattumēwa dhātūnañ Laṅkārajjamādāsī sō,
 Pijayantō dhātuyō tā, déwēhi, mānusehicha, saha chaṅgōtakēhēwa sisēndāya khattiyō ;
 Bhikkhusaṅghaṇ pariḍḍhaṇ katwā thūpañ parakkhīṇaṇ, pāchinatō āruhitwā dhātugabbhaṇhi ōtari,
 Arahanā ehhannawutī kōtiyō thūpamuttamañ samantāpariwāretwā aṭṭhaṇsu katapanjalīn.
 Otaritwā dhātugabbhaṇ “mahagghēsayanē subhē thapessāmiti” chintētē pitipuppa narissarē ;
 Sudhātulhatuchāṅgōtō uggantwā tassa sisatō saddā tālappamāṇamhi ākāsamhi thitō tatō.
 Sayuñ karaṇḍō wichari, uggantwā dhātuyō tatō, Buddhawēsañ gahetwāna, laḥkhanubbiyanjanujjālan,*

The aforesaid théro Indaguttō in order that he might prevent the interference of Māro (Death), caused a metallic parasol to be produced which covered the whole “chakkawālan.” In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahārāja Dutthagāmini repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne ; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahmā and the déwos were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lankā ; exclaiming in the exuberance of his joy, “Thrice over do I dedicate my kingdom to the redeemer of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation ;” and accordingly he dedicated the empire of Lankā three times successively to the relics.

The monarch attended by déwos and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thūpo ; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thūpo on all sides, stood ninety six “kōtis” of “arahat” priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, “Let me deposit them on this invaluable splendid altar ;” the relics together with the casket rising up from his head to the height of seven palmira trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddho, resplendent with his special attributes, according to the resolve

*Gaṇḍambamūle Buddhōwa yamaṇaṇ pāṭihāriyaṇ, akāsuṇ dharamānēna Sugatena adhiṭṭhitaṇ.
 Taṇ pāṭihāriyaṇ diṣwā pasannēkaggamānassa, dēwamanussa arahattaṇ pattā dvādasakōṭiyō.
 Sēsā phalattayaṇ pattā atitā gaṇanāpathaṇ hitwātha Buddhawēsaṇ tā karaṇḍamhi patitṭhahun.
 Tatō ōruyīha chaṅgōtō raṇṇō sisē patitṭhahi sahindaḡuttathēṇa nāṭakīhicha sō pana,
 Dhatuḡabbaṇa pariḡaraṇa patwāna sayanaṇ subhaṇ chaṅgōṭaratanapallaṇkē thapayitwā jutindharo.
 Dhōwitwāna punō hatthē gandhawāsitaṇarīna chatujātiya gandhēna ubbadhetwā sagārawō,
 Karaṇḍaṇ wiwaritwāna tā gahetwāna dhātuyō, itichintēsi bhūmindō mahājanahitattikō:
 “ Andhulā kēhichipi yadi hessanti dhātuyō janassa saraṇaṇ hutwā yādīṭhassanti dhātuyō.
 ‘ Satthunipannākarēna parinibbāna manchakē nipajjantu, supaṇṇattē sayanamhi mahārahē.”
 Itichintiya sō, dhātu thapēsi sayanuttamē, tadāṭṭarādhātuyōcha sayīṇsu sayanuttamē.
 Asāḡhisukkapakkhassa pannarasa upāsathē, uttarāsāḡhanakkhattē ēwaṇ dhātupatitṭhitā.
 Sahadhātu patitṭhānā akampittha mahāmahā, pāṭihirāni nēkāni pawattīṇsu anēkadhā,
 Rājāpasanno dhātu tā sētachchettēnā pūjayi, Lankāyaraṇṇaṇ sakalaṇ sattāhāni adāsicha:*

made by the deity of felicitous advent while living, they worked a miracle of two opposite results, similar to the one performed by Buddho at the foot of the gandambo tree.

On witnessing this miracle, twelve kōtis of dēwos and men, impelled by the ardor of their devotion, attained the sanctification of “arahat.” The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddho, reverted to the casket, and then the casket descended on the head of the rāja. This chief of victors (Dutthagāmini) together with the théro Indaguttō and the band of musicians and choristers entering the relic receptacle, and moving in procession round the pre-eminent throne, deposited it on the golden altar. Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: “If it be destined that these relics should permanently repose any where, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when seated on the throne on which he attained ‘parinibbāna,’ recline on the superb invaluable altar already prepared here.” Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form, reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month “asāla,” being the full moon, and under the constellation “altarasāla.” From the enshrining of the relics the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lankā; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The

*Kāyēcha sabbālaṅkāraṇa dhātugabbhaṃhi pūjaya; tathā nātakiyō machchā parisā dēwatāpicha,
 Watthugulaghatādini datvā saṅghassa bhūpati, bhikkhūhi gaṇhasajjhāyaṇ karetvā khilarattiyaṇ.
 Pundhāni purī bhēriṇ chārēsi "sakalājanā wandantu dhātu sattāhaṇ imanti" jannā hitō.
 Indaguttō mahathēro adhiṭṭhāsi mahiddhikō "dhātuwanditu kāmāyō Lankāḍḍipamhi mānusa,
 "Taṇ khaṇāyeva āgantvā, wanditvā dhātuyō idha, yathāsakaṇ gharaṇ yantu:" taṇ yathā dhiṭṭhitaṇ ahu.
 Sō mahabbhikkhusaṅghassa mahārājā mahāyasō mahādānaṇ pavattetvā taṇ sattāhaṇ nīrantaraṇ.
 "Achikkhi dhātugabbhaṃhi kichchaṇṇiṭṭhāpitaṇ mayā; dhātugabbhaṇ pidhānantu saṅghōjāṇi tumarahati"
 Saṅghō tē dvē sāmaṇṭrē tasmiṇ kammē nīyōjaya; pidahiṇsu dhātugabbhaṇ pāsāṇēnūhatēna tē.
 "Mālettha māmīlayantu: gandha sūssantu mā imē: mānibbāyantu dipācha: mākinchāpi wipajjatu:
 Mē dawaṇṇachhapāsāṇa sandhiyantu nīrantarā" iti khināsavā tattha sabbamētaṇ aḍhiṭṭhahuṇ.
 Anāpēsi mahārājā "yathā santi mahājanō dhātunidhānākettha karōtūti" hitatthikō.
 Mahādātunidhānassa piṭṭhimhicha mahājanō ākā sakassa dhātunaṇ nidhānāni yathā balaṇ.
 Pidahāpiya taṇ sabbāṇ, rājā thūpaṇ samāpayi: chaturassacha yañchettha chētiyaṃhi samāpayi.*

band of musicians and choristers, the ministers of state, the people in attendance, and the dēwatās did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital: "Let all my people during the ensuing seven days worship the relics."

The chief thēro Indaguttō, pre-eminently gifted with supernatural powers, formed this aspiration: "May the inhabitants of Lankā who are desirous of worshipping the relics, instantly repairing hither, worship the relics; and in like manner return to their respective homes." His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms offerings for seven days, without interruption, to the great body of priests, thus addressed them: "The task assigned to me within the relic receptacle has been accomplished: let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to the two sāmaṇēros (Uttarō and Sūmano), who closed the relic receptacle with the stone brought by them. The sanctified ministers of religion moreover formed these aspirations: "May the flowers offered here never perish: May these aromatic drugs never deteriorate: May these lamps never be extinguished: May no injury, from any circumstance whatever, be sustained by these: May these cloud-colored stones (of the receptacle) for ever continue joined, without showing an interstice." All this came to pass accordingly.

This regardful sovereign then issued this order: "If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed.)

Inclosing all these, the rāja completed (the dome of) the thūpo: at this point (on the crown of the dome), he formed on the chētiyo its square capital, (on which the spire was to be based.

*Puṇṇāni iwamamalāni sayanchasantē kubbanti sabbawibhawuttamapatti hetu kārentichāpihi khilā parisud-
dhachittā nānāwisēsa janatā pariwārahētūti.*

Sujanappasādasānwēgathāya katē Mahāwansē “ dhātunidhānannāma ” ēkatinsatimō paricchhedo.

DWATTINSATIMO PARICCHHEDO.

*Aniṭṭhitē chhattakammē suddakammēcha chētiyē, māraṇantikaṛōgeṇēna rājā dsē gilānakō.
Tissāṇ pakkōsayitwā sō kaniṭṭhaṇ Dighawāpito ; “ thūpē aniṭṭhitaṇ kammaṇ niṭṭhāpēhiti ” abruwi.
Bhātunō dubbalattā sō, tunnawāyēhi kāriya kanchukaṇ suddhawatthēhi tēna chhādiya chetiyaṇ.
Chittakārehi kāresi wēdikaṇ ; tattha sādhuṇaṇ paṇṭipunnaghaṭṭānancha paṇṇunchalākapantikaṇ.
Chhattakārehi kāresi chhattaṇ wēlumayaṇ ; tathā kharapattamayē chanlasūriyaṇ mudilhawēdiyaṇ.
Lakkhākunkuṭṭhakēhētaṇ chittayitwā suchittikuṇ, raṇṇō niwēdayi, “ thūpē kattabbaṇ niṭṭhitaṇ ” iti.*

Thus (like unto Dutthagāmini, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety ; and again (also like unto Dutthagāmini, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattia and the brāhma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit.)

The thirty first chapter in the Mahawanso, entitled, “ the enshrining of the relics,” composed equally for the delight and affliction of righteous men.

CHAP. XXXII.

When the construction of the spire and the plastering of the chētiyo alone remained to be completed, the rājā was afflicted with the disease which terminated his existence. Sending for his younger brother Tisso from Dighawāpi, he said to him, “ Perfect the work still left unfinished at the thūpo.” As his brother was in the last stage of weakness (and as he was desirous of exhibiting the chētiyo to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the chētiyo therewith. He also employed painters to paint the pannelled basement ; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a (temporary) spire, made of bamboos ; and in the same manner with “ kharapattan ” he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon ; and having painted the same most beautifully with red stick lac, and “ kunkuttaka,” he made this announcement to the king : “ The work which was to be performed at the thūpo is completed.”

*Sivikāya nipajjitwa idhā gantwā mahipati ; padaḍḍhiṇaṃ karitvāna sawikāyayēva chetiyaṃ,
 Wanditwā, dikkhinadwārē sayanē bhūmisanthatē, sayitwā, dakkhinapassēna sō Mahāthūpamuttamaṃ,
 Sayitwā wāmapassēna Lōhapāsādamuttamaṃ pasannō ; sumanō dsi bhikkhusaṅghapurakkhato.
 Gilānapuchchhanatthāya āgatēhi, tato tatō, chhannawutī kōtiyō bhikkhu tasmiṃ dṣuṇ samāgamē,
 Gaṇasajjhāyamakarūṇ waggabandhēna bhikkhawō ; thēraputtābhayaṃ thēraṃ tathādiswā mahipati ;
 “ Aṭṭhawīsamahāyuddhaṃ yujjhantō aparājayaṃ yō sō napachchudāwatto mahāyōdhō wasi mama ;
 “ Machchuyuddhamhi sampattē diswā maṇṇē parājayaṃ, idāni sō mannōpēti thēro Thēraputtābhayō : ”
 Iti chintayi. Sō thēro jānitwā tassachintitaṃ Karindanadiyā sisē, wasaṃ Panjalipabbatē,
 Panchakhiṇḍasawasataṃ pariwarēna iddhiyā, nabhasāgama, rājānaṃ aṭṭhāsi pariwāriyaṃ.
 Rājā diswā pasannō taṃ puratōcha nisidiya : “ Tumhē dasamahāyōdhē gaṇhitvāna purē ahaṃ,
 “ Yujjhīṃ, idāni ēkōwa machchunduyuddhamārabhiṃ ; machchusattuṃ parājētunṃ nasaḥkōmiti,” dhacha,
 Ahatthēro : “ Mahārāja, mādāhi, manujādhipa ; kilēsasattuṃ ajjinitwā, ajeyyō machchusattukō.
 “ Sabbampi saṅkhāragataṃ awassaṇyēva, bhijjati ; anichchā sabbasaṅkhārā itī wuttaṇhi Satthund :*

The ruler of the land repaired thither, carried extended on his “siwika ;” and causing himself to be borne in the “siwika” round the chētiyo, and having bowed down thereto in worship near its southern entrance,—extending himself on a carpet spread on the ground, and turning on his right side, he gazed on this pre-eminent Mahāthūpo ; and then turning on his left side, he fixed his eyes on the magnificent Lōhopasāda ; and, finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient, were ninety six “kōtis.” These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient’s spiritual consolation).

The monarch noticing that the thēro Thēraputtābhayo was not present on this occasion, thus meditated : “ There was a great warrior, who had fought twenty eight pitched battles by my side, undaunted, and without retreating a step : but now that he is a thēro, by the name of Thēraputtābhayo, though he sees me struggling with Death, and on the eve of being vanquished, does not approach me.” The said thēro, who was resident at the Panjali mountain, at the source of the river Karindo, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rāja overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him : “ In times past, supported by thee, (one of) my ten warriors, I engaged in war : now single-banded I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist.”

The thēro replied, “ Maharāja, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish ; the whole creation, therefore, is perishable. This principle

"Lajjā sā rajjarahitā Buddhépīti anichchatā. Tasmā, anichchasañkhārā dukkhā manattāti chintiya.
"Dutiyē attābhāwēpi, dhammachchandē mahāhitē, upatthitē dēwalōkē, hitwā dibbāñ sukhāñ tuwañ,
"Idhāgamma, bahupunnāñ akāsicha anēkadhā ; karaṇampēkarajjassa sāsanijjōtanāya tē
"Mahāpunnakatañ ; punnāñ yāvajjādiwasā tayā, sabbañ anussara mēwan tē, sukhāñ sajjhu bhawissati."
Thērassa wachanañ sutwā rājā attamanō ahu : "awassayō machchuyudhēpi tvañ mēsi" abhāsi tañ.
Tadācha, dharāpetwā pahatthō punnapotthakañ, wāchētun lēkhakañ dha ; sō tañ wāchēsi potthakañ.
"Ekūnasta wihārā mahārdjēna karitā ; ekūnawisa kōtihi wihārō Marichawaṭṭhicha ;
"Uttamō Lōhapāsādō tiṇsa kōtihi kārītō : mahāthupē anagghāni kārītā chatuwisati :
"Mahāthūpamhi sēsāni kārītāni, subuddhinā, kōtisahassāñ agghanti. Mahārdjāti" wāchayi,
"Kotṭhanamhi malayē agghākāyikāchhatakō, kuṇḍalīni mahagghāni dūwē dutwāna, gaṇhiya,
"Khinḍasawāṇāñ panchannā mahāthērdnamuttamō dinnō pasunnachittēna kaṅgu ambilapiddhakañ
"Chūlanganiya yuddhamhi parajjitwā palāyata, kālāñ ghōsāpayitwāna āgātassa wihāyasā,

of dissolution (continued Thēraputtābhayo) uninfluenced by the impulses of shame or fear, exerts its power even over Buddho. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sāmanéro priest, resident at the Tissarāma wihāro) imbued with the purest spirit of piety, while on the eve of transmigration to the "Dēwaloka" world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee."

The rāja on hearing this exhortation of the théro, received the greatest relief; and thus addressed him: "Thou supportest me then even in my struggle with Death." The consoled (monarch) instantly causing to be brought the "punnapóthakan" (register of deeds of piety) commanded his secretary to read (its contents); who accordingly read aloud the said record: "One hundred, minus one, wihāros have been constructed by the mahārāja. The Marichawatthi wihāro cost nineteen kōtis: the pre-eminent Lōhapasādo was built for thirty kōtis: in the construction of the Mahāthūpo twenty invaluable treasures were expended: the rest of the works at the Mahāthūpo, executed by this truly wise personage, cost a thousand kōtis." "O, mahārāja, (continued the secretary) during the prevalence in the Kottha division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, (and therefore) called the 'agghākāyika' famine, two invaluable ear-ornaments were given away, in the fervor of thy devotion, in order that thou mightest become the eminent donor of a mess made of kangu seed, which had already commenced to get sown, to five eminent thēros who had overcome the dominion of sin." On (the secretary) proceeding to read: "On the defeat at the battle fought at Chulanganiyo, in his flight the call of refection being set up, disregardful of himself, to a sanctified minister who approached travelling through the air, the repast contained in his

“*Khiṇḍasawassa yatino, attānāmanapekkhiya, dinnān sarakabhattanti wuttē,*” *dhā mahipati:*
 “*Wihāramahasattāhē: Pāsādassa mahē tathā: Thūpārambhatu sattāhē tathā dhatunidhānakē.*
 “*Chatuddisassa ubhatō saṅghassa mahatō mayā mahārahaṇ mahādānaṇ awisēsaṇ pawattitaṇ.*
 “*Mahāwisāḷhapūjācha chatuwisati kārāyīṇ; dipē sanghassa tikkhattuṇ tichiwaramadāpayīṇ.*
 “*Sattasattadinānēcha dipē rajjaṇ mahānimaṇ panchakkhattuṇ sāsanaṃhi adāsīṇ haṭṭhamānasō.*
 “*Sattaṇ dvādasathānē sappiṇā suddhavadhīyō dīpasakassaṇ jālēsīṇ, pūjento Sugataṇ ahaṇ.*
 “*Nichehaṇ aṭṭhārasaṭṭhānē wejjīhi wihitaṇ ahaṇ, gilānabhattachāsajjaṇ gilānānamadāpayīṇ.*
 “*Chatuchattādisaṭṭhānamhi saṇḍhataṇ madhupāyasaṇ, tattakēyēwa thānēsu tēlullopakamēwacha,*
 “*Ghatēpakāḷhē mahājālapūwē thānamhi tattakē, tathēwa sahabhattēhi nichehamēwa adāpayīṇ,*
 “*Upōsathēsu diwasēcha māsēmāsēcha aṭṭhasu, Laṅkā dipē wihārēsu dipatēlamadāpayīṇ,*
 “*Dhammalānaṇ mahantanti sutwā, āmisadānatō; ‘Lōhupāsādātō hētṭhā, saṅghamaṭṭhamhi āsanē*
 “*Osāressāmi saṅghassa maṅgalasuttamichchahaṇ nisinnō’ osārayituṇ nāsakkhiṇ sanghagārawā,*
 “*Tatoppabhuti Lōkāya wihārēsu tahiṇ tahiṇ dhammakathaṇ kathapēsīṇ, saḷkāritwāna dēsakē,*

golden dish was given,”—the monarch interrupting him (proceeded to narrate his acts after his accession): “The festival of seven days at the great (Marichawatthi) wihāro; in like manner the festival at the (Lōha) pasādo; as also the festival of seven days at the Mahāthūpo; in like manner at the enshrining of the relics. To the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great ‘wisākha’ festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have constantly maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places, rice prepared with sugar and honey; and at the same number of places, rice prepared with butter; at the same number of places, confectionary dressed in clarified butter; at the same places, ordinary rice, constantly. I have provided monthly all the wihāros in Lankā with lamp oil, for the eight ‘upōsatha’ days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, ‘I will tomorrow,’ I exclaimed, ‘in the midst of the priesthood, ascend the pulpit on the ground floor of the Lōhapasādo, and propound the ‘mangala’ discourse of Buddho to the priesthood;’ but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the wihāros in various parts of Lankā, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of

*"Dhammakathikassakékkassa sappipphānitasakkharañ ndlīñ ndlīmadāpēsīñ : dāpēsīñ, chaturāṅgulañ
 "Mutthikañ yatthimadhukañ : dāpēsīñ sātakaddwayañ : sabbampissariyē dānañ namétōsēti mānasañ.
 "Jiwiṭaṇ anapekkhitwā, duggatēna satāmayā, dinnāñ dānadwayaṇ yēwa, tammeḥāsēti mānasañ."*
*Taṇ sutwā Abhayō théro taṇ dānadwayamēwaso rañṇō chitta pasādatthañ saṇwaṇṇēsi anēkadhd.
 Tēsu panchasu thérésu kanguambīlagāhako Maliyamahādēwatthéro Sumanakutami pabbatē.
 Nawañṇaṇ bhikkhusatānañ datwā taṇ paribhunjī. Sō paṭhawipālako Dhammaguttāthérōtutañ pana.
 Kalyāṇikawihāramhi bhikkhunañ saṇwibhūjiya dasaddhasatasaṇkhitañ paribhōgamakā sayañ.
 Talāṅgawāsiko Dhammadinnathéro Piyāṅgukē dipē dwādasasahassānañ datwāna paribhunjī tañ.
 Maṅganawāsiko Khuddatissathéro mahiddhiko Kēlāsē saṭṭhi saḥassānañ datwāna paribhunjī tañ,
 Mahāsāṅghamahāthéro taṇ Ukkānagarawihērakē, datwā satānañ sattānañ taṇ paribhōgamakā sayañ.
 Sarakabhaddagādhitu théro Piyāṅgudipakē dwādasabhikkhu saḥassānañ datwāna paribhūjiya.
 Iti watwābhayathéro rañṇō hāsēsi mānasañ. Rājā chittampasā detwā, taṇ thērañ idamabruvī.
 "Chatuwīsatiwassānañ sanghassa upakārako, ahamēwahotu kāyēpi saṅghassa upakārako."*

preaching, clarified butter, sugar, and honey, a 'nāli' of each; I have provided a piece of liquorice of the breadth of the four fingers of the hand; I have provided also two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregarding of my own fate, when I was a pious character afflicted in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathéro, hearing this declaration of the rāja, explained from various passages (of the "tépitaka") the causes which led to the monarch being especially comforted by the recollection of those two offerings; (and thus proceeded): "The chief théro Māliyadēwo, one of the five priests who had accepted the kangu mess, dividing the same among five hundred of the fraternity resident at the mountain Sumano, himself also partook of it. (Another of these five) the théro Dhammagutto, the earth-quaker, partook of his portion with five hundred of the fraternity of Kalyāṇi wihāro. (The third) the théro Dhammadinno, théro of Talanga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyāṅgudīpo. (The fourth) the théro Khuddatisso, endowed with miraculous powers, resident at Mangana, partook of his share, dividing it with sixty thousand of the fraternity of Kēlāso. (The fifth) the chief théro Mahāsangho, partook of his portion, dividing it with five hundred of the fraternity of Ukkunagaro wihāro. The théro (Tisso, the son of a certain kutumbako) who had accepted the rice offered in the golden dish (at the Kappukandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyāṅgudīpo." The théro Abhayo having thus spoken, administered mental comfort to the king. The rāja having derived consolation, thereupon replied to the théro: "For four and twenty years have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been

“*Mahāthupadassanattāne saṅghassakammamalakē, sariraṇ saṅghadassassa tumhē jhāpētha imē*” *iti.*
Kaṇiṭṭhaṇ dha : Bhō, Tissa, mahāthupē anīṭṭhitaṇ nīṭṭhāpēhi tuwaṇ sabbaṇ kammaṇ sakkachchasaḍḍhukaṇ.
“Sāyaṇpātōwa pupphāni Mahāthūpamhi pujaya : tikkaḥuttuṇ upahāraṇcha mahāthupassa kāraya
“Paṭiyādditaṇcha saṇwatthaṇ mayā Sugatasāsanē sabbaṇ aparihāpetwā tāta wattaya taṇ tuwaṇ.
Saṅghassa, tāta, kicchēsu māpamādittha sabbadā” iti. Taṇ anusāsitaṇ tuṇhi āsi mahāpati.
Taṇ khaṇaṇ gaṇasajjhāyaṇ bhikkhusaṅghō akāsiṇha ; dēwatācchharathēchēwa chhahilēwēhi ānayaṇ.
Yāchuṇ wisuṇ wisuṇ dēwā rājamaṇ tē pathetthitā ; “amhākaṇ dēwalōkaṇ tuwaṇ ēhi. rāja, maṇōraman.”
Rājā tēsaṇ wachō sutwa ; “yāwadhammaṇ suṇōmaṇaṇ adhiwāsētha tāwāti” hatthākārēna wārayi.
Wārēti gaṇasajjhāyamiti mantwāna bhikkhawō, sajjhāyaṇ thapayaṇ. Rājā pucchēhi taṇ thānaḥ dāraṇaṇ.
“Agamēthāti saṇṇāya dinnattāti” wadinsu tē. Rājā ; “nētaṇ tathā bhantē iti ;” watwāna taṇ wadi.
Taṇ sutwāna janākēchi ; “bhūtō machchubhayaṇ ayaṇ lāpattitī,” maṇiṇsu. Tēsaṇ kaṇkhawinōdanaṇ
Kāretuṇ, Abhayatthērō rājānaṇ ēwamāha sō : “janāpētūṇ kathaṇ sakkā ānitā tē tathā iti.”
Puppādamaṇ khipāpēsi rājā nabhasi paṇḍito ; tāni laggāni lambiṇsu ratiyāsu wisuṇ wisuṇ,

(as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the ‘upōsatha’ hall at the Mahāthūpo.” Having expressed these wishes, he addressed his younger brother: “My beloved Tisso, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Mahāthūpo: present flower-offerings morning and evening at the Mahāthūpo: keep up three times a day (the sacred service with) the full band of musicians at the Mahāthūpo. Whatever may have been the offerings prescribed by me, to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission.” Having thus admonished him, the ruler of the land dropt into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six Dēwalōkas, dēwatās presented themselves in six chariots. These dēwas remaining in their cars, separately (implored) the monarch: “Rāja, repair to our delightful Dēwalōka.” The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, “As long as I am listening to the doctrines of Buddha, so long must ye wait.” The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rāja inquired the cause thereof. They answered, “Because by the signal made (we understood thee) to say ‘stop.’” The king rejoining, “Lords, not so;” explained what the signal meant. On hearing this explanation, some of the assembly (as the dēwas and chariots were invisible to them) observed: “Surely this (monarch) is thus supplicating, overawed by the dread of death.” For the purpose of removing this misconception, the théro Abhayo thus addressed the monarch: “What should be done to make manifest that they (the dēwas and chariots) are in attendance?” The all-wise king flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

*Akāsē lambamānāni tāni diswā mahājanō kaṅkhaṇ patiwinodesi. Rājā thēramabhāsi taṇ,
 "Katamō dewalōkōbhīrammō bhantēti," sobrawi. "Tusitānaṇ puran, rāja, rammaṇ iti sataṇ mataṇ :
 "Buddhabhāwāyasaṃmayāṇ ṭṭhāntō mahādayō Metteyyō bōdhisattōhi wasantē Tusitēpurē."
 Thērassa wachanaṇ sutwā mahārājā mahāmātī ṭṭhāntō mahāthūpaṇ, nīpannēwa, nīmalayī.
 Chawitwā taṇ khaṇayēwa Tusita dhatē rathē ; nīwattitwā thitōyēwa dībbadēho adassatha.
 Katassa puṇṇakamassa phalaṇ dassētu mattanō mahājanassa dassentō attānaṇ samalaṇkataṇ
 Rathatthōyēwa tikkhattuṇ mahāthūpaṇ padaḷḷhiṇaṇ katwāna ; thūpaṇ, saṅghanchu wanditwā Tusitaṇ agā.
 Nātakīyō idhāgantwā makutaṇ yattha mōchayūṇ, Makutaṃuttasālati etthasālā katā ahu.
 Chitakē thapite raṇṇō sarīramhi mahājanō yatthārāwi Rawiwattisālā nāma tahiṇ ahu,
 Raṇṇō sarīraṇ jhāpēsuṇ yasmiṇ nissimamālakē, sō ēwamālā sō ettha muchchatē Rājāmālākō.
 Dutthagāmini rājā sō rājanāma rahomahā Metteyyassa bhagawatō hessati aggasāwākō.
 Raṇṇōpitā pitā tassa mātāmāṇā bhawissati, Sādhātissō kaṇṭhōtu duttiyō hessati sāvākō.
 Sāli rājā umārō sō tassa raṇṇō suttu sō Metteyyassa bhagawatō puttō yewa bhawissati.*

The rāja then thus addressed himself to the théro : " Lord ! which is the most delightful déwalōka ? " He replied, " It has been held by pious men, O rāja, that Tusitapura is a delightful déwalōka. The all-compassionate Bodhisatto, METTEYYO, tarries in Tusitapura, awaiting his advent to Buddhohood."

Having received this explanation from the théro, this pre-eminently wise mahārāja expired in the act of gazing on the Mahāthūpo, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realized reward of his pious life, exhibiting his (regenerated) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Mahāthūpo three times ; and then bowing down to the Mahāthūpo as well as the priesthood, departed for Tusita.

From the circumstance of the women of the palace having assembled there, and wept with disheveled (makutaṇ) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makuta-mutta sāla. At the instant that the corpse of the rāja was placed on the funeral pile, the multitude (arawī) set forth their clamorous lamentation :—from that circumstance, the edifice erected there obtained the name of Rawiwatti sāla. On the spot where they burnt the corpse of the rāja, in a yard without the consecrated ground (devoted for religious purposes, a Mālako) square was formed, which obtained the name of the Rāja-mālako.

The Dutthagāmini rāja, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYO Buddha. The father of the rāja will become the father, and his mother the mother of the said METTEYYO (Buddha) ; and his younger brother Sādhātisso will become his second disciple. The son of this monarch, the prince royal Sāli, will become the son of the sanctified METTEYYO Buddha.

*Ewañ só kusalé paró karóti puññañ, chhādentó aniyata pápakabahumpi, so saggan sakagharamiwópayditi :
tasmā sappāññó satatarató bhaweyá puññēti.*

Sujanappasāda sañwegutthāya katé Mahawansé "Tusitapuragamanā" nāma dwattinsatimo parichchhedó.

TETTINSATIMO PARICHCHHEDO.

*Dutthagāmañiraññótu rajjé pitá jand ahuñ. Sāli rájakumāróti tassāti wissutó suto.
Atiwadhāññó só āsi. puññakammarató sadá, atiwachāru rūpāya sattó chaññāliyá ahu.
Asókamāladewin tañ sambandhañ pubbaññātiyá rūpēnāti piyāyantó só rajjañ néwañdmayyi.
Dutthagāmañibhatātu Saddhātisso tadachchayé rajjañ kārési abhisitto aññārasa samāsāmo.
Chattakammañ sudhākammañ hatthipākāramēwacha Mahāthūpassa kārési só saddhākalānāmakó.
Dipé na Lohapāsādo uccchayahittha susāññható kārési Lohapāsādañ só sattabhūmikañ pana.
Nawutisatasahassagghó pásādo āsi so tadá, Dakkhīñāgiriwihārañ, Kallakallēnamēwacha.
Kulumbālawihādrancha tathá Pettāṅgawālikañ Wēlaṅgācheddhikanchēwa Dubbalawāpitissakañ.*

Thus (like unto Dutthagāmini) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.

The thirty second chapter in the Mahawanso, entitled, "the departure for Tusitapura," composed equally for the delight and affliction of righteous men.

CHAP. XXXIII.

During the reign of the rája Dutthagāmini the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sāli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the chandāla caste. Having been wedded in a former existence also to this maiden, whose name was Asókamálá, and who was endowed with exquisite beauty, fascinated therewith, he relinquished his right to the sovereignty (to retain his low-born wife).

Saddhātisso, the brother of Dutthagāmini, on his demise succeeding to the monarchy, completed eighteen years during his reign.

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpo. The Lohapāsādo, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kótis."

In the course of his reign he erected the Dukkhiñāgiri and the Kallakallo wihāros, as well as the Kulumbālo, the Pettāṅgawāli, the Wēlungawitti, the Dubbalawāpitisso,

*Dūratissakawāpicha tathā mātuwihāraṇaṁ / aresicha Dighawāpīwihāraṇaṁ yōjana yōjane.
 Dighawāpīwihāraṇaṁ kāresi sahachētiyaṇaṁ nānā ratanāchattaṇaṁ tattha kāresi chētiyē.
 Sandhiyaṇaṁ sandhiyaṇaṁ tattha rathachakkappamānaṁ sōwaṇṇamālaṇaṁ kāretwā laggāpēsi manōramaṇaṁ.
 Chaturāsiti sahasānaṁ dhammakkhandaṇaṁ chaturāsiti sahasāni pūjāchāpi akārayi.
 Ewaṇaṁ puṇṇāni katwā sō anēkāni mahipati kāyassa bhēdā dēvēsu Tusitēsu papajjatha.
 Saddhātissa mahārāje wasantē Dighawāpiyaṇaṁ, Lajjitisso jēṭṭhasutō Girikum hīlanāmikaṇaṁ
 Wihāraṇaṁ kārayi rammaṇaṁ taṇaṁ kanīṭṭhasutō pana Thullatthano akāresi wihāraṇaṁ Kandarawebbhaṇaṁ.
 Pitaraṁ Thullathanako bhātu santikamūyatā saṁvāhāwihārassa saṅghabhāgatthamattanō.
 Saddhātissē uparatē sabbē machchā samāgatā Thūpārāme bhikkhusaṅghaṇaṁ sakalaṇaṁ sannipātiya ;
 Saṅghānuṇṇaya raṭṭhassa rakkanatthaṇaṁ kumārākaṇaṁ abhisinchiṇaṁ. Thullathanakaṇaṁ Taṇaṁ sutwā Lajjitissaṁ,
 Idhāgantwā, gahetwā taṇaṁ, sayāṇaṁ rajjamakārayi. māsaṇchēwa dasāhancha rājā Thullatthano pana.
 Tēssō samā Lajjitisso saṅghē hutwā anūlurōna. jāniṇsu yathā buddhamititaṇaṁ, paṭṭhāsaya,
 Pachchā saṅghaṇaṁ khamāpetwā dandaṁmatthaṇaṁ issaro tinisaṁsaṇi datwāna ūruchētiye,
 Silāmayāni kāresi pupphayānāni tēni sō athōsuta saṁsaṇaṁ wināpēsicha antaraṁ.
 Mahāthūpaṇaṁ Thūpārāmaṇaṁ bhumiṇaṁ bhūmissarō samaṇaṁ thupārāmaṇechathupassa silā anchu muttamaṇaṁ.*

the Dūratissakawāpi, as also his mother's wihāro, and Dighawāpi wihāro, distant each one yōjana from the other. At the same time with Dighawāpi wihāro he built the chētiyo of that name ; the pinnacle of that chētiyo he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.

This most fortunate monarch made eighty four thousand offerings to the eighty four thousand "dhammakkhando," of Buddho. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusitapura heavens.

While the rājā Saddhātisso yet resided at Dighawāpi, his eldest son Lajjitisso constructed the delightful Girikumbbhila wihāro. A younger (the second) son, Thullatthanako, built the wihāro called Kanduro.

At the time that his father repaired to the court of his brother Dutthagāmini, Thullatthanako accompanied him, giving over the charge of his wihāro to the priesthood. On the demise of Saddhātisso, all the officers of state assembled, and having convened a meeting of priests at the Thūparāmo, under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanako. On hearing of this proceeding, Lajjitisso hastened hither (to Anurādhapura) ; and seizing (Thullatthanako, put him to death), and assumed possession of his rightful sovereignty. The rājā Thullatthanako reigned only one month and ten days.

This Lajjitisso continued for three years displeased with the priesthood, as they had set aside his prior right of succession ; and refused to patronize them. Subsequently the monarch forgave the priesthood ; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpo. The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpo and the Thūparāmo to be levelled ; and at the Thūparāmo establishment he enclosed the

*Thupárdmassa puratō Silāthupaḥ amēwacha Lajjikāsanasālācha bhikkhusanghassa kārāyi.
Kanchukaṇ tattha thupē kārāpēsi silāmayaṇ, datwāna satasahassa wihāre chētiyawhayē,
Girikumbhilaṇḍamassa wihārassa mahāmahi sō satthibhikkhusahassānaṇ tichwaramaḍḍapāyi.
Aritṭhawihāraṇ kārēsi tathā Kandarahinaṇḍaṇ gāmikānancha bhikkhunaṇ bhēsājjaṇi adāpayi.
Kimichchakaṇ taṇḍulancha bhikkhuninancha ḍḍapāyi samānawattṭhamāyancha rājjaṇ sō kārāyi idha,
Lajjikatissamhi matē Kanittṭho tassa kārāyi rājjaṇ chhalēwa wassāni Khallātanāganāmako,
Lōhapāsāḍḍapāriwārē pāsāḍḍēti manōramē, Lōhapāsāḍḍasōbhatthaṇ ḍēsō dwattiṇsa kārāyi.
Mahathupassa paratō chārūnō Hēnamālinō Wāḷḷigaṇamariyāḍḍaṇ pākāraṇcha akārāyi.
Sōcha Kurundāpāsakaṇ wihāraṇcha akārāyi puṇṇakammāni chaṇṇāni kārāpēsi mahipati.
Taṇ Mahārantaḥkonāma sēnāpati mahipati Khallātanāgarājjaṇaṇ nagarēyēwa aggahī.
Tassa raṇṇō kanittṭhōti Wattagāmani nāmako taṇ duṭṭhasēnāpatikaṇ hantwā rājjamakārāyi.
Khallātanāgararaṇṇō sō puttakaṇsakabhatunō Mahāchūlikanāmaṇaṇ puttattṭhāne thapēsicha,
Taṇ mātaraṇḍulāḍḍēwiṇ mahēsinaṇcha akāsi sō ; pitittṭhāne thitattussa “pitirājāti” mabbrawuṇ.
Ewaṇ rājjeḥhisittassa tassa māsamhi panchamē, Rōhana Nakulanagarē ḍkō brāhmaṇachēṭako,
Tisso nāma brāhmaṇassa wachō sutwā apanditō chōrō ahu mahātissa pariwāro ahōsicha.*

chétiyo in a superb case of stone. In front of the Thúparámo he built the thúpo of stone (therefore called) Silathúpo, and the hall (called after the king) Lajjitisso, for the accommodation of the priesthood. Expending another lac, he built a chétiyo at the Chétiyo wiháro, and encased it with stone. Unto the sixty thousand priests resident at the Girikumbbhila wiháro, he made offerings of the garments composing the sacerdotal robes. He built also the Arittho and the Kandarahínako wiháros, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, “What do ye need?” he provided the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitisso, his younger brother Khallátanágo (succeeded, and) reigned for six years. For the embellishment of the Lōhapasádo, he constructed thirty two edifices adjacent to it. Enclosing the beautiful, great thúpo Hēmamáli, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the Kurundupósako wiháro; and caused every observance of regal piety to be kept up. The minister Mahārantaḥko, assuming the character of the ruler of the land, seized the rája Khallátanágo in the very capital, (and put him to death).

The younger brother of that king, named Wattagámini, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son, Mahāchūliko, the son of his late elder brother Khallátanágo; and conferred on his mother Anulá the dignity of queen consort. To him who thus assumed the character of a father, the people gave the appellation of “father-king.”

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain bráhmaṇ prince of the city of Nakula, in Rōhana, believing the prophecy of a certain bráhmaṇ, Tisso (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.

*Sagaṇḍ sattā damilā Mahātitthamhi ōtaruṇ; taḍā brāhmaṇiyōcha te satta damilāpīcha,
Chattatthāya wissajjēsuṇ lēhaṇ bhūpati santikaṇ. Rājā brahmaṇiyassa lēhaṇ pēsēsi nītimā,
“Rajjaṇ tawa idānēwā: gaṇha twaṇ damilē,” iti. “Sādhūti:” sō damilēhi yujjhi. Gaṇhiṇsu tētu taṇ.
Tato tē damilā yuddhaṇ raṇṇāsaha pawattayuṇ. Kōlambālakasāmāntā yuddhē rājā parājīto,
Titthārāmaduwaḍḍrēna rathārūlho palāyati. Paṇḍkāthaya rājēna titthārāmohi kārito.
Wāsītōwa sadā āsi ēkavisati rājisu; taṇ diswēna palāyantaṇ nigaṇṭhō Girināmaḷō.
“Palāyati mahākālasīhaḷōti,” bhusaṇrawi. Tan sutwāna mahārājā, “siddhē muma manōrathē wihāraṇ ettha
kāressaṇ.” Ichchēwaṇ chintayi taḍā*

*“Sagabbhaṇ Anulādēwin aggahi rakkhīyā iti, Mahāchūlaṇ, Mahānāgaṇ kumdraṇ chāpi rakkhīyo.”
Rathassa lahuṇbhāwattaṇ dātwā chūlāmaṇiṇ subhaṇ, ōtāresi Sōmadēwiṇ tassānuṇṇāya bhūpati.
Yuddhāya gamanēyēwa puttakanchēwa dēwiyo gāhayitwāna nikkhanto saṇṅkitaṇ sō parājīto,
Asakkuṇṭitwā gāhētūṇ pattaṇ bhuttaṇ Jinēna taṇ, palāyitwā Wessagiriwanē abhinīliyi sō.
Kutwikkulamahatissathēro diswā tahiṇtu taṇ, bhattaṇ pālā anāmatthaṇ piṇḍādanaṇ wiwajjiya.*

Seven damillos with a great army landed at Mahātittha. The aforesaid brāhman, and these seven damillos, dispatched a letter to the reigning monarch, to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brāhman, to this effect: “The kingdom is thine from this day: subdue the (invading) damillos.” He replying, “Be it so,” attacked the damillos, who made him prisoner. These damillos thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Kolambālako, mounting his chariot, fled through the Titthārāmo gate. This Titthārāmo had been built by Pandukābhayo, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty one kings, (including the Rōhana sovereigns). A certain professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, “The great black Sihalo is flying.” The mahārāja hearing this, thus resolved within himself: “Whenever my wishes are realized, I will build a wihāro here.”

Deciding within himself, “I am bound to save the pregnant queen Anulā, as well as Mahāchūlo, and my own child Mahānāgo;” the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sōmadēwi out of the carriage, bestowing on her a small beautiful jewel.

When he set out to engage in battle, he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher. Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Wessagiri forest.

The thero Kutwikkula Mahātisso meeting him there, presented him with a meal, without misappropriating his accepted alms-offerings. The ruler gratified thereat, dedicated

*Atha kētakipattamhi likhitwā paṭṭhamānasō saṅghabhōgaṇ wihārassa tassa pādā mahipati.
 Tatō gantwā Silasobbhē kayḍakamhi wasē tatō gantwāna Mātuvēlange Sālagallasamipakē
 Tatthaddassa ditthapubbaṇ thēraṇ thēro mahipati upaṭṭhākassa appēsi Tanasiwassa sālukaṇ.
 Tassa sō Tanasiwassa ratthiḥassantikē tahiṇ rājā chuddassa wassāni wasitēna upaṭṭhitō.
 Sattasu damilesekō Somadēwimaddūwiyāṇ rūgarattō gahetwāna paratiramagā lahuṇ.
 Ekō pattaṇ dasubalassa Anurādhapurē ṭhitaṇ ālāya tēna santuttho paratiramagā lahuṇ.
 Pulahatthōtu damilo tīni wassāni kārayi rajjaṇ, sēnāpatiṇ katwā damila Bāhiyawhayaṇ.
 Pulahatthan gahetwā taṇ, duwē wassāni Bāhiyo rajjaṇ karēsi; tassāsi Panayamāro chamūpati,
 Bāhiyantaṇ gahetwāna rājāsi Panayamāraḥo sattawassāni; tassāsi Pīlayamārochamūpati,
 Panayamāraṇ gahetwā sō rājāsi Pīlayamāraḥo sattamāssāni tassāsi Dāthiyōtu chamūpati,
 Pīlayamāraṇ gahetwā sō Dāthiyo damilo pana rajjaṇ Anurādhapurē duwē wassāni kārayi.
 Ewaṇ damilarājūnaṇ tēsaṇ panchannamēwahi honti chuddassawassāni sattamāssācha uttarīṇ.
 Gatāyatu niwāpattaṇ Malayēnuladēwiyā; bhariyā Tanasiwassa pādā pehari pachehhiyaṇ.
 Kujjitwā rōdamānū sā rājānaṇ upasankami. Taṇ sutwā Tanasiwō sō dhanumādāya nikkhami.*

(certain lands) for the support of his fraternity, recording the grant on "kétako" leaves, (no other writing materials being procurable). Departing from thence, he sojourned at Silasobbhakandako; and quitting that retreat also, he repaired to the Wélangó forest in the neighbourhood of Sālagallo (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Wēssagiri forest), who enjoined a Tanasiwo (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively. The rāja sojourned here, in the habitation of this Ratteka-Tanasiwo fourteen years, dependent on him for support.

From amongst the seven (invading) damillos, one greatly enamoured of the queen Sōmadēwi, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurādhapura, and satisfied with that prize alone, also re-embarked without delay. The damillo Pulahattho appointing the damillo named Bāhiyo his minister, reigned three years. Bāhiyo putting the said Pulahattho to death, reigned two years. Panayamāro was his minister. Panayamāro putting the said Bāhiyo to death, reigned seven years. Pīliyamāro was his minister. Putting that Panayamāro to death, the said Pīliyamāro was king for seven months. Dāthiyo was his minister. The said Dāthiyo damillo putting Pīliyamāro to death, reigned at Anurādhapura for two years. Thus the term (of the reigns) of these five damillo kings was fourteen years, plus seven months.

In this Malaya division, the queen Anulā went (as usual to the house of the Tanasiwo) to receive her daily supply of provisions; and the Tanasiwo's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiwo hearing what had occurred (and dreading the resentment of the king) sallied forth with his bow.

Dēviyā wachanañ sutwā tassa āgamana purā, dwiputtañ dewimāḍḍiya tato rājāpi nikkhami.
Dhanasandhāya āgantañ Siwañ wijihi ; Mahāsiwo rājānūmañ sāwayitwā akāsi janasaṅgahañ.
Alattha atthamachchēra mahantē yōdhasammattē, parivādro mahā āsi parihārōwa rājino.
Kumbhilaḥ amhātissathērañ diswā mahāyaso Achchhagallawihāramhi buddhapūjamakārayi.
Watthuñ sōdhētumarūḷhē ākāsanchētiyaṅganañ Kapisissamachchamhi orōhantē, mahipati
Arōhantō sadēwikō diswā maggānisinnaṁ aṇ “ nanipannōti ? ” kujjhitwā, kapi sisan aghātayī.
Sēsā satta amachchāpi nibbinnaṇena rājina tassa santikā palāyitwā pakkamantā yathāruchiñ.
Maggē wiluttā chōrēhi wihārañ Hambugallakañ pawisitwāna uddakkhuñ Tissathērañ bahussutañ.
Chatunikāyakathērō sō yathā lalāhāni idāpayi watthapānitātālāni taṇḍulā pāhanā tathā.
Assattha kālē thērō sō “ kukiñ yathāti ? pucchēhi tē ; attānañ āwikatwā tē tañ parattiniwādayuñ.
“ Kārītu kēhi sakkañ Jinasāsanapaggahañ ; damilēhiwātha raṇṇōwā ? ” itiputthātu tē pana.
“ Raṇṇō sakkaṭṭō ” ahuṇsu : saṇṇāpetwāna tē iti uḷhō Tissamahātissa thērā āḍḍiya tē tatō,
Rājino santikañ netwā, aṇṇamaññañ / hamāpayuñ. Rājācha tē amachchācha thērē ēwamayāchayun :

On receiving the queen's account (of this outrage), before he (the Tanasiwo) could arrive, the king attempted to make his escape ; taking his consort and two children with him: (at that instant, however, seeing) Siwo (the hunter) rushing at him with his bent bow, the chief of Siwos (the king) shot him. Then proclaiming himself to be the mahārāja, he rallied the population round him. He found himself at the head of eight officers of rank, and a great array of warriors: both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhilaḥa thērō, celebrated a festival of offerings unto Buddhō, at the Achchhagalla wihāro.

While the minister Kapisiso, who had ascended to the chētiyo— which was constructed on an eminence—for the purpose of sweeping it, was descending ; the monarch, who was accompanied by his queen was ascending (for the purpose of making offerings) ; and noticed the said minister Kapisiso seated in their path. Exclaiming, “ Will he not rise ? ” he slew him. On account of this deed, perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallako wihāro, they presented themselves to the learned thērō Tisso. The said thērō, who was profoundly versed in the four “ nikāyas,” bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the thērō inquired, “ Whither are ye going ? ” They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, “ With whom will it avail you most to co-operate for the cause of the religion of the vanquisher ; with the rāja, or with the damillos ? ” they replied, “ It will avail most with the rāja.” Having thus made this admission, the two thēros Tisso (of Kutwikkulla) and Mahātisso (of Kumbhilaḥo) conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the thēros: “ When we send for you, after

“*Siddhē kammē pēsītē nō gantabban̄ santikañ*” *iti, thérē datwā patiññāñ tē yaṭhūnam āganjisun̄.*
Rājā Anurādhapurañ āgantwāna mahāyaso Dāṭhikañ damilañ hantwā sayāñ rajjamakārayi.
Tato Nigantārāmañ tañ wiḍḍhañsetwā mahipati wiḥārañ kārayi tattha diwādasapariwēnakañ.
Mahāwihārapatiṭṭhānā dwisu wassasatēsucha sattarasasu wassēsu dasamāsāḍḍhikēsucha,
Tathādinēsu dassu atikkantēsu sādaro Abhayagiriwihārañ sō patiṭṭhāpēsi bhūpāti.
Paṭṭhōsayitwā tē thérē tēsu pubbupakārinō tañ Mahātissatthērassa wiḥārañ mānado aḍḍa.
Giriyaṣa yasmū ārāmo rājā kārēsi sōbhayō tasmābhayagiritwēwa wiḥārō nāmato ahu.
Andpetwā Sōmadēwiñ yathā ṭhānē ṭhapēsi sō : tasmā tañ nāmakañ katwā Sōmārámamakārayi.
Rathā ōrōpitā sāhi tasmiñ ṭhānē waraṇṇaṇā Kadambapupphakumbamhe nilinā tattha aḍḍasa
Muttayantañ sāmanērañ maggañ hatthēna chhādiya. Rājā tassā wachō sutwā wiḥārañ tattha kārayi.
Mahāṭṭhūpassuttarato chētiyañ uchehawatthukañ Silāsōbbhakaṇḍakañ nāmu rājā sōyēwa kārayi.
Tēsu sattasu yōdhēsu Uttiyōnāma kārayi nagaramhā dakkhiṇato wiḥārañ dakkhiṇawahyañ.
Tatthēwa Mūlawonāmañ wiḥārañ Mūlanāmakō amachcho kārayi tēna sōpitañ nāmako ahu.

our enterprise has been achieved, ye must repair to us.” The théros promising to comply with their invitation, returned to the places whence they had come.

This fortunate monarch then marching to Anurādhapura, and putting the damillo Dátikō to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigantārāmo (at which he was reviled in his flight), and on the site thereof built a wiḥáro of twelve piriwēnnos. This devoted sovereign completed the Abhayágiri wiḥáro in the * two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahá wiḥáro. Sending for the aforesaid théros, the grateful monarch conferred the wiḥáro on the théro Tisso, who was the first to befriend him of the two.

From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigunto); on that account this king, surnamed also Abhayo, who built the temple (on its site) called it the Abhayágiri wiḥáro.

Sending for his queen Sōmadēwi, he restored her to her former dignity; and to commemorate that event, he built the Sōmarāmayo, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight,) and concealed herself in the Kadambopuppha forest, she noticed a young sāmanéro priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of * * *. The rāja being told of this (act of delicacy) by her, constructed there also a wiḥáro.

To the north of the great thūpo (Hēmawáli) the monarch himself built a lofty chētiyo, which was named Silasobbhakandako.

Of the (eight) warriors, the one named Uttiyo built to the southward of the town the wiḥáro called Dakkhini wiḥáro; in the same quarter, the minister Mūlawo built the wiḥáro called Mūlawo, from whom it obtained that name; the minister Sáli built

* The Maháwiḥáro having been founded B.C. 306; according to this date, the Abhayágiri was completed B.C. 89.

*Kārési Sāliyārāmañ amacheho Sāliyawayo, kārési Pabbatārāmañ amaché Pabbatawayo.
 Uttarattissārāmañ Tissāmacheho akārayi wihāre nīthitē rammē Tissatthēramupachchatē.
 “ Tumhā! añ patissantārawasēnamhēhi kāritē wihāre dēma tumhā!añ ” iti watwā adañsueha.
 Théro sabbattha wāsēsi tē tē bhikkhu yathā rahan amachādāñsu sañghassa wiwīdhē samāñāruhi.
 Rājā sakawihārañhi wasantē samūpatthahi pachchayēhi anuñēhi ; tēna te bahawō ahuñ.
 Thērañ kulehi sañsuttā Mahātiṣṣoti wiṣṣutañ kulasāñsuttadōsēna saghō tañ nihari tato.
 Tassasissō Bahalāmassutissatthēroti wiṣṣutō kuḍḍhōbhayagiriñ gantwā wasipākkhañ wahi tañ.
 Tatōpabhūti tē bhikkhū Mahāvihārañnāgamuñ ; ēwan tēbhayagirikā niggaṭṭā thērawālatō.
 Pabhinnābhayagirikēhi Dakkhināwiharakāyati ; ēwan tē thērawādēhi pabhinnā bhikkhawō dwidhā.
 Mahā Abhayabhikkhu tē waḍḍhētūñ dīpawāsino Wattagāmini bhūmino pattināma adāsi sō,
 Wihārapariwēṇāni ghatābhattā akārayi patisankharānan ēwan hessatiti wichintiya,
 Pitakattaya Pālincha, tassā Atthakathā tana, mukhapāthēna ānēsuñ pubbē bhikkhu mahāmati,
 Hāniñ diswāna sattānan tadā bhikkhū samagatā chiratthitthan dhammāssa pōthakēsu likhāpuyuñ*

the Sāli wihāro; the minister Pabbato built the Pabbatārāmayo; the minister Tisso the Uttarattissārāmayo. On the completion of these splendid wihāros, they repairing to the théro Tisso, and addressing him: “ In return for the protection received from thee, we confer on thee the wihāros built by us; ” they bestowed them on him. The théro, in due form, established priests at all those wihāros, and the ministers supplied the priesthood with every sacerdotal requisite. The king also, provided the priests resident at his own wihāro (Abhayāgiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théro, renowned under the appellation of Mahātiṣṣo, thereafter devoting himself to the interests of the laity, his fraternity on account of this laical offence, expelled him from thence (the Mahawihāro). A disciple of his, who became celebrated by the name of Bahalāmassutisso, outraged at this proceeding of expulsion, went over to the Abhayāgiri establishment, and uniting himself with that fraternity, sojourned there. From that time the priests of that establishment ceased to be admitted to the Mahawihāro. Thus the Abhayāgiri fraternity in the théro controversy became seceders.

Thus by the conduct of these seceding Abhayāgiri wihāro priests, the Dakkināwihāro fraternity, on account of these thera controversies, also became divided into two parties.

The monarch Wattagāmini, for the purpose of increasing the popularity of the principal priests of Abhayāgiri, conferred blessings (through their instrumentality) on the people. He built wihāros and piriwēnnos in unbroken ranges; conceiving that by so constructing them, their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests had theretofore orally perpetuated the Pāli “Pitakattaya” and its “Atthakathā” (commentaries). At this period, these priests foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that the religion might endure for ages, recorded the same in books.

*Wattagāmini Abhayó rājā rajjamakārayi iti dvādasawassāni panchamasēsu dātikō
Iti parahita-mattānō hitāncha paṭilabhissayissariyaṇ paṇṇo wipulampi kubuddhi laddhabhōgaṇ ubhayahitaṇ
nakarōti bhōgaluddhōti*

Sujanappasādasānwégatthāya katē mahāwaṇse "dasarājākō" nāma Tettiṇsatimō paricchhēdō.

CHATUTTINSATIMO PARICCHHEDO.

*Tadachchayē Mahāchūlamahātissō akārayi rajjāṇ chuddasawassāni dhammēnacha samēnacha.
Sahatthēna kataṇ dānaṇ sō sutvāna mahayphalaṇ paṭhamēyēva wassamhi gantwā anṇāta wēsawā,
Kutvāna sāliwaponāṇ, laddhāyaḥhatiyā tatō, piṇḍapataṇ Mahāsummatthi-rassāla mahipati
Soṇṇagirimhi puna sō tinīwassāni khattiyō gūlayantaṇ wahitvāna bhatīṇ laddhā gulē, tatō;
Tē gulē āharāpetwā puraṇ āgāmma bhūpati, bhikkhusaṅghassa pāldāyi mahā dānaṇ mahipati.
Tīṇsa bhikkhusahassassa adā achedhātīnānīcha dvādasannaṇ saḥassānaṇ bhikkhūnānaṇ tathēwacha.
Kārayitwā mahipālo wihāraṇ suppatiṭṭhitaṇ saṭṭhi bhikkhusahassāni chivaramadāpayi.
Tīṇsasahassa saṅghānaṇ bhikkhūnānāncha dāpayi Mandawāpīncha wihāraṇ sō tathā Abhayagallakāṇ.
Wāṅgupaddhaṇ āgaḷlancha, Dīghabāhugallakāṇ, Wālagāma-wihāraṇcha rājā sēyēva lārayi*

This maharāja Wattagāmini Abhayo ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man who has realized a great advantage, will apply it for the benefit of others as well as of himself. But the weak avaricious man, having acquired a great advantage, does not benefit either.

The thirty third chapter of the Mahawanso, entitled, "ten kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXIV.

On his demise, Mahachūlamahātisso (succeeded, and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit, to confer an alms-offering earned by (the donor's) personal exertion; in the first year of his reign, setting out in a disguised character, and undertaking the cultivation of a crop of hill rice, from the portion derived by him, as the cultivator's share, bestowed an alms-offering on Mahasumano théro.

Subsequently, this king sojourned three years near the Sonagiri mountain (in the Ambathakōla division,) working a sugar mill. Obtaining some sugar as the hire of his labor, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests, as well as to twelve thousand priestesses. This lord protector, building also a wihāro, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Mandawāpī wihāro on thirty thousand priests, and the Abhayagullāko wihāro on a similar number of priestesses. This rājā constructed likewise the Wāṅgapaddhankagullo, the Dīghabāhugallo, and the Wālagāmo wihāros.

*Ewañ saddhāya sō rājā katwā puṇṇāni nēkadhā, chaḍussannañ wassānañ, achchayēna diwañ agā.
 Wattagāmaṇinō puttō Chōrandgōtī wissutō Mahāchūlassa rājjamhi chōrō hutwā chari taddā.
 Mahāchūle uparatē rājjañ karayi ūgatō attanō chōrakāle sō niwāsañ yēsu nālabhi,
 Aṭṭhārasawihārē tē widdhañsāpēti dummati rājjañ dwālasawassāni Chōrandgō akārayi,
 Lōkāntarikanirayañ pāpō sō upapajjatha, Tadachchayē Mahāchūlaraṇṇō puttō akārayi rājjañ tiṇēwawassāni,
 rājā Tissōtī wissutō.*

*Chōrandgassa dēwitu wisamañ wisamānulā wisañ datwāna mārēsi balattharattamānusa.
 Tasmañ yēvabalatthē sā Anulā rattamānāsā Tissañ wisēna ghātētwā tassa rājjamadāsiyā.
 Siwōnāma balatthō sō jettḥadōwārikō tahiñ katwā mahēsiñ Anulāñ wassañ māsādlwayādhikāñ.
 Rājjañ kārēsi nagarē Watukē damilēnulā rattā wisēna tañ hantwā Watukē rājjamappayi.
 Watulō damilō sōhi purē nagarawaḍḍhaki mahēsiñ Anulāñ katwā wassañ māsādlwayādhikāñ.
 Rājjañ kārēsi nagarē Anulā tattha āgatañ passitwā dāruḥhatikañ tasmañ rattamānasa ;
 Hantwā wisēna Watukañ tassa rājjañ samappayi. Dāruḥhatika Tisso sō mahēsiñ kāriyānulan ;
 Ekamāsādhikañ wassañ purē rājjamakārayi. Kārēsi sō pokkharāṇitañ Mahāmēghawanē lahuñ.*

Thus this king having in the fervor of his devotion performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahāchūlo, Nāgo, surnamed Chōro (the marauder), the son of Wattagāmini, leading the life of a robber, wandered about the country. Returning after the demise of Mahāchūlo, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen wihāros. Chōranāgo reigned twelve years. This wretch was regenerated in the Lōkantariko hell.

On his demise, the son of Mahāchūlo, named Tisso, reigned three years. The queen Anulā, deadly as poison in her resentments, inflamed with carnal passion for a balattho, had (previously) poisoned her own husband Chōranāgo. This Anulā poisoned (her son) king Tisso also, actuated by her criminal attachment to the same balattho, on whom she bestowed the sovereignty. This balattho, named Siwo, who had been the senior gateporter, conferring on Anulā the dignity of queen consort, reigned at the capital one year and two months.

Anulā then forming an attachment for a damillo, named Watuko, and putting (Siwo) to death by means of poison, raised Watuko to the throne. This Watuko, who had formerly been a carpenter in the town, retaining Anulā in the station of queen consort, reigned one year and two months in the capital. Thereafter Anulā becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Watuko to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tisso, made Anulā the queen consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahāmēgho garden (which was filled up in the reign of Dhātusēna). Anulā then

*Niliyénadamamilé sá porohitabrahmaṇe rágéna rattā Anulá téna sañwása kámini,
 Dárubhatikatissañ tañ wisañ dutwána ghátiya Niliyassa adá rajjañ. Sôpi Niliyabrâhmaṇô,
 Tañ mahésin karitwána nichchantáya upaṭṭhitô rajjañ kárési chhammasañ Anurâdhapuré idha.
 Dwattiñsáya balatthéhi kattu káma yathâruchiñ, wiséna tañ ghátayitwá Niliyañ khattiyánulá.
 Rajjañ sá Anuládewi chatumásamakárayi. Maháchúlikarajjassa puttô dutiyakó pana,
 Kálakannitissónáma só bhitónúladewiya paláyitwá pabbajitwá kálé pattabalô idha
 Agantwá, ghátayitwá tañ Anulañ dutthamánasañ, rajjañ kárési dwáwisañ wassáni manujádhípô.
 Maháupósathágárañ aká Chétiyapabbatê, gharassa tassa puratô Siláthúpamakárayi.
 Bódhiñ rópési tatthéwa sócha Chétiyapabbatê Pélagáma wihárancha antaragaggáya kárayi.
 Tatthéwa Wanṇakaṇṇáma mahámatikaméwacha Ambéduduggamaháwápi Bhayóluppalaméwacha.
 Sattahatthuchchapákárañ purassa parikhantathá. Maháwatthumhi Anulañ jhápáyitwá asaṇkataan,
 Apaniya tatô thókañ maháwatthumakárayi. Padumassarawanuyánañ nagaré yéwa kárayi.
 Mátassa danté dhówitwá pábbaji Jinasásané, kulasanté gharattháné má tubhikkhunipassayañ
 Kárési, Dantagéhanti wissutô ási tena só. Talachchayé tassa puttô námatô Bhátikábhayo,*

fixed her affections on a damillo, named Niliyo, who held the office of poróhitta bráhma ; and resolved on gratifying her lust for him, by administering poison destroyed Tisso the firewood carrier, and conferred the kingdom on Niliyo. The said bráhma Niliyo making her his queen consort, and uninterruptedly patronized by her, for a period of six months reigned here, in this capital, Anurâdhapura.

This royal personage, Anulá, then forming a promiscuous connection with no less than thirty two men, who were in her service as balatthos, dispatched Nilayo also by poison ; and administered the government herself for a period of four months.

The second son of Maháchúlo, named Kálakanatisso, who from the dread of the resentment of Anulá had absconded, and assumed the garb of a priest, in due course of time assembling a powerful force, marched hither, and put to death the impious Anula. This monarch reigned twenty two years. He erected a great “upósatha” hall on the Chétiyo mountain, and constructed in front of it a stone thúpo. On the same Chétiyo mountain he himself planted a bo-tree, and built the Pélagámo wiháro in the delta of the river ; and there he also formed the great canal called Wannakanno, as well as the great Ambédudugga tank, as well as the Bhayóluppalo tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassaro garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he converted their family palace into a hall for the priestesses of his mother's sisterhood. From the above circumstance, it obtained the appellation of Dantagého.

On his demise, his son, the prince named Bhátikábhayo, reigned for twenty eight years. This monarch being the (Bhátiko) brother of the king Mahádáthiko, became known in this

*Atthawissati wassáni rajjañ kārēsi khattiyō; Mahādāthikarājassa bhātikattā mahipati
Dipē Bhātikarājāti pākātō asi dhammikō; kārēsi Lōhapāsādē paṭisaññhāramatthasō,
Mahāthūpewēdikā dwē; Thūpawhēpōsathawhayañ, attanō balimujjhitwā nagarassa samantatō.
Rōpāpetwā yōjanamhi sumāna nikkhujjakānicha pādawēdikatō yāwa dhurachchhatta narādhipō,
Chaturangulabahalēna gandhēna uruchētiyañ limpāpetwāna pupphāni waṭṭēhi tattha sādhukañ;
Niwēsitwāna kārēsi thūpañ mādāgulōpamañ puna chaṅgulabahaḷāya manōsilāya chētiyañ;
Limpāpetwāna kārēsi tathēwa kasumāchitañ, puna sō pānato yāwa dhurachchhattōwa chētiyañ.
Pupphēhi ōkirāpetwā chhādēsi puppharāsina uṭṭhāpetwāna yantēhi jalañ Abhayawāpītō.
Jalēhi thūpañ sēchantō jalapūjamakaraya; sakaṭasatēna muttānañ satthiñ sudhāya sādhukañ.
Maṇḍāpetwā sudhāpiṇḍaṇ sudhākamakārayi, pawḍājālañ kārētwa tañ khipāpiya chētiyē.
Sōwaṇṇāni padumāni chaḅkamattāni sandhisu laggāpetwā; tatō muttā kalapā yāwa hēṭṭhimā,
Padumā lambayitwāna mahāthūpamapujayi. Gaṇasajjhāya saddaṇ sō, dhatugabbhamhi tālīnañ,
Sutwā; “adiswā taṇḍāni wutṭhahissanti” nichehitō, pāchindādikamdlamhi anāhāro nīpajjatha.
Thērā dwārañ māpayitwā dhatugabbhañ nayiṇsu tañ, dhatugabbhawibhūtiñ sō sabbaṇḍiswā mahipati,*

island as Bhātiko rāja. This righteous personage caused the Lōhapāsādo to be repaired, and two basement cornice-ledges to be constructed at the Mahāthūpo, and an “upōsatha” hall at the Thūparāmo. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yōjano environing the town, the small and large jessamine plants. (With the flowers produced from this garden) the Mahāthūpo was festooned, from the pedestal ledge to the top of the pinnacle, with fragrant garlands, four inches thick; and there (between these garlands) having studded flowers by their stalks most completely, he made the thūpo represent a perfect bouquet. On a subsequent occasion, he caused this chētiyo to be plastered with a paste made of red lead, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion, he completely buried the chētiyo, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhayo tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thūpo; and in the fervor of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the chētiyo with a drapery net work studded with “pāwāla” stones. In the corners of this net work, he suspended flowers of gold of the size of a chariot wheel. From (these flowers of gold) to the very base, having suspended pearl, “kālapās,” and flowers, he made offerings to the Mahāthūpo.

(During the performance of these ceremonies,) he heard the chant of the priesthood hymned in the relic receptacle (within the thūpo); and vowing, “I will not rise till I have witnessed it,” he laid himself down, fasting, on the south east side (of the dagoba). The thēros causing a passage to develope itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendor of the relic receptacle. He who had thence

*Bhóento panchathánamhi bhikkhu gandhadhuré yuté, pachchayéna upatthāti sudd dhamme sagārawo.
 Porāṇarājaniya tañ yañ kinchi sāghanissitañ akāsi puñnakammañ só sabbañ Bhātīhabhupati,
 Tassa bhātikarājassa achchayé tañ kanitthakó Mahāldāthikamahānāgandamó rajjamārayi,
 Dwālasaṇyēwa wassāni, nānā puñṇaparāyanó Mahāthupamhi kinjakkhapādsāṇé attharāpayi.
 Wālikāmarīyālanā kārēsi wīthataṅghanañ; dipé sabbawihārēsu dhammasanamaḍḍāpayi.
 Ambatthalamahāthūpañ kārāpēsi. Mahipati wayé alitthamānamhi, saritwā Munino guṇaṇ,
 Chajitwāna sakañ pānañ, nīpajjitwā sayañ tāhiñ, thapayitwāchayañ tasmiñ sanitthāpetwāna chētiyañ.
 Chatuddwāre thapāpēsi chaturó ratanagghiké susippikēhi suwibhatté nānāratana jōtiyó.
 Chētiyē putimōchetwā nānāratanakanchukañ kanchanaḥḥabalañchettha muttōlāmbānā dāpayi.
 Chētiyapabbatdwattē alaṅkariya yōjanañ yōjāpetwā chatuddwārañ samantāchāruwīthikañ,
 Wīthiyo ubható passē āpanāni pasāriya dhajaggikātó rañhi maṇḍayitwā tahiñ ṭahiñ,
 Dipamāḍḍa samujjō tañ kārayitwā samantato naṭanachchāni gitāni wāditānīcha kārayi.
 Maggē Kadambanaditō ydwa chētiyapabbatā gantuñ dhōtēhi pādēhi kārayittharaṇatthatañ.
 Sanachchagītaḍḍēhi samajjamakaruñ tahiñ nagarassa chatuddwāre mahānānānā dāpayi.*

at the flower chamber (on the margin of the reservoir) as well as at the chhatta apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rites of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiyo, constantly observed.

On the demise of Bhātiyo rāja, his younger brother Mahādātthiko Mahānāgo reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Mahāthūpo with "kinjakkha" stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the wihāros in the island. He caused also a great thūpo to be built on Ambatthalo. This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddho), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the chētiyo, he remained there till he completed it. He caused to be deposited at the four entrances (to the chētiyo) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers, he had the chētiyo enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yōjana round the chētiyo, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof, flags, festoons, and triumphal arches; and having illuminated (the chētiyo) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.

In order that (pilgrims) might proceed all the way from the Kadambo river with (unsoiled) washed feet, to the mountain chētiyo, he had a foot carpet spread. By the dancers, and musicians, instrumental as well as vocal, choruses were kept up. The king

*Akási sakalé dipé dipamálá nirantarañ salilēpi samuddassa samantā yójanantare.
 Chétiyassa mahé téna pūjā sá' áritā subhá "giribhaṇḍa mahápūjā" ulārā uchchaté idha.
 Samágatānañ bhikkhunañ tasmīñ pūjásamāgamé dānañ aṭṭhasu thánēsu thapápetwā mahipati,
 Tālasitwāna tattratthā aṭṭhasówaṇṇa bhériyó chatuwisasaḥassānañ mahádānañ pawattayi.
 Chhachhiwarāni pūḍsi bandhamokkhanca kārāyi chatuddwāre nahápitēhi sadá rammamakārayi.
 Pubbarājuhi thapitañ bhátarāthapitañ tathā puṇṇakammañ ahápetwa sabbañ kārāyi bhūpati.
 Attānañ déwiñ putté dwé hatthi assanchamaṅgalañ, wāriyantōpi saṅghēna, saṅghassa dāsi bhūpati.
 Chhasatasahassagghanakañ bhikkhusaṅghassa só adá, sata saḥassagghanakañ bhikkhunañ gaṇāyutu.
 Datwāna kappiyañ bhaṇḍañ wiwidhañ widhikōwido, attānanchāwa sésēcha saṅghato abhinīhari.
 Kālayānakannikamhi Mañināgapabbatawahañ wihāranca Kalandawañ kārēsi manujāddhipo.
 Kububandanatirē Samuddawihāramēwacha, Huwāchakannikē Chulanāgapabbatawahañ.
 Pāsānadīpakawhampi wihāre kārītē sayañ pāṇiyañ upaṇṭassa samānērassa khattiyo.
 Upachārē pasiditwā samantā aḍḍhayójanañ saṅghabhōgamadā tassa wihārassa mahipati.
 Pandawāpi wihārañca sāmānērassa khattiyo tuṭṭhō wihārassa dāpēsi saṅghabhōgañ tathēwa só.*

bestowed alms at the four gates of the capital ; throughout the island ; and on the waters of the ocean, all round the island within the distance of one yójana. From the celebrity and splendor of the festival held at this chétiyo, it acquired in this land the appellation of the "Giribandha" festival. Having prepared alms at eight different places for the priesthood, who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes ; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch without neglecting any of the ordinances of piety, kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gámini and Tisso) as well his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests, and worth one hundred thousand to priestesses ; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

This supreme of men built also the Kalando wiháro in the mountain named Manināgo, at Kaláyānakanniko ; on the shore of Kububandana, the Samudda wiháro ; and a wiháro at the Chulanāgo mountain, in the Pāsána isle, which is in the Huwāchakanniko division (Rohana). To a certain sāmānéro priest, who presented some beverage while he was engaged in the construction of these wiháros, he dedicated (lands) within the circumference of half a yójana, for the maintenance of his temple. He bestowed on that sāmānéro the Pandawāpi wiháro ; and in like manner the means of maintaining that wiháro.

*Iti wibhawamanappañ sādḥupaññā labhitwā wigatamadapamādācchattakāmappasaṅgā akariya janākkhidañ
puññakāmābhiraṃā wipulawhiḍḍhapuññāñ suppasannā karontīti.*

Sujanappasāda sañwégatthāya katē Mahāwaṇsé “ēkādasurājaḥ” nāma chatuttīṇsatimō paricchhēdō.

PANCHATINSATIMO PARICCHHEDO.

*Amaḍagāmañibhayō Mahādāthika acchayē nawawassānatthamāśēcha rājjañ kārēsi tañ sutō.
Chhattādhichhattan karēsi Mahāthūpē mañōramē tatthēwa pāḍawēdicha muddhawēdichā kḍrayi.
Tathēwa Lōpāsādē, Thūpawhēpōsathawhayē kuchchhiñ ājirañ kārēsi kuchchhi dīndamēwacha.
Ubhayatthāpi kārēsi chāruñ Ratanamaḍḍapañ Rajatāḍḇenawihārancha kārāpēsi narādhipō.
Mahagāmeñḍiwaḍḍpiñ sō passē kārīya dakkhiṇō Dakkhiṇassa wihārāssa adāsi puññadakkhiṇō.
Māghātāñ saḥalē dipe kārēsi manuḍādhīpō, walliphalāni sabḇāni rōpāpetwā tahiñ tahiñ.
Mañsakumbhaḍḍakañ nāma amaḍḍiya mahipati pattañ purāpayitwāna kārētḇā wathachumbatañ.
Dāpēsi sabḇasanghassa wiḇpasannēna chētasaḇ pattē pūḍapayitwā sō Amaḍḍagāmaññi wīdu.
Tañ kanittho Kanijānutissō ghātiya bhātarañ, tīniwassāni nagarē rājjañ kārēsi khattiyō.*

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (worldly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty fourth chapter in the Mahawanso, entitled, the “eleven kings,” composed equally for the delight and affliction of righteous men.

CHAP. XXXV.

On the demise of Mahadātiko, his son Amandagāmini reigned eight years and nine months. He fixed a “chatta” on the spire of the Mahāthūpo, as well as cornices on the base and crown of that edifice. He also made reparations at the Lohāpasādo, and at the “upōsatha” hall of the Thūparāmo, both internally and to the exteriors of those edifices. With a two-fold object, this monarch constructed a superb gilt-hall, and he caused also to be built the Rajatalēno wihāro. This munificent king having formed in the southward the Mahagāmeñḍi tank, dedicated it to the Dakkhina wihāro.

This ruler of men having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life, in all parts thereof. This monarch Amandi, in the delight of his heart, filling a dish with melons, and covering it with a cloth, presented it to the whole priesthood, calling it “melon flesh.” His having thus filled the dish, procured for him the appellation of Amandagāmini (his individual name being “Gāmini,” and “āmanda” being another term for melon).

His younger brother, the monarch named Kanijānutisso, putting him to death, reigned in the capital three years. This rāja decided a controversy, which had for a long time

*Upósathatthañ digharattañ só nichchhini chétiyawhayé, rájá parádhakammamhi yutté satthitu bhikkhawo,
 Sahóghé gáhayitwána rájá Chétiya pabbaté pakkhipápesi Kanirawhé pabbharamhi asilaké.
 Kanirájánuchchayéna Amaṇḍagāmaṇisuto Chúlābhayó wussamékañ rajjan káresi khattiyó.
 Só Gónakanaditiré purapassamhi dakkhiné, kárápesi mahipálo wihárañ Chúlāgallakañ.
 Chúlābhayassachchayéna Síwalí kaññiṭṭhiká Amaṇḍudhitá, chaturó másé rajjamakárayi.
 Amaṇḍabháginéyótu Síwalín apaniya, tañ Ilandgóti náména chhattañ ussápayi puré.
 Tissawápiñ gaté tasmiñ ádiwassé narddhipé, tañ hitwá, puramḍaganjuñ bahawó lambakannaká.
 Tahiñ adiswá té rájá kuddhó “ téhi akárayi madayanti ;” wápiyá passé Maháthúpachchayañ sayañ,
 Tésañ wacháráké katwá chaṇḍáléwa ṭhapápayi. Téna kuddhá lambakanná sabbé hutwána ékató,
 Rajánañ tañ gahetwána, rundhitwána saké gharé, sayañ rajjañ wicháresuñ. Raṇṇo déwi tadá sakañ,
 Puttakañ Chandamukhasiwamadayitwa kumárákañ, dhátinañ hatthé datwána, maṇḍalahatthisantikañ
 Pésési ; watwá sandésaṇ. Netwá tañ dhátiyo tahiñ wadhiñsu dewisandésaṇ saḍḍamangalahatthinó.
 “Ayañ té sakhitó puttó sámiké dāráké ṭhitó, arihi, ghátató séyó tayá ghāto inassatu
 “ Twamétañkira ghátéhi : idañ déwiwachó ;” iti watwána tañ sayápesuñ pádamūlamhi hutthinó.*

suspended the performance of religious ceremonies in the “upósatha” hall of the chétiyo (Giri wiháro) ; and forcibly seizing the sixty priests who contumaciously resisted the royal authority, imprisoned those impious persons in the Kanira cave, in the Chétiyo mountain.

By the death of this Kanirája, the monarch Chúlābhayo, son of Amandagāmini, reigned for one year. This ruler caused to be built the Chúlāgallako wiháro, on the bank of the Gónako river, to the southward of the capital.

By his demise, his younger sister Síwalí, the daughter of Amandi, reigned for four months ; when a nephew of Amandi, named Ilañágo, deposed her, and raised the canopy of dominion in the capital. On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of lambakannakos (a caste who wore ear ornaments) allowing him to depart thither, assembled in the capital. The rája missing these men there (at the tank) enraged, exclaimed, “ I will teach them subordination ;”—and in the neighbourhood of the tank, at the Maháthúpo, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) chandálas. By this act the lambakanna race being incensed, rose in a body ; and seizing and imprisoning the rája in his own palace, administered the government themselves. In that crisis, the monarch’s consort (Mahámattá) decking her infant son Chandamukósiwo (in his royal vestments), and consigning the prince to the charge of her female slaves, and giving them their instructions, sent him to the state elephant. The slaves conveying him thither, thus delivered the whole of the queen’s directions to the state elephant : “ This is the infant who stood in the relation of child to thy patron ; it is preferable that he should be slain by thee than by his enemies—do thou slay him : this is the queen’s entreaty.” Having thus spoke, they deposited the infant at the feet of the elephant,

*Dukkhitó só ruditwána nágó bhelwána dīhakañ pawisitwā mahāwatthuñ dwúrañ pātiyu thāmawā.
 Rañño nisinnathānamhi ugghātetwā kawāṭakañ, nisidāpiya tañ khandhē Mahātitthamupāgami,
 Náwañ drōpayitwána rājānañ, tattha kunjarō pachchhimō dadhitirēna sayañ Malayamāruhi.
 Paratirē wasitwā só tiniwassāni khattiyo balakāyañ gahetwána agā nūwābhi Rōhanañ.
 Titthē Bhakkharahobhamhi ōtaritwána bhūpati, akāsi Rōhanē tattha mahantañ balasaṅgahañ.
 Rañño mangalahatthi só Dakkhiṇamalayā tatō Rōhanañyēwa āganji ; tassa kammā nikāṭawē.
 Mahāpadumanāmassa tattha jāṭaka bhāṇino Tulādhārawha wāsissa mahāthērassa santikē,
 Kapijāṭakañ sunitwána, bōdhisattē pasādawā, Nāgamahāwihārañ so jiyāmntadhanussatañ,
 Katwā, kārēsi thūpancha waddhāthēsi yathā iṭitañ : Tissawāpincha kārēsi, tathā Dūrawhawāpikañ.
 Sō gahetwā balañ rājā yujjhāya abhinikkhami. Tañ sutwā lambakannancha yuddhāya abhisānyutā,
 Kapallakhaṇḍa dwāramhi khetthē Hañkārapitthikē yuddhañ ubhinnañ wattittha añṇamañña wihethana
 Nāwākilantadēhattā purisā sidanti rājino, rājā nāmañ sāwayitwā sayañ pāvīsi tēna só.
 Tēna bhītā lambakannā sayiṇsu udarēna ; só tēsañ sisāni chhinditwā, rathānābhisamañ karuñ.
 Tikkhattumēwantu katē, karuṇāya mahipati “ amāretwāwa gaṇhātha jiwagāhanti ” abruwi.
 Tato wijitasāṅgāmo purañ āgamma bhūpati, chhattaṇ ussāpayitwána, Tissawāpichhanañ agā.*

The said state elephant roaring with anguish, breaking his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rāja was concealed, placing him on his back, he hastened to Mahātittha. Having thus enabled the rāja to embark in a vessel on the western coast, the elephant fled to the Malaya (mountain division of the island).

This monarch having remained three years beyond seas, enlisting a great force, repaired in ships to the Rōhona division ; and landing at the port of Bhakkharahobbo, he there, in Rōhona, raised a powerful army. The rāja's state elephant hastened to the said Rōhona from the southern Malaya, and instantly resumed his former functions.

Having listened to the kapijāṭaka (or the discourse on the incarnation of Buddho in the form of a monkey) in the fraternity of the théro named Mahāpadumo, who was a native of that division, resident at Tulādhāro ; and being delighted with his history of the bōddhisatto, he (this rāja) enlarged the Nāgamahā wihāro to the extent of a hundred lengths of his unstrung bow ; and extended the thūpo also (of that wihāro) beyond its former dimensions. In like manner, he extended the Tissa as well as Dūra tanks.

This rāja putting his army in motion, set out on his campaign. The lambakannos hearing of this proceeding, prepared themselves for the attack. Near the Kapallakhandō gate, on the plain of Ahankārapitthiko, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rāja shouting out his own name, threw himself (into the midst of the conflict). The lambakannos terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch relenting with compassion, called out “ Capture them, without depriving them of life.” The victorious monarch then entering the capital, and having raised the canopy of dominion,

*Jalakīdāya uggantwā sumaññitapasādhito attanō sīrisampattiñ diswā ; tassantarāyike
 Lambakāṇṇe saritwāna ; kuddhō sō yōjayi rathē yugapuramparā ; tēsañ puratō pawisi purañ.
 Mahāwatthussa ummāre thatwā rājānapēsi sō “ imēsañ sisamummāre asmīñ chhindatha bhō iti.”
 “ Goṇā ēlē rathē yuttā tawa honti, rathēsabha, siṅghakhūranca étēsañ chhedāpaya tatō iti.”
 Mātuyā atha saññatā sisachchhēdañ niwāriya ; nāsancha pādāṅgutthancha tēsañ rājā achchēdayi,
 Hatthīñ wutthañ janapadañ adā hatthissa khattiyo Hatthibhōgajanapadō iti tēdsi nāmātō.
 Ewañ Anurādhapurē Ilanāgo mahipatī chhabassāni anunāni rajjañ kāreyi khattiyo.
 Ilanāgassachchayē tassa puttō Chandamukhōsiwō aṭṭhawassā sattamāsañ rājā rajjamakārayi.
 Manikāragāmakē wāpiñ kārāpetwā mahipati Issarasamanawhassa wihārassa adāsi so.
 Tassa rañṇo mahēsīcha tañ gāme pattimattanō tassēwāddā wihārassa Damilā dēwiti wissutā.
 Tañ Tissawāpiñ kīdāya hantwā Chandamulhañsiwāñ, Yasalākatissoṭi wissutō tañkanitthakō,
 Anurādhapurē rammē Lañkāyawanē subhē sattatṭhawassatṭhamāsēhi rājā rajjamakārayi,
 Dōwārikassa Dattassa puttō dōwārikō sayañ rañṇo sadisarūpēna ahāsi Subha nāmawā.
 Subhañ balatthañ tañ rājā rājabhūsayabhūsiya nisidāpiya pallaṅkē hāsatthañ yasalākakō.*

set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of lambakannos).

At the close of the aquatic games, this monarch having resumed his royal vestments, in the fulness of his joy, surveyed the splendor of his regal state. It then rose to his recollection, that the lambakannos had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to the yoke of his chariot (with their noses pierced), and entered the city, preceding them. Standing on the threshold of his palace, the rāja issued these orders: “Officers, decapitate them on this threshold.” His mother being informed thereof, prevented the decapitation, by observing: “Lord of chariots, the creatures that are yoked to thy car are only oxen; chop off only their noses and hoofs:” accordingly, the king had their noses and the toes of their feet cut off.

The rāja gave unto his (hatthi) state elephants the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhōgajanapado. In this manner, the monarch Ilanāgo reigned in Anurādhapura full six years.

On the demise of Ilanāgo, his son, the rāja Chandamukhōsiwo, reigned for eight years and seven months. This monarch having caused the Manikāragāmo tank to be formed, dedicated it to the wihāro named Issarasumano; and the consort of this rāja, celebrated under the appellation of Damilādēwi, dedicated the village which supplied her personal retinue to the same wihāro. His younger brother, known by the name of the rāja Yassalākatisso, putting the said Chandamukhōsiwo to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurādhapura, which is the lovely countenance of Lankā, for seven years and eight months.

There was a young gate-porter, the son of the porter Datto, named Subhō, who in person strongly resembled the rāja. The monarch Yassalākako, in a merry mood, having decked out the said Subhō, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed

Sisachōlañ balatthassa sasisañ patimunchiya, yaññhiñ gahetwā hatthēna dwāramūle thito sayañ.
Wandantēsu amachchēsu nisinnañ dsanañhi tañ, rājā hasati ēwañ so kuratē anturantarā.
Balatthō ēkadīwasañ rājānañ hasamānakañ, “ayañ balatthō kasmā chē sammukhā hasatiti sō?”
Mārāpayitwā rājānañ balattho sō Subhō idha rajjañ kārēsi chhabbassañ Subha rājāti wissuto.
Dwisu Mahāwihārēsu Subharājā manōramañ pariwēnapantiñ Subharājānamakānyēwakārayi.
Uruwēlasamipamhi tathā Walliwihārakañ puratthimē ēkadwārañ gangantē Nindigāmakañ,
Lambakāṇṇasuto ēkō uttarapassawāsiko sēnāpatimupatthāsi Wasabhōnāma mātulañ.
“Hessati Wasabhōnāma rājāti” sutiyañ tadā, ghatēti rājā dipamhi sabhē Wasahandamāc.
“Rāṇo dassāma Wasabhañ imanti” bhariyāya sō sēnāpati mantayitwā pāto rājakulañ agā.
Gachchhato tēna saha sā tāmbulā chunnawajjitañ Wasabhassa hatthamhi aḷa tañ sāthuparirakkhituñ.
Rājagāhadwāramhi tāmbulā chunnawajjitañ sēnāpati ulikkhitwā, tañ chunnatthañ wisajjayi.
Sēnāpatissa bhariya chunnatthañ Wasabhañ gatañ, watwā rahassañ, dutwāwasahassa, tañ palāpayi,
Mahāwihārattāhānañ so gantwā, sō Wasabhō pana tattha thērēhi Lhirannawatthēhi kata saṅgahō,

himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rāja was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated) addressing himself to the merry monarch, the messenger exclaimed: “How does that balatthō dare to laugh in my presence;” and succeeded in getting the king put to death. The porter Subhō thus usurped the sovereignty, and administered it for six years, under the title of Subhō.

This Subhō rāja constructed at the two wihāros (Mahā and Abhayo) a delightful range of buildings (at each) to serve for piriwēnos, which were named Subhōrāja piriwēnos. He also built Walli wihāro near Uruwēlo; to the eastward (of the capital) the Ekadwāro wihāro (near the mountain of that name); and the Nindagāmako wihāro on the bank of the (Kachchhā) river.

A certain lambakanno youth named Wasabhō, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rāja Yassalālako): “A person of the name of Wasabhō will become king;” and the (reigning) king was consequently, at this period, extirpating throughout the island, every person bearing the name of Wasabhō. This officer of state, saying to himself, “I ought to give up this Wasabhō to the king;” and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Wasabhō, the betel, &c., (required by him for mastication) omitting the chunam, as the means of completely rescuing (Wasabhō) from his impending fate. On reaching the palace gate, the minister discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Wasabhō, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Wasabhō fled to the Mahawihāro, and was provided by the thēros there with rice, milk, and clothing. In a subsequent stage of

Tatōparañ “kuṭṭhinōcha rājābhāwaya” nichchhitañ, sutwāna wachanañ haṭṭhō “chōró hessati” nichchhitō, Laddhā samatthapurisē gāmaghātañ tato parañ karontō Rōhanañ gantwā Kapallapūwadēsato, Kamēna raṭṭhañ gaṇhantō samattabalawāhanō sō rājā dasawassēhi āgamma purasantikañ, Subharājajjagāṇē hantwā Wasabhō sō mahabbalō ussāpayi purē chhattañ. Mātulōpi ranē pati. Tañ mātulassa bhariyañ pubbabhūtō pakārikañ akāsecha Wasabho rājā mahēsiñ Chetthanāmikañ. Sō gōrapāṭhakañ pucchhi āyupamāṇamattanō dha “dwādasawassāni hōtiyewassa sōpicha,” Rahassañ rakkhanaṭṭāya sahasan tassa dāpayi saṅghañ sō sannipādetwā wanditwā pucchhi bhūpati. “Siyā nu, bhantē, dyussa waḍḍhaṇāṅkāraṇaṅ ? iti “atthiti saṅgho dehiḁkhi antardāya wimōchanañ.” “Parissāwanadānancha, āwāsudānāmēwacha, gildawattādānāṅka, dātappañ, manujādhipā. “Kātappañ jinnakāwāsañ paṭisaṅkharāṇaṅ tathā pañcasīlāsamādānañ katwā tañ sādḁurakkhikañ ; Upōsatthupawāsēcha kattaḁbēpōsathē,” iti. Rājā “sādhuti” gantwāna tathā sabbamakāsi sō. Tiṇṇaṅ tiṇṇancha wasānaṅ achayēna mahipati dipamhi sabbasaṅghāssa tichiwaramadāpayi. Andagātānañ thērānañ pēsāyitwāna dāpayi dwattīnsāyathānēsu dāpēsi madhupāyasañ. Chatusutṭhiyācha thānēsu mahādānantu missakañ sahasa wattichatusu thānesucha jalāpayi.

his flight, having heard the rumour undisguisedly repeated, “The Kutthi will become the king,” and publicly asserted “he will turn traitor;” elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Rōhona division, progressively subdued the whole country, commencing from Kappalapura. This rāja at the head of an efficient force, in the course of ten years, attacked the capital. This all-powerful Wasabhō putting the rāja Subhō to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict; and the rāja Wasabhō raised Chetthā, the wife of his uncle, who had formerly protected him, to the dignity of queen consort.

Being desirous of ascertaining the term of his existence, he consulted a fortune teller, who replied, “It will last precisely twelve years.” The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: “Lords! is it, or is it not, practicable to extend the term of human existence?” The priesthood replied: “Supreme among men! it is practicable to preserve human life, from the death which results from violence (or accident). It is requisite to make ‘parissāwana’ offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the ‘pansil’ order, to preserve them inviolate: it is requisite on the ‘upōsatthā’ days that the prescribed ‘uposattha’ ceremonies should be observed.” The rāja responding “sādhū,” went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent: he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty four places. In four different places, he kept up an illumination of a thousand

Chétiya pabbatéchéwa Thúpáramécha chétiyē Maháthúpē, mahábódhigharé iti imésuhi, Chittalakutē kárési dasathúpē manóramē ; dipe khilamhi áwásē jññecha paṭisáñkhari. Walliyéráwihárácha thérassa só pasādiya mahá Walligottannāma wihárancha akárayi. Kárési Anurárámañ Mahágámussasantikē Héligámaṭṭhakarisa sahassan tassaddāpayi. Muchaléwihárañ káretwá só Tissawaddhanámakē áññásárodakabhágamhi wihárasa adāpayi. Galambatitthē thúpamhi kárésiṭṭhikakanchukañ kárésipósathágárañ ; waṭṭitēlassamassatu, Sahassakarisa wāpīñ só kárápetwá adásicha ; kárésipósathágárañ wihári Kumbhigallakē. Só yéwupósathágárañ Issarasamanakē idha Thúpáramē thúpagharañ kárápési mahípati. Maháwihárē pariwénnapantipachchhimapēkkhinañ kárési ; Chatusdāncha jinnañ paṭisañkhari. Chatubuddhapatimá rammá parimānañ, gharañ tathá, mahábódhiggarē rammé rájá só éwakárayi. Tassa rañño mahési sá wuttannāma manóramañ thúpañ thúpagharañéwa ramman tatthéwa kárayi. Thúpáramē thúpagharañ niṭṭhápétwá mahípati, tassa niṭṭhápítamayē mahádánamadásicha. [méwacha Yuttánañ buddhawachané bhikkhúnañ pachchayampicha, bhikkhúnañ dhammakathikánañ sappiphárita. Nagarassa chatuddwáre kapanawattancho dāpayi, gilánancho bhikkhúnañ gilánawattaméwacha. Mayenti, Ráduppallañ wāpiwahañ, Kólambagámañ, Mahánikawidhiwápincho, Mahágámadwiméwachu,

lamps at each; and at the Chétiyo mountain, at the Thúpáramo, at the Maháthúpo, at the bo-tree, and on the peak of the Chittilo mountain, at these several places he constructed ten thúpos; and throughout the island he repaired dilapidated edifices. Delighted with the théro resident at Walliyéro wiháro, he built for him the great Walligotto wiháro. He built also the Anurá wiháro, near Mahágámo; on which he bestowed Héligámo, in extent eight karissa, as well as a thousand pieces. Having constructed the Muchala wiháro, on that wiháro he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissawaddha mountain. He encased the thúpo at Galambatittho in bricks; and to supply oil and wicks for its "uposatha" hall, he formed the Sahassakarisso tank, and dedicated it thereto. At the Kumbhigallako wiháro he built an "uposatha" hall; as also at the Issarasamanako wiháro; and this monarch constructed also the roof over the Thúpáramo here (at Anurádhapura). At the Mahá wiháro he built a most perfect range of pariwénno, and repaired the Chatu-ála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhos, of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpo, to which she gave her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpáramo, this monarch, at the festival held on that occasion, distributed the mahádána: unto the bhikkhús who were in progress of being instructed in the word of Buddho, the four sacerdotal requisites; and to the bhikkhús who propounded the scriptures, clarified butter and curds; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks; the Máyo, Raduppalle, Kólambagámo, Mahánikawidhi, two called Mahágámo,

*Kehálañ, Kalawápincha Chambutthin, Wátamanganañ, Abhiwaddhamánañ ichchekádasawápiyó.
 Dwádasamátikanchéwa súbhikkhattamakárayi, guttatthañ purapakárañ éwamuchchamakárayi,
 Gópurancha chatuddwáre maháwatthuncha kárayi, kárápetwána uyyáñe hañsé tattha wisajjayi.
 Puré bahú pokkharani kárápetwá tahiñ tahiñ, ummaggena jalan tattha patápési mahipati.
 Ewan naná widhañ puññañ katwá Wasabhúpati, hatantaráyó só hutwá puññañkammé sadálaró,
 Chatuchattádisawassáni puré rajjamakárayi, chatuchattádisa wésákha pújáyócha akárayi.
 Subharájá dharañtó só attanó ékadhitikañ Wasabhéna bhayasañkiñ appésitthikawaddhakín.
 Attanó kambalanchéwa rájábhaggañichappayi, Wasabhéna haté tasmiñ tamadáyittha waddhakiñ.
 Dhitittháne thapetwána waddhétí attanó gharé, sákummaakarutó tassa bhattañ áhari dáríká.
 Sá nirodhasamápannañ Kadambapupphagumbaké sattami diwasé diswá bhattammé dháwani add.
 Puna bhattañ pachitwána pitunó bhattamdhuri papanchakarañañ putthá tamatthañ pituno wali.
 Suttáho punappunanche só bhattañ thérassa dápayi, wissatthónágatañ diswá théro áha kumárikañ.
 "Tawa issariyé játé imañ thánañ, kumáriké, sarasiti" thérádu tadácha parinibbuto.*

Kébálo (near Mahátittha), Kálo, Chambutthi, Wátamangano, and Abhiwaddhamáno. For the extension of cultivation, he formed twelve canals of irrigation; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard houses at the four gates, and a great palace (for himself). This monarch having formed also ponds in different parts of the royal gardens within the capital, kept swans in them; and by means of aqueducts conducted water to them.

Thus this sovereign Wasabhó, incessantly devoted to acts of piety, having in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty four years; and celebrated an equal number of wésakho festivals.

The (preceding) rája Subho, under the apprehension produced by (the prediction connected with the usurpation of) Wasabhó, had consigned his only daughter to the charge of a brick mason, bestowing on her the vestments and ornaments of royalty suited to her rank. On (her father) being put to death by Wasabhó, she gave up these articles to the mason (to preserve her own disguise). Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadambo forest (a théro) absorbed for the seventh day in the "niródho" meditation, this gifted female presented him with the meal she was carrying. There dressing another meal, she carried it to her (adopted) father. On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théro, who was gifted with the power of discerning coming events, thus addressed the maiden: "When thou attainest regal prosperity, recollect this particular spot;" and on that very day he acquired "parinibbuti."

*Saké só Wasabhó rájá wayappattamhi puttaké Wan̄kandsikatissamhi kan̄ṇaṇ tassanurūpihaṇ,
 Gawésési. Purisá taṇ diswána kumárikaṇ iṭṭhawaḍḍhakigámé iṭṭhilaḁḁhaṇakówidá,
 Raṇṇo niwédayaṇ. Rájá tamánápétu m̄rabhi. Tassáha rájadhitattaṇ iṭṭhakaḁḁḍḍhaki taddá,
 Subharaṇṇótu dhitattaṇ kambaládihi ṇḍpayi. Rájá tuṭṭho sutassádá taṇ sádhukatamaṇḡalaṇ.
 Wasabhassachchayé puttó Wan̄kandsikatissako Anurádhapuré rajjaṇ t̄ni wassánikárayi.
 Só Gónṇanadiyá tiré Mahámangalanúmakāṇ wiháraṇ kárayi rájá Wan̄kandsikatissako.
 Mahámattatu d̄wi sá saranti thérabhásitaṇ wiharakárayaṭṭhaya akási dhanasanchayaṇ.
 Wan̄kandsikatissassa achchayé kárayi sutó rajjaṇ dwádasawassáni Gajábádhukagámini.
 Sutwá só mátuwachanaṇ mátuatthaya kárayi Kadambapupphathánamhi rájá Mátuwihárakaṇ.
 Máta satusahassaṇ sá bhūmin atthaya paṇḍitá adā Maháwihārassa wihārancha akárayi.
 Sayamēwa akáresi tatthathūpaṇ silámayaṇ saṅghabhōguncha p̄dāsi kinitwána tato tato,
 Abhayuttaramaháthūpaṇ waḍḍhápētwa chināpayi shutuldwārē chatutthēcha d̄timukhamakárayi.
 Gámanitissawāpiṇ só kárāpetwamahāpati Abhayagiriwihārassa p̄kawaḍḍhāyadāsicha.
 Marichawattikathūpaṇhi kanchukancha akárayi, kinitwá satusahassēna saṅghabhōgumadāsicha.*

The rája Wasabhó, when his son Wankanásiko attained manhood, sought for a virgin endowed with the prescribed personal attributes. Fortune tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel in the mason's village, made the circumstance known to the king. The rája took steps to have her brought to him; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of the rája Subhó, by the vestments and other articles in his charge. The monarch delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Wasabhó, his son Wankanásikatisso reigned three years, in the capital at Anurádhapura. This rája Wankanásikatisso built the Mahámangallo wiháro on the banks of the Gónnó river.

The queen, Mahámattá, bearing in mind the injunction of the théro, commenced to collect the treasures requisite for constructing a wiháro. (In the mean while) on the demise of Wankanásikatisso, his son Gajábádhukagámini (succeeded, and) reigned twelve years. This rája, in compliance with the solicitation of his mother, and according to her wishes, built the Mátu wiháro in the Kadambo forest. This well informed queen-mother, for the purpose of purchasing land for that great wiháro, gave a thousand pieces, and built the wiháro. He himself (the rája) caused a thūpo to be constructed there entirely of stone; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood; and raising the Abhayuttaro thūpo, he constructed it of a greater elevation; and at the four gates, he restored the four entrances to their former condition.

This monarch forming the Gáminitisso tank, bestowed it on the Abháyagiri wiháro, for the maintenance of that establishment. He caused a new coating to be spread on the Marichawatti wiháro; he also made a dedication for the maintenance of its fraternity,

*Kārēsi pachehhime passē wihārañ Rāmukawhayañ, Mahā dśanasdlañcha nagaramhi akārayi.
 Gajābāhussachehayēna sasurō tassardjīnō rajjañ Mahallakōndgo chhabbassāni akārayi.
 Puratthimē Péjalakañ, dakkiṇakōṭipabbatañ, pachehhimēlakapāsānan Nāgadīpē Sālīpabbatañ,
 Dwijagāmē Nachēlīñ Rōhanē janapattē pana Kōṭṭandgapabbatāncha Antōgīrihālīkañ.
 Eti sattawihārañ y’ Mahallakōndgabhūpati parittēnapi kālena kārāpēsi mahipati.
 Ewañ asārēhi dhanēhi sārāñ puñṇāni katwāna bahuni paṇṇā ādenti; bālāpana kāmahētu bahuni pāpāni
 karonti mohāti.*

Sujanappasādasañwēgatthāya katē Mahāwaṇsē “Dwādasardjako” nāma panchatīṇsatimō parichehhēdō.

CHATTINSATIMO PARICHEHHEDO.

*Mahallandgassachehayēna puttō Bhāṭikatissakō chatuwisatiwassāni Laṅkārajjamakārayi.
 Mahāwihārē pākārañ kārāpēsi samantatō, Gawaratissawihārañ sō kārayitwā mahipati;
 Mahāgāmaṇīwāpīñ kāretwā wihārassa paddsīcha; wihārāncha akārēsi Bhāṭiyatissanāmañ.
 Kārēsipōsathāgārañ Thūpārāmē manōramē. Rattannannēkawāpīncha kārāpēsi mahipati,
 Sattēsu muduchittēsō, saṅghamhi tibbagārawō, ubhatō, saṅghē mahīpālō mahādānañ pawattayī.*

obtained at a price of one hundred thousand pieces. He built also Rāmuko wihāro in the western division, and the Mahā-āsana hall in the capital.

On the demise of Gajābāhu, that rāja’s “sasuro” named Mahallako Nāgo, reigned six years. This monarch surnamed, from his advanced years, Mahallako Nāgo, constructed the following seven wihāros: in the eastward, the Péjalako; in the southward, the Kōti-pabbato; in the westward, the Udakapāsāno; in the isle of Nāgadīpo, the Sālīpabbato; at Dwijagāmo, the Nachēli; in the Rōhano division, the Kōṭṭanāgopabbato and Hālī wihāros, at Antōgiri.

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions, commit many transgressions.

The thirty fifth chapter in the Mahāwanso, entitled, “the twelve kings,” composed equally for the delight and affliction of righteous men.

CHAP. XXXVI.

By the demise of Mahallanāgo, his son, named Bhāṭikatisso (succeeded, and) reigned over the monarchy of Lankā for twenty four years. This ruler built a wall round the Mahawihāro, and having constructed the Gawaratisso wihāro, and formed the Mahāgāmini tank, dedicated it to that wiharo; he built also the wihāro named Bhāṭiyatisso. This monarch constructed also an “uposatha” hall at the delightful Thūpārāmo, as well as the Rattannannēka tank. This sovereign, equally devoted to his people, and respectful to the ministers of religion, kept up the mahadānan offerings to the priesthood of both sexes.

Bhátikissachchayéna tassa Kanitthatisso akārasa samārajañ Lañkādiṭṭi akārayi.
Bhūtārāma Mahānāgathērassa sō pasidiya kārēsi ratanapāsādañ Abhayagirimhi sādhuṇa ;
Abhayagirimhi pākārañ mahāpariwénamēwacha kārēsi Manisomambhi mahāpariwénamēwacha ;
Tatthēwa Chētiyagharañ Ambatthalē tathēwacha kārēsi puṭisañkhārañ Nāgadipe ghare pana.
Mahāwihārassimantā madditwā tattha kārayi, Kukkuṭagiriṇipariwēnapantiñ suḷ-kachchañ bhūpati.
Mahāwihārē kārēsi dwādasē manujādhipō mahāchaturassa pāsādē dassanēyyē manōramē.
Dakkhiṇawihārathūpamhi kanchukancha akārayi ; bhaddasālañ Mahāmēghawanasimanṇa maddiya.
Mahāwihārē pākārañ passatō apaniya sō, maggañ Dakkhiṇawihārāgāminichāpi akārayi.
Bhūtārāma wihārancha, Rāmagōṇakamēwacha, tathēwa Nandatisso arāmanṇa akārayi.
Pāchinatō Anulatisso pabbatāñ, Gangarājīyañ, Nayelatisso arāmanṇa, Pilāpittihawihārākañ.
Rājamahāwihārancha kārēsi manujādhipō sō ; yēwa tīsū thānēsu kārēsipōsathalayañ,
Kalyāṇikawihārēcha Maṇḍalagirikē tathā Dubballawāpitisso wihāranta imēsuhi.
Kanitthatisso chchayéna tassa puttō akārayi rājāñ dwēyēwa wassāni Chuddanāgōti wissutō,
Chuddanāgakanitthō tañ rājāñ ghāṭiyakārayi, ekawassañ Kudḍanāgo rājāñ Lañkāya kārayi.
Mahāpēlancha waddhēsi ēkandikachhātākē bhikkhusatānañ panchannañ ayōchachhinnañ mahāpati.
Kuḍḍanāgassa rañṇētu dēwiya bhātukō tadā sēnāpati Sirināgo chōrō hutwāna rājino,

By the death of Bhátikatisso (Tisso the elder brother) Kanitthatisso (Tisso the younger brother) succeeded, and reigned eighteen years over the whole of Lanká.

Pleased with Mahánágo théro of Bhútárāmo, he constructed (for him) at the Abhayagiri wiháro a superb gilt edifice. He built, also, a wall round, and a great pariwénno at, Abhayagiri; a great pariwénno at Manisómo wiháro also; and at the same place, an edifice over the chētiyo; and in like manner another at Ambatthalo. He repaired the edifice (constructed over the chētiyo) at Nāgadīpo. Levelling a site within the consecrated limits of the Mahawiháro, this monarch constructed the range of pariwénno called Kukkuṭagiri, in the most perfect manner. On the four sides of the square at the Mahāwiháro, this ruler constructed twelve spacious and delightful edifices, splendid in their appearance. He constructed a covering for the thūpō at the Dakkhino wiháro, and levelling a site within the limits of the Mahāmēgo garden, he constructed a refectory-hall there. Taking down the wall of the Mahawiháro on one side, he opened a road to Dakkhino wiháro. In like manner he built Bhútárāmo wiháro, the Rāmagōnako, as also the wiháro of Nandatisso. In the south eastern direction, the Anulatisso-pabbato wiháro, the Gangarājīyo, the Nayelatisso arāmo, and the Pilāpittihawiháro. This monarch also constructed the Rājamahā wiháro, and upōsatha halls at the following three places: viz., Kalyāni wiháro, Maṇḍalagiri, and at the wiháro called Dubballawāpitisso.

By the death of Kanitthatisso, his son called Chuddanāgo (succeeded, and) reigned two years. The younger brother of Chuddanāgo, named Kudḍanāgo, putting that rāja to death, reigned one year. This monarch during the "Ekanāliké" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kudḍanāgo's queen, named Sirināgo, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached

*Balawāhanasampannō āgamma, nagarantikañ rājabalēna yujjhantō Chudlanāgumahīpatiñ,
 Palāpetwa ; ladlīhajay' Anurādhapurē warē, Lañkārajjamakārēsi wassanē' ūnawisati.
 Mahāthūpawarē chhattañ kārapetwāna bhūpati, suwaṇṇakammañ kāresi dassanēya manōramañ.
 Kārēsi Lōhapasādañ karitwā panchabhūmañ ; Mahābodhichatuddwārē sōpānañ puna kārāyi.
 Kāretwā chhattapāsādañ mahē pūjamakārāyi Kulambanancha dipasmiñ wissajjēsi dayāparō.
 Sirināgassachayē tassa puttō Tisso akārāyi rajjañ dwāwisawassani dhammawohāra-kōwido.
 Thapēsi sōhi wōhārañ hiṇsāmuttañ yatō idha ; " Wōhāra-katissarājā " iti nāmo kato ahu.
 Kambugāmakawāsissa Dīwathērassa santilē dhammañ, sutwā paṭikammañ panchawāsē akārāyi.
 Mahātissassassa thērassa Anurāramawāsinō Muchēlapattān dānawaṭṭhamakārāyi.
 Tissurāja maṇḍapancha Mahāwihāradwayēpi sō Mahābōdhiharē pūchinē, lcharūpadwayampicha ,
 Sattapaṇṇilapāsādañ kāretwā sukhwāsakañ māsē māsē sahassañ sō Mahāwihārassa dāpayi.
 Abhayagiriwihārē, Dakkhinamūlasawhayē Marichawattiwihāramhi Kulatissassa sawhayē,
 Mahiyangana-wihāramhi, Mahāgāmakasawhayē, Mahānāgassawha tathā, Kalyāṇilawhayē,
 Iti aṭṭhasu thūpēsu bhattikammamakārāyi, Mulanāgasēnāpati wihārē Dakkhinē tathā,*

the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurādhapura for nineteen years.

This monarch having caused a " chhatta " to be made for the Mahāthūpo, had it gilt in a manner most beautiful to the sight ; he also rebuilt the Lōhapasādo five stories high, and subsequently a flight of steps at each of the four entrances to the great bo-tree. This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a " chhatta " hall at the isle of Kulambano, celebrated a great festival of offerings.

On the demise of Sirināgo, his son Tisso, who was thoroughly (wōhāro) conversant with the principles of justice and equity, ruled for twenty two years.* He abolished the (wōhāran) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Wōhāra-katisso rāja.

Having listened to the discourses of the théro Déwo, resident at Kambugāmo, he repaired five edifices. Delighted, also, with the Mahātisso théro, resident at the Anuro wihāro, he kept up daily alms for him at Muchēlapattano.

This rāja Tisso having caused also to be formed two halls, (one) at the Mahāwihāro, and (another) on the south east side of the bo-tree edifice, and two metallic images (for them), as well as a hall called the Sattapaṇṇika, most conveniently situated (within his own palace), bestowed offerings (there) worth a thousand (pieces) monthly to the priesthood of the Mahāwihāro. At the Abhayagiri wihāro, the Dakkhinamūlo, the Marichawatti wihāro, the one bearing the name of Kulatisso, at the Mahiyangana wihāro, at the Mahāgāmo, the Mahānāgo wihāro, as well as at the Kalyāni, and at the thūpos of these eight places,

* The Wetulīya heresy originated in September, A. D. 209 . A. B. 752 . m. 4. d. 10—in the first year of the reign of Wōhāra-katisso

*Tathā Maichawattīwihāramhi Puttambhāgavahaye, tathā Issarasamanawhamhi Tissawhē Nāgadiṭṭhale .
 Itichehassūwihārēsu pākāranche akārayi ; kārēsipōsathāgāraṇ Anurāramasavahayē.
 Ariyawaṇsakathā thānē Laṅkādiṭṭhe khilē picha dānawattāṇ thapāpēsi saḍḍhamnēgārawina sō,
 Tīni satasahassāni datwāna, manujādhipo ; iṇatōsa iṇēbhikkhu mecheṣi sāsanappiyo.
 Mahāwesākkhapūjīṇ sō kātetwā, dipawāsinaṇ sabbesanghōcha bhikkhūnaṇ tichīwaramadāpayi.
 Wētullyawālamadḍitwā kēretwā pāpaniggahaṇ Kapilēna amachchēna sāsaṇaṇ jōtayidha sō.
 Wīssutōbhayanāgōti kaniṭṭho tassarājino dēwiyā tassa saṇsaṭṭhō, ṇātō bhittō sabhātārā,
 Palāyitwā Bhallatitthaṇ gantwāna sahasēwāto, kuddhōwiya mātulassa hatthapādāncha chhēdayi.
 Rājīnō ratthabhē datthaṇ thapetwāna iḍḍiwatāṇ sunakkhōpamaṇ dassayitwā gahētūwāpi sinchake.
 Tatthēwanāwaṇ āruyiha paratiramagā sayaṇ. Subhaddēwo Mātulōtu upagamma mahipatiṇ,
 Suhadēwiyahutwāna tasmīṇ ratthamahinī sō. Abhayō taṇjānatatthaṇ dutaṇ iḍḍha wisajjayi.
 Tan diṭṭwā puharakkhaṇ so samantā kuntandīyā paribbhamantō madditwā katwā dubbalamulakaṇ.*

he caused improvements to be made with paid labor. The minister Mukanāgo, in like manner, built walls round the following six wihāros : the Dakkhino, the Marichawatti, the Puttambhāgo, the Issarasamano, and the Tisso, in the isle of Nāgo. He built also an "uposatha" hall at the Anūro wiharo.

This ruler of men expending three hundred thousand, out of reverential devotion to religion, provided for every place at which the sacred scriptures are propounded the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their pecuniary difficulties. He celebrated the great wésakha festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapilo suppressing the Wētullya heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named Abhayanāgo, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to Bhallatittho with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (Sabbadēwo, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the rāja's kingdom (in his own favor), leaving the said (Sabbadēwo) here (in Lankā), and contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking), accompanied by his most attached followers, and at that place (Bhallatittha) throwing himself into a vessel, (Abhayanāgo) fled to the opposite coast.

The said father-in-law, Sabbadēwo, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. Abhayo, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (Subhaddēwo) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kundanāli," and thereby loose-

*Bdhundyēwa p̄dtetwā najjetwā tañ palāpayi. Duto gantwā Abhayassa tañ pawattin̄ pawēlayi.
 Tañ patwā Abhayō damile dālaya bahukē tatō nagarasantikamāgan̄ji bhātarāyujjhituñ suyañ.
 Tañ patwāna, palāyitwā, assamāruicha dēwiyā, Malayañ agamā rājā. Tañ kanitt̄ho nuban̄thiya.
 Rājānañ Malayē hantwā dēwimāddāya āgatō kārēsi nagarē rajjañ atthāwāssāni bhup̄d̄ti.
 Pāsānawēdin̄ kārēsi Mahābodhisamantatō, Lōhapāsādagan̄amhi rājā maṇḍapamēwacha,
 Dwihi satasahassēhi nēkawatthāni gāhiya ; dipamhi bhikkhūsaṅghassa watthadānāmaḍāsi sō.
 Abhayassachchayē bhātu Tissassa tassa attrajo dwēwassāni Sirināgō Laṅkārajjamāk̄drayi.
 Patisaṅk̄hariya pākāra mahābhōdhisamantatō mahābōdhi gharassēwa sō yēwa wālikātālē.
 Munchēlarukk̄haparītō Haṅsawaddhañ manōramañ mahantañ maṇḍapañchēwa kārāpēsi mahipati.
 Wijayakumārāhō nāma Sirināgassa attrajo, pituno apachchayē rajjañ ēkawassamak̄drayi.
 Lambakan̄n̄ d̄ tayo d̄suñ sahāyā Mahiyangāṇē, Saṅghatisso, Saṅghabōdhi, tatiyo Gōthakābhayo.
 Tē Tissawāpim̄driyādañ gatō andhōwichakk̄haṇē rajupatthānamāyantē padasaddēna abruwī.
 "Paṭhawissamino ēte tayōwahatibhū," iti. Tañ sutwā, Abhayō pachchāyānto pucchēhi punābhayi,
 "Kassa wansō ṭhassatiti?" puna pucchēhi tamēwasō, "pucchēhi massāti;" sō āha. Tañ sutwā dwihi sō agā.*

ing its roots, pushed the tree down with his shoulder, (to indicate the instability of the rāja's government) and then reviling him (for a spy) drove him away. The emissary returning to Abhayō, reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of damillos for the purpose of attacking his brother, he advanced in person on the capital (Anurādhapura).

The rāja on discovering this (conspiracy) together with his queen, instantly mounting their horses, fled, and repaired to Malaya. His brother pursued the rāja, and putting him to death in Malaya, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the Lōhapāsādo; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of Abhayō, Sirināgō the son of his brother (Wōhāro) Tisso, reigned two years in Lankā. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewn with sand, to the southward of the muchēlo tree, the splendid and delightful Hansawatta hall.

The prince named Wijayō, the son of Sirināgō, on the demise of his father reigned one year.

There were three persons of the Lambakanno race (who wear large ear ornaments), intimately connected together, resident at Mahiyangano, named Sangatisso, Sanghabōdhi, and the third Gōthakābhayo. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted: "These three persons are destined to bear the weight of (governing) the land." Abhayō, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him: "Which then of (our three) dynasties

*Tē purāṇ pawisitwāna tayō raṇṇōti wallabhu rājākiechāni sālhentā, Wijayardjassa santi' ē.
 Hantwā Wijayardjānaṇ rājagāhamhi, ēlatō sēnāpatin Saṅghatissan duwē rājībhisēchayū.
 Ewaṇ sō abhisittōra Anurādhapuruttamē rājjaṇ chātṭāriwassāni Saṅghatissō aḥārayi.
 Mahāthūpamhi chhattaṇcha kēma' ammancha' arayi, wisuṇ sutasahassagghē chaturōcha mahāmaṇiṇ,
 Majjhē chatuṇṇaṇ suriyānaṇ ṭhapāpēsi mahipati ; thūpassa mudḍhani tathā anagghaṇ wajirachumbataṇ.
 Sō chhattamahāpūjāya saṅghassa manujāḥipī chātṭālisasahassassa chhachiwaramadāpayi.
 Taṇ Mahālewattḥērēnadā Mahalla'awāsina sutwāna khandhakē suttāṇ, yāgānisaṇsadipanaṇ
 Sutwā, pasannō, saṅghassa yāguḷānamadāpayi ; nagarassa chatulldwārē sakl'achchaṇ mewasādhucha.
 Sō antarantārē rājājumbupakkāni khālitiṇ sahorōdhō saḍamachchō agamā Pāchinadipakaṇ.
 Upalulāssa gamanē manussā Pāchinawāsinaṇ wisaṇ phalēsu yējisuṇ rājabhōjjāya jambuyā,
 Khāditwā jambupakkāni tāni tatthēwa sō matō, sēnūyattaṇ Saṅghabhōdhiṇ Abhāyō rājībhisēchayi.
 Rājā Sirisaṅghabhōdhi wisutō panchasilawā Anurādhuparē rājjaṇ duwēwassāni kārayi.
 Mahāwihāre kārēsi salākaggaṇ manōramāṇ talā dipā manussē sō gattwā dubbatthipaditē,
 Karuṇāya l'ampitamānō mahāthūpaṇṇaṇē sayāṇ, nīpajji bhūmiyaṇ rājā katwāna iti nicchhayaṇ.*

will endure the longest?" The person thus interrogated, replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Wijayo, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rāja Wijayo in his own palace ; and two of them raised (the third) Sanghatisso, who was at the head of the army, to the throne. The said Sanghatisso, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chhatta" on the Mahāthūpo to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men at the festival held in honor of this chhatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests ; and having attended to the (andawindaka) discourse in the kandhako, propounded by Mahadēwo thēro, of Māhallako, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rāja was in the habit from time to time of visiting the isle of Pachina, attended by his suite and ministers, for the purpose of eating jambos. The inhabitants of that north-eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambos intended for the rāja, (and placed them) among the rest of the fruit. Having eat those jambos he died at that very place ; and Abhāyo caused to be installed in the monarchy, Sanghabhōdi, who had been raised to the command of the army. Renowned under the title of Siri-anghabhōdi rāja, and a devotee of the "pansil" order, at least, he administered the sovereignty at Anurādhapura for two years. He built at the Mahāwihāro, a "salākagga" hall.

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rāja throwing himself down on the ground in the square of the

*“ Pawassitwana dēwena jalēnuppādītē mayi. nahēwa wutthahissāmi, maramānopahañ idha.
 Ewañ nipannō bhūmindō dēwō pāwassi tāwadē Lañ¹ ādipamhi sakalē piñayanto mahāmhi,
 Tathāpinuttahati sō apilāpanatō jalē; awārinsu tatō machchā jalaniggama panāliyo.
 Tatō jalañhi piluwañ rājā wuttāsī dhammiko, karuṇḍānuḍi, ēwañ dipe dubbūtthikābhayañ
 Chōrā tahiñ tahiñ jātā iti sutwēna bhūpati; chōrē anāpayitwāna rahassēna palāpayi.
 Andpetwa rahassēna matānañ sō kalēbarañ agghi uttasetiwāna hanitañ chōrupadīlawañ,
 Eḷō yaḷḷhō idhāgamma rattakkhi iti wissutō, karōti rattānakkhinimanussānañ tahiñ tahiñ.
 Aṇṇamaṇṇamapekkhitwā, bhāsītū, “ rattanettatañ,” narā maranti. Tē yaḷḷhō sō bhaḷḷhēti usāḷḷhitō,
 Rājā upadīlawañ tēsañ sutwā santattamāna sō ēḷō pavāsagabbhamhi hutwā atthāṅgupāsathī,
 “ Apassitwāna tañ ” rājā “ na wutthāmiti ” sō sayi Tassa sō, dhammatējēna, agā yaḷḷ¹ hō tadantikañ.
 Tēna “ kōsiti ? ” wuttāhchā, sō “ Ahanti; ” pawēlayi. “ Kasmā pajā mē bhaḷḷ¹ hēsi mākḥāda ” iti sōbruwi.
 “ Ekasmīñ mē janapalē narē dēhiti ” sōbruwi: “ nasakkā iti wuttē; sō kamēnē¹ anti ” aḷbruwi.
 “ Aṇṇaṇ tassādātu mē mamañ khāda ” iti; sōbruwi “ nasaḷ¹ kā ” iti tañ yāchigāme gāme balicha sō.*

Mahāthūpo, pronounced this vow: “Although I should sacrifice my life by it, I shall not rise from this spot, until by the interposition of the dēwo, rain shall have fallen (sufficient) to raise me on its flood from the earth.” Accordingly the ruler of the land remained prostrate on the ground; and the dēwo instantly poured down his showers. Throughout the island, the country was deluged. Apprehending that even then he would not rise, until he was completely bouyed up on the surface of the water, the officers of the household stopt up the drains (of the square). Being raised by the water, this righteous rāja got up. In this manner, this all compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkhō, well known under the appellation of the “rattakkhi” (red-eyed monster) visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), “His eyes are also red!” and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rāja having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the “attasil” order, in his cell of solitary devotion. The monarch vowed: “I will not rise till I have beheld that (demon).” By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, “Who art thou?” (The demon) replied: “I am (the yakkhō).” The (rāja) thus addressed him: “Why dost thou devour my subjects: cease to destroy them.” The demon then said, “Let me have the people of one district at least.” On being told, “It is impossible;” lowering his demand by degrees, he asked, “Give me then one (village).” The rāja replied, “I can give thee nothing but myself, devour me.” “That is not possible,” (said the demon); and intreated that “bali” offerings should be made to him in every

"Sādhūti" watwā bhūmindo dipamhi sakalēpicha gāmadwarē niwēsetwā balin tassa addāpayi.
Mahāsattena tēnēwa sabbābhūtānāṃ ampinā mahārōga bhayājātā dipadīpēna nāsita.
Sō bhaṇḍagāri'ō raṇṇō amachcho Gōṭakābhayō chōrō hutwā uttaratō nagaraṇ samūpdgami.
Parissāwanamāḍāya rājā daḍḍhinaḥwatratō parahiṇsunarōchentō ēkkōwa palāyi sō.
Putabhattān gahetwāna gacchekantō purisō pana bhattabhōgiya rājānaṇ nibanḍhicha punappunaṇ.
Jalaṇ parissawayitwāna, bhunjitwāna dayālu'ō tassēwaṇ nuggahaṇ kātuṇ idaṇ wachanamabruvī.
"Saṅghabōḍhi uhaṇ rājā; gahētwa mama, bhō, sirāṇ; Gōthābhayassa dassēhi, bahuṇ dassati tē dhanāṇ."
Na icchēhi sō tathā katuṇ; tassatthāya mahipati, nisinnōyēwa amari sō sisan tassa adāpiya.
Gōthābhāyāssa dassēsi sōtu winhitamānasō; datwā tassa dhanāṇ raṇṇō, sakīdāṇ sāthukārayi.
Ewaṇ Gōthābhayō ēsō Mēghawamābhayōticha wissuto, tērassamā Laṇḍārajamaḍārayi.
Mahawatthūṇ kārayitwāna, watthuwēdamhi maṇḍapan, kārayitwa maṇḍuyitwā sō bhikkhutattha saṅghatō,
Atthuttarasahassāni nisiditwā, dinē, dinē, yāgulaḥhajjakabhojjēhi sāthahi wivithēhicha;
Sachiwarēhi kappetwā, mahādānaṇ pawattayi: ēkawisādinēwaṇ nibanḍhaṇchassaḍārayi.

village. The ruler of the land replying, "sādhū," and throughout the island having provided accommodation for him, at the entrance of every village, caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion in the utmost perfection, and was like unto the light which illuminated the land.

The minister of this rāja, named Gotakābhavo, who held the office of treasurer, turning traitor, fled from the capital to the northward. The king abhorring the idea of being the cause of the death of others, also forsook the city, wholly unattended, taking with him only his "parissāwanan" (water strainer used by devotees to prevent the destruction which might otherwise take place of animalculæ in the water they drank). A man who was travelling along the road carrying his meal of dressed rice with him, over and over again intreated of the rāja to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rāja Saṅghabōḍi. Beloved! taking my head, present it to Gōthābhayo; he will bestow great wealth on thee." The peasant declined accepting the present. The monarch, for the purpose of benefiting that individual, bequeathing his head to him, (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Gōthābhayo. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

This Gōthābhayo, known by the title of Mēghawamābhayo reigned in Laukā thirteen years.

He built a great palace, and at the gate of that palace a hall; and having decorated that hall, from among the priests there assembled, he entertained daily one thousand plus eight priests with rice broth, confectionery and every other sacred lotal requisite. Causing robes to be made, he kept up the mahādāna offering. He uninterruptedly maintained

Mahāvihārē kārési silāmaṇḍapamuttamañ, Lohapāsādāhambhēcha pariwattiya thupāpayi.
Mahābōdhi silāwēdhīñ, uttaradwārācraṇaṇ patitṭhāpēsi thambhēcha chatuṭṭaṇṇē saccaṭṭakāṭṭi.
Tissēsīlā parimā tisu dwerēsu lāriya, thupāpesicha pulāñ'e daḷḷ hinamhi silāmyaṇ.
Padhānabhūmiñ kārēsi Mahāvihārapachehhatō, dipamhi chhinnakāwāsañ sabbanca patisañhari.
Thūpārāme thūpagharañ, Thērambutṭalalē tathā, āramē maṇisōmamkē patisañharayicha sō.
Thūpārāmēcha Maṇisōma āramē Marichawattikē, Daḷḷhiṇawhawihārēcha upōsattha gharāwēcha,
Mēghawannābhayawehancha nawawihāramaṭṭarāyā, wihāramahāpūjāyāñ piṇḍetwā dipawāsinañ.
Tina bhikkhūsaṇṇaṇ tichawaramadāsicha, mahāwēsaṭṭhapūjācha tadā tva aṭṭarāyā.
Anuwassancha sādāghassa chhachāwaramadāpayi. Pāpākaṇaṇ niggahetwā sōlṭhento sāsanaṇtu sō,
Wētulliyawāḷiṇō bhikkhū Abhayagiriwāsina, gāhāyitwā saṭṭhimattē Jinasāsanaṇaṭṭakē.
Katwāna niggahañ tisañ, parāṭirē lhipāpapayī. Tattha kittassathērassa nissitobhikkhū cholliko,
Saṅghamittēti, nāmēna, bhūtaṭṭijjādilōwido, Mahāvihārē bhikkhūnañ lujjhittwāna, iḷḷāgamo,
Thūpārāme sannipātañ pawisitwā asañṇatō Saṅghapālāssa pariweṇa wāsi thērassa tattha sō.

this observance on every twenty first day. In the Mahāvihāro he constructed a superb hall of stone, and the pillars of the Lohapāsādo he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its southern entrance, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddho made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāvihāro he formed a padhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner, he repaired the edifice built over the Thūpārāmo, as well as the one over Ambatthalo, in which the théro (Mahindo had dwelt), and made improvements at the Manisōma edifice. He repaired also the "upasattha" halls at the Thupārāmo, Manisōma, Marichawatti, and Dākkhina wihāros. He constructed nine wihāros which he called after himself, Mēghawannābhayo. Assembling the population of the country, he celebrated a great festival of offerings. To thirty thousand priests he presented the three sacerdotal garments; at the same time he celebrated the great "wesākha" festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Wētulliya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théro of the banished (sect), a native of Chōla, by name Sangamitto, who was profoundly versed in the rites of the "bhūta" (demon faith). For the gratification of his enmity against the priests of the Mahāvihāro (by whose advice the Abhayagiri priests were banished) he came over to this land.

This impious person entering the hall in which the priests were assembled at the Thupārāmo, addressed himself to the théro of the Saṅghapāla pariweno, who was the

*Gotábhayassathérassa mátulussassa rájinó, rañño náméndlapató, wachanañ patibáhiya.
 Rañño kulúpakó ási. Rájá tasmiñ pasídiya, jettáputtañ Jettatissañ. Mahásénañ Janíthakan.
 Appési tassa bhikkhussa. Só sañgañhi dutiyakañ ; upanandi tasmiñ bhikkhusmiñ Jettatisso kumārako.
 Pitunó achchayé, Jettatisso rájá ahósi só, pitusarírasakkáré niggantuñ nichchhamánaké,
 Duṭṭhá machché niggahétuñ, sayañ nikkhamma bhúpati, kanitthañ purató katwá, pitukáyañ anantarañ,
 Tató amachché katwána, sayañ hutwána pachchható, kanitthé pitukáyecha nikkhante tadanantarañ,
 Dwárañ sañwásarítwána duṭṭhamachché nipátiya, sūlé appési, pituno chitakáyañ samantato.
 Ténassa kammunānāmañ kakkhalópapadañ ahu : Sañghamittótu só bhikkhu bhito tasmá narádhipe
 Tassábhiséka sunakālañ Mahásénéna mantiyá, tassábhisékañ séchanto paratirañ gató ité.
 Patirá só wipakkatañ Lóhapásádamuttamañ kóti dhanāñ aggharakañ kárési sattabhumā an.
 Sattisatasahassagghañ pújayitwá mañiñ tahiñ, kárési Jettatisso tañ Mañipásádamuttamañ.
 Mañiñ duwé mahagghécha Maháthúpé apújayi, Mahábhóddhigharé tina tóraṇāni makárayi.
 Krayitwá wihárañ só Páchinatissapabbatān, pancháwásésu sañghassa adási puthawipati.*

maternal uncle of the rája Gotábhayo, and invoking him in the terms in which the king himself would use, succeeded in overcoming his tenets. (Sanghamitto) completely gained the confidence of the rája. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jettatisso, as well as his younger son Maháséno. He evinced a preference for the second son, and prince Jettatisso from that circumstance entertained a hatred against that priest.

On the demise of his father, Jettatisso succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited) and making his brother lead the procession, he sent the corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (Duttho)—and the priest Sanghamitto, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with Séno, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lóhapasádo, which had been left unfinished by his father, building it seven stories high, by expending a "koti" of treasure on it. Having made there (to that edifice) an offering of a ("mani") gem, worth sixty lacs, the said Jettatisso built the superb Mani hall. He made offerings likewise of two very valuable jewels to the Maháthúpo, and built three portal arches at the great bo. Constructing a wiháro at the Páchinatisso mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jettatisso, removing from the Thúpárámo the colossal and beautiful stone statue (of Buddho), which Déwānanpiyatisso had set up at the Thúpárámo, enshrined it in the wiháro of the Páchinatisso mountain. This rája having celebrated the festival of

*Dīwānañpiyatissēna sō patitthāpitañ purañ. Thūpāramē urusilāpatimañ chārudussanañ,
 Netwā Thūpāramamhā Jettatisso mahipati, patitthāpēsi āramē Pāchīnatissapabbatē.
 Kālamantikawāpiñ sō adā Chētiyapabbatē wihārapāsādāmahañ mahāvésākkhamēwacha,
 Katwā rājā saḥassassa saṅghassa dānachiwarañ, Alambagāma-wāpiñ sō Jettatissō akārayi.
 Ewañ sō wiwīdhañ puññañ pāsādakaraṇḍikañ kārentō dasawassāni rājā rajjamakārayi.
 Iti bahūpuṇṇahētubhūta narapatichā bahūpāpahētunāti madhuramiwa wisēna missamānañ:
 sujanamanō bhajatēna tañ kadāchitī.*

Sujanappasāda sañwēgatthāya katē Mahāwañsē "Tayōdasarājakōṇāma" chhatṭiṇsatimō parichchhedō.

SATTATINSATIMO PARICHCHHEDO.

*Jettatissachchayēnassa Mahāsēno kaniṭṭhako sattawisati wassāni rājā rajjamakārayi.
 Tassa rājābhīsēkattañ kāretuñ paratiratō sō Saṅghamittatthērotu kālañ ṇatwā idhāgato ;
 Tassābhīsēkañ kāretwā aṇṇaṅkichchancha nēkaḍḍhā Mahāwihārawiḍḍhañsañ kātukāmo asaṇṇato ;
 "Awinayawādino ētē Mahāwihārawasīnō : winawādimayañ rāja" iti gāhiya bhūpati.
 Mahāwihārawāsissa dhārañ dēti bhikkhunō raṇṇō danḍaṇ ṭhapāpayi yō sō satañ danḍiyo.
 Upaddutā tēhi bhikkhū Mahāwihārawāsīnō Mahāwihārañ chhaḍḍetwā Malayañ Rōhanañ aguñ.*

dedication, as well as the "wesākha" festival at the Chētiyo mountain, made an offering thereto of the Kālamantiko tank; he bestowed also alms and sacerdotal garments on a thousand priests. The said Jettatisso formed likewise the Alambagāmi tank.

Thus this rāja reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty sixth chapter in the Mahāwanso, entitled, "the thirteen kings," composed equally for the delight and affliction of righteous men.

CHAP. XXXVII.

On the death of Jettatisso, his younger brother, the rāja Mahasēno, reigned twenty seven years.

The impious théro Sanghamitto, aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahāwihāro, he thus misled (the king): "Rāja, these priests of the Mahāwihāro uphold an heterodox winēyo: we observe the (orthodox) winēyo." The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahāwihāro, would incur a fine of a hundred (pieces). The Mahāwihāro fraternity plunged into the greatest distress by these proceedings, abandoning the Mahāwihāro, repaired to Malaya in the Rōhana division. From this circumstance the Mahāwihāro

*Tēna Mahāwihārōyañ nawawassāni chaḍḍitō, Mahāwihārawāsīhi bhikkhuhi āsi suṇṇato,
 “Hōti assānikan watthuñ puthuwisāminō” iti rājānañ saṇṇapetwā sō thérō dummāti dummātiñ,
 Mahāwihārañ nāsētun laddhānumattirājīnō Mahawihārañ nāsētun yōjēsi dutṭhamānaso.
 Saṅghamittassa thērassa chētaḥo rājawallabho Sōṇamachchō dārunōcha bhikkhawōcha alajjino,
 Bhinditwā Lohapāsādañ sattaḥhūmakamuttamañ gharē nānappakārēcha itōbhayagiriñ nayañ.
 Mahāwihārassa pabbatā ānetwābhayagirimhi (* * * * *) patiṭṭhāpēsi bhūpati,
 Paṭimāgharañ, Bodhigharañ, dhātusālañ maṇōramañ, chatusālaṇcha kārēsi ; saṅkhari Kukkutawhayañ.
 Sanghamittēna thērēna tēna dārunakammunā wihāro sōbhayagiri dassanēyiyo ahū tadā.
 Méghawannābhayōndāma rañño sabbatthasādhako sakhō amachchō kujjhitwā Mahāwihāranāsane,
 Chōrō hutwāna, Malayā gantwā laddhamahabbalo khandhāwārañ nīwāsēsi Dūratissakawāpiyañ.
 Tattrāgatañ tañ sutwāna saḥāyañ sō mahīpati yuddhāya pachchuggantwāna khandhāwārañ nīwēsayi.
 Sādhupāninchā mañsancha labhitwā Malayā bhatañ “na sēwissañ saḥāyēna winā rañṇāti” chintiya.
 Addya tañ sayāñ yēwa rattiñ nikkhamma ēkaḥo rañño santikamāgama tamatthañ paṭivēdayi.*

having been left unoccupied by the priests of the Mahāwihāro fraternity, it remained deserted for a period of nine years.

This impiously ignorant théro (Sanghamitto) having persuaded the weak king that “unclaimed property became the droits of the ruler of the land ;” and obtained the sanction of the rāja to destroy the Mahāwihāro, carried into effect the demolition of the Mahāwihāro. A certain minister named Sōno, the partisan of the théro Sanghamitto, and the confidant of the rāja, and certain shameless and wicked priests, pulling down the pre-eminent Lohāpasādo, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. The king having thus caused all the materials of the Mahāwihāro to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddho ; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall ; and repaired the Kukuta-pariwéno (erected in the reign of Kanittatisso). By this impious proceeding, adopted by the théro Sanghamitto, at this period the Abhayagiri wihāro attained great splendor.

The minister named Méghawannābhayo, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahāwihāro, throwing off his allegiance, fled to Malaya ; and raising a large force there, fortified himself at the Dūratissa tank. The king having ascertained this circumstance from a confidential person who had come from thence, repairing to the seat of war, also fortified himself.

(Méghawannābhayo) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved : “Let me not partake of these, excepting with the king, who (once) confided in me.” He himself taking this present, and proceeding quite alone, in the night, to the king’s encampment, on reaching it, made known the object of his errand. The rāja having partaken, in his company, of what he had brought

*Tendbhatan ténasaha wissatthó "paribunjiya kasmá chóró ahu mé twań" itirájá apuchchhi tań
 "Tayá Maháwihássa násitattati" ubruwí "Wihárań wdsayissámi : khamamétań mamachchayań."
 Ichchewamabruwí rájá ; rájánań so khamdpayi ; Těna sańñdpito rájá nagarańyěwa dgami.
 Rájánań sańñapetwá só Meghawannábhayó pana rańño sahanágachcha dabbasambhárákarańđ.
 Rańño wallabhá bhariyá ikálékkakadhitiá Maháwihárandsamhi dukkhitań nań winása' ań,
 Thírań mārattatháuddhá sá saṅgahetwána wáđđhakiń Thúparámań winđsetuń dgatań dutthamánasan.
 Márdpayitwá Sańghamittathírań dāruńakdrakań Soṇāmachchan dhārańancha ghātayińsu asańñatan.
 Anetwá dabbasambhárań Měghawannábhayótu só Maháwiháre nakáni pariwěndnikrayi,
 Abhayěna bhayé tasmíń upasattétu bhikkhawó Maháwiháre wásésun dgantwána tató tató.
 Rájá mahābodhigharé pachchhimáya disdyatu káretwá lóharúpáni thapáptési duwětu so.
 Dakkhínárámańwdsimhi kuhéńejimhamánasé pasiditwá pápamitté Tissatthére asańñaté,
 Maháwiharasimanté uyydńé Jótindmaké Jétawanawihárań só wārayantópi krayi.
 Tató simań samugghátuń bhikkhusańghamayáchi ; só addtu kámań bhikkhu wihāramhá appakkamuń.*

with him, thus inquired of him : "What made thee turn traitor against me?" He replied, "On account of the destruction of the Maháwiháro." The rája thus rejoined : "I will re-establish the Maháwiháro: forgive me my offence." He thereupon forgave the king. The monarch acting on his advice, returned to the capital. The said Měghawannábhayo, explaining to the rája that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Maháwiháro,) did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rája. Afflicted at the destruction of the Maháwiháro, and, in her anger, resolved on the assassination of the théro who had occasioned that demolition, she formed a plot with a certain artificer; and having caused the said reckless, impious, and savage théro, Sanghamitto, to be put to death, when he was on his way to the Thúparámo for the purpose of pulling it down; they also murdered the wicked minister Sóno.

The aforesaid Měghawannábhayo collecting the requisite timber, constructed numerous pariwénos at the Maháwiháro. When this panic had subsided, the priests who had returned from the various parts (to which they had fled), were re-established at the Maháwiháro by (Měghawanná) Abhayo.

The rája having had two brazen images or statues cast, placed them in the hall of the great bo-tree; and though remonstrated against, in his infatuated partiality for the théro Tisso of the Dakkhinárámo fraternity,—who systematically violated the sacerdotal rules, protected immoral characters, and was himself an impious person,—constructed the Jétawanno wiháro for him, within the consecrated limits of the garden called Jóti, belonging to the Maháwiháro. He then applied to the priests (of the Maháwiháro) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) wiháro. In order, however, to prevent the consecration attempted by the interlopers being rendered

*Idha simásamugghátan parēhi kadhiraṇṇakān kōpētun bhikkhawō kéchi niliyāsu tahiṇ tahiṇ.
 Mahāwihāro nawamāsē ewaṇ bhikkhuhichhaḍḍitō “samugghātān karimhāti” parē bhik khu amāṇisu.
 Tatō simásamugghātān teḷḷāpārēpari niṭṭhitē Mahāwihāre wāsesun idhāgantwāna bhikkhawō.
 Tassa wihāragāhissa Tissa thērassa chōdanā antimawatthund āsi bhūtattā sāṅghamajjhagā.
 Winichchayamahāmachchō tathā dhammikasammato uppaḍḍājesi dhammēna taṇ, anichchaya rājino.
 Sōyēwa rājā kārēsi wihāraṇ Manihirakaṇ tayō wihāre kārēsi, dewālayaṇ wināsiya.
 Gōkannaṇ, Erakāwillaṇ, Kalanda brāhmaṇagāmakē Migagāma wihāraṇa Gangasēnapabbatāṇ.
 Pachchīmāyā disāyātha Dhātusēnaṇaṇa pabbatāṇ rājā mahāwihāraṇa Kōthawātānhi kārāyī.
 Rūpāramma wihāraṇa Mūlawittīṇaṇa kārāyī; Uṭṭarawhayabōdhicha duwē bhikkhunipassayē.
 Kālawēlakayakkhassa thānē thupāṇaṇa kārāyī; dipamhiṇṇakāwāsē bahūṇa paṭisaṅkharī.
 Sāṅghathērasahassassa saḥassagghamaḍḍasi sō thērāwādaṇa sabbēsaṇ anuwassaṇaṇa chīwaraṇ.
 Annapānādi dānaṇa parichehheḍo nawijjati Subhikkhatthāya kārēsi sōcha solasawāpiyo:
 Maṇihira Mahāgāmaṇaṇa, Jallūraṇ, Khānundamaṇ, Mahāmaṇi Kōkawātāṇa Mōraka Parakawāpikaṇ,
 Kumbālakaṇ, Wāhanaṇaṇa Rattamālakandakampicha Tissāwassanāma wāpīṇa Wēlangawittikampicha,
 Mahāgallaka Chīwarawāpīṇ Mahādāragallakampicha Kālapāsānawāpīṇa; imā solasa wāpiyo.*

valid, some of the priests (of the Mahāwihāro establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahāwihāro was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, “Let us violate the consecration.” Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahāwihāro returning, re-established themselves there.

An accusation was brought against a certain thero named Tisso, of having illegally seized possession of this wihāro; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief minister of justice, in conformity to the prescribed laws, although the rāja was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Manihiro wihāro; and demolishing a dewālaya (at each of those places) built three wihāros: viz., the Gōkannō, the Erakāwillo, and the Kalando, at the brahmin village (of that name); as well as the Migagāmo wihāro and Gangasēnapabbato. The rāja also constructed in the westward the Dhātusēnapabbato, as well as a great wihāro in the Kōthawāto division; the Rūpārammo and the Mūlawitti. He constructed also two nunneries, called the southern and western nipassayos. At the temple of the yakkho Kālawēlo, he built a thūpo. Throughout the island he repaired numerous dilapidated edifices. He made offerings to a thousand priests of a thousand pieces; and to all theros, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.

To extend cultivation, he formed sixteen tanks; the Manihiro at Mahāgāmo, Jallūro, Kahanū, Mahāmaṇi, Kōkawāto, Mōrako, Pariko, Kumbālako, Wāhano, Rattamālakanduko, Tissāwasso, Wēlangawetti, Mahagallako, Chirawāpi, Mahadāragullo, and

Gaṇḍāya Pabbatawahaṃ mahāmātincha kṛdayi. Ewaṃpuṇṇamapuṇṇancha subahuṃ sō upāchinīti.

Mahāwanso nīṭṭhito.

Namó, Tassa, Bhagawató, Araható, Sammá, Sambuddhassa !

*Asādhusaṅgamēnēwa yāwajīwaṃ subhāsubhaṃ katvā gatō yathā kammaṃ sō Mahāsēno bhūpati.
Tasmā asādhusaṅsaggaṃ ārakāpariwajjiya ahiṇwāsīwisaṅkhippaṃ karēyattha, hitambudhō.
Ahu rājā Sirimēghawanno tassa sutō tatō Mandhātāwīya lōkassa saḍbasampattilāyako.
Mahāsēnēna pāpānaṃ wasagēna wināsītē Mahāwihārē saḍḍepi sannipātiya bhikkhawo.
Upasaṅkamma wanditwā nisinno puchchhi sūlarō “Pitund Saṅghamittassa saḥāyēna windsitaṃ
“Kiṃ kimēwāti ?” Ahaṃsu bhikkhawō taṃ narissaraṃ “Sindayugghāṭanaṃ kātuṃ wāyamitwāpi tē pitā ;
“Nāsaṅkhi antosimāyaṃ bhikkhūnaṃ wijjamānato bhūmigabbanilīnāhi satthāsuṃ ettha bhikkhawo.*

Kālapasānawapi: these were the sixteen tanks. He formed also the great canal called Pappato, which was fed from the river.

He thus performed acts both of piety and impiety.

The conclusion of the Mahāwanso.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme **BUDDHO !**

Thus this monarch Mahāsēno, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Sirimēghawanno, who was like unto the rājā Mandāto, endowed with all prosperity, then became king. Assembling all the priests of the Mahāwihāro, who had been scattered abroad by the measures of Mahāsēno, under the persuasion of his impious advisers, and reverentially approaching, and bowing down to them, he thus benevolently inquired: “What are these disastrous acts committed by my father, misguided by Sanghamitto?” The priests thus replied to the monarch: “Thy sire endeavoured to violate the consecration (of the Mahāwihāro), which he failed in accomplishing, by priests remaining within the consecrated limits; here a hundred priests established themselves,

“Amachchó Sonandmócha Sanghamittócha pápiyo rájánān saññapetwāna apuññān tēna kārayuñ.
“Bhinditwā Lóhapásādan sattañhūmakamuttamañ gharé nānappakárēwa itóbhayagirin nayañ.
“Māsaké Chatu Buddhéhi niwutthéhi chétiyaggañé wápápēsicha duppuññā. Passu bālasamāgamañ.
Tañ sutwā pitukammañ só nibbitto bālasaṅgamé pitarānāsitañ tattha saddhañpākatikañ akā.
Lóhapásādamādōwa kási pásādamuttamañ rañño Mahāpanādassa dassentōwiya Sihale.
Pariwēdāni sabbāni nāsitāni niwēsaya bhōgē ārmikānāncha yathā thāne thapēsi só.
Pitunā maddhayānāncha pachchhinnattāwibuddhinā chhiddāwāsañ ghanāwāsañ wihārañ kási buddhima
Kārīto pitarā Jōtiwané chésó wihāraké kammañ wippakatañ sabbañ nitthāpēsi narissaró.
Thārasātha Mahindassa Samindassa sūnuto sutwāna manuchhindo só pawattiñ sabbamādīto,
Pasiditwā gunē tassa rájá dipappasādaké “issaró wata dipassa théró” iti wichintiya ;
Paṭibimban suwannassa katwā tammānānissitañ puḍḍakattikamāsassa puḍḍapakkhettha sattamē :
Dinē netwā Chétiyambathalē Thérāmbasaññitē thérāṭṭhamē niwāsetwā tatōtu nawamē pana,
Mahāsēnagahetwā só dēwasēnā samūpamañ óródhē nāṅgaréchéwa gīharakkhanakēwīnā,

subterraneously, in the womb of the earth. Those impious characters, the minister named Sóno, and Sanghamitto, misguiding the king, caused this profanation to be done by him. Pulling down the superb Lóhapasádo, consisting of seven stories, and having apartments of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhos had vouchsafed to tarry, with the másako seed. Ponder (continued the priests addressing themselves to the rája) on the consequences of unworthy associations.” On hearing this account of his parent’s misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lóhapasádo, exhibiting in Sihalā, the model of the superb palace of the rája Mahāpanádo. He rebuilt also the pariwénos which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row, in restoring the wiháro.

This ruler of men completed all that remained imperfect of the Jétawanno wiháro, which had been founded by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the théro Mahindo, the son of the Muni of saints, (Buddho); and the rája glorying in the merits of him who had been the means of converting this island, thus meditated: “Most assuredly the théro has been a supreme (benefactor) of the land;” and causing a golden image of him to be made, and rendering it every honor,—on the seventh day of the first quarter of the month of kattiko, he removed it to the edifice called the Thérambo at Ambathalo; and leaving (there the image of) the théro during the eighth day, then on the ninth day assembling a great concourse of people, like unto a heavenly host, composed of the royal retinue and of the inhabitants of the

*Lankādīpīcha sakalē sabbe ādāya bhikkhavo wissajjetwā manussēcha nagarēchārakaṭṭhitē,
 Paṭṭhapetwā mahādānaṃ ayaṇḍā¹ hilapāninaṃ pūjaṃ sabbōpahārēhi karontōwa anūpamaṃ,
 Pachchuggamanamētassa dīpasatthussa Satthuno waraputtassa sō katwā dēwarājawa Satthuno;
 Chētiyambathaliyāwa nagaraṃ sālhusajjiya maggaṃ Wēsālītōyāwa Sāwatthinagaraṃ yathā.
 Wissajjetwā tahiṇhōguṇā pabbāṇā thērassa sōḥinā rājā Moggaliputtassa thērassa gamanēwiya,
 Datwa tattha mahādānaṃ kapaṇidhikawaniḍḍakē, bhikkhawōpīcha tōsetwā pachchayēhi chatuhipi,
 Thērassagamaṇaṃ ēvaṇ passatuhi mahājano gahetwā tam mahantēna sakkārēna mahāyasō,
 Tamhā oruyha selamhā sayāṇ hutwā purē charo bhikkhavo tāni katwāna pariwārē samantato,
 Thērassa bimbaṇ sōwannaṃ Khirasāgaramaññagō sañjhārdāgaparikkhitto hēma Mēruwa sōbhatha.
 Wēsālinagaraṃ suttan dēsētun lōkanayaḥo agamā ēwamēwāti dassēsīcha mahājano
 Ewaṇ karonto sakkārasammānaṃ sō naraśabho nagarassassapāchīna dīwārapassē sayāṇ kataṇ,
 Upasaṅkamma sāyaṇēha wihāraṇ Soṭṭhiyākaraṇ tihantatthāpiwāsēsi bimbaṇ taṇ Jinasūnuno.
 Nagaraṇ sālhu sajjetwā tatō dīwādasamē dinē Satthussādippawēsami puraṇ Rājagahaṇ yathā.*

capital, leaving at home those alone requisite for guarding their own houses; and having, by dispatching messengers throughout Lankā, called together all the priests, and keeping up during the period of their detention there the mahādāna, he celebrated a festival, by the collective aid of all these people, never surpassed before. He himself led the procession of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddho) in the same manner that the king of dēwas (Sakko) preceded the divine teacher in his progress to the Dēwalōkos. He had the city and the road to the chētiyo at Ambathalo decorated, in the same manner that the road from Wēsāli to Sāwatthinagara was ornamented (in the above-mentioned progress of Buddho); and in order that he might exhibit to the people the procession of this théro,—in the same manner that Dhammasōko, the théro's father, sending a mission to the Ahōganga mountain, had conducted the théro Moggaliputtatisso (to Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and providing for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch) also, in the presence of this immense congregation of people, lifting up the golden image of the théro, descended from the rocky peak (of Ambathalo); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Mēru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the Khirasāgara ocean. Such as was the entrance of the supreme of the universe (Buddho) into Wēsālinagara, to propound the (Ruwan) suttan; this rājā made a similar exhibition to the people in the present instance.

This monarch thus rendering every mark of reverence to the festival, approached in the evening the Soṭṭhiyākaro wihāro, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, in the same manner that in aforetime the divine teacher entered the city of Rājagaha, bringing this image out of the Soṭṭhiyākaro wihāro, he conveyed it in a solemn procession through the city,

*Paṭimañ niharitwā tañ wihārā Sotthiyā'arā nagarē sāgarākhārē wattamānē mahāmahē.
 Mahāwihārāñ netwāna tēdsambōdhiyaṅgañ nēwāsetwāna tēnēwa wiḥhina ānayañ purāñ.
 Rājagēhasamipamhi pubbadaḍḍhinaḥ ēnakē paṭibimbassa kārēsi tassa tañcha nēwēsañ.
 Kāretwā Itthiyā'atīnañ paṭimāyō wisāra-lō thērēnasaha tatthēwa nēwēsi mahāmāti.
 Araḍḍhañ paṭthapetwāna pūjāyacha pariḍbayañ anusañwachchharāñ kātumēwamēwañ niyōjayi.
 Tassā amanurakkhantā rājātabbāñsika idha yāwajju pavirakkhanti tañ wiḥhina nawindisiya.
 Pawāraṇadīnē netwā wihārāñ nagarā tatō kātun terasiyāpūjā anuwassañ niyōjayi.
 Wihārē Abhayatissu was wahē Bōdhipālapē silāwēdīncha kārēsi pākārañcha manōharan.
 Nawamē tassa wassamhi Dāthādhātummahēsino brāhmanikāchi ālāya Kālingamhā idhānaya.
 Dāthādhātussawañsamhi wuttēna wiḥhina satāñ gahetwā bahumānena katwā sammānamuttamañ,
 Paḍḍhipitwā karaṇḍamhi wisuddhaphalikulumbhawē Dēwānāpiyutissēna rājawatthumhi kārītē,
 Dhammachakkawhayē gēhē wadḍhayittha mahipati; tato paṭṭhāya tañ gēhañ Dāthādhātugharañ ahu.
 Rājā satasahassānañ nawakama punnamānaso wissajjetwā tatō kāsī Dāthādhātumahānahañ.*

which was like unto a great ocean, to the Mahāwihāro; and kept it for three months in the precincts of the bo-tree. With the same ceremonials, (the multitude) conducted it to the city, and there, near the royal residence, in the south east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiyo and the other (thēros who had accompanied Mahindo) placed them also there. He made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually, in a manner similar to the present one. The rāja, as he had made this provision for the perpetuation of the festival, even unto this day * it is kept up without omission. He instituted a festival to be held at the “pawāraṇa” (conclusion) of “wasso” annually, on which occasion (these images) were carried from the city to the Mahāwihāro. He built a protecting wall round the wihāro called Abhayatisso, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain brāhman princess brought the Dathādhātu, or tooth relic† of Buddho hither from Kālinga, under the circumstances set forth in the Dāthādhātuwanso.‡ The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honors, deposited it in a casket of great purity made of “phalika” stone, and lodged it in the edifice called the Dhammachakko, built by Dēwānāpiyatisso.

In the first place, the rāja, expending a lac, in the height of his felicity, celebrated a Dathādhātu festival, and then he ordained that a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri wihāro.

* The period Maha'nāmo flourished. This festival is not observed now.

† The relic now deposited in the Māligāwa temple at Kandy: and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.

*Anusañwachehharāñ netwā wihāramabhayuttarāñ tassa pūjāwidhiñ kātumēwarūpañ niyojayi
 Atthārasawihārēwa kārāpēsi mahipati, anukampāya pāninañ wāpiyōcha thirōdakā ;
 Bōdhipūjādi puññāni appameyāni kārīya, atthawisutimē wassē gatō sō ; tattha yāgatiñ.
 Dārakō Jetthatissotha bhādā tassa kanīṭṭhiko chhattaṇ lañghēsi Lañkāyāñ ; dantasippamhi kōwido,
 Katwā kammāni chittrāni dukkarāni mahāmāti sippāyatanachētañ so sikkhāpēsi bahu janē.
 Anattō pitunā kāsī iddhihiwiyanimmitāñ bōdhisattasārūpancha rupañ sādhu manōharañ.
 Apassayancha pallaṅkañ chhattaṇ ratanamayḍapañ chittadantamayan kinchi tassa kammañ tahiñ tahiñ.
 Katwā sō nawawassāni Lankādīpanusāsanañ anēkānicha puññāni yathā kammamupāgami.
 Buddhadāso tatō tassa puttō āsi mahipati gundnañ akaro sabba ratandanañwasāgaro.
 Sukhañ sabbappayōgēhi karontō dipawādsinañ rakkhamaḍakamandāwa purañ Wessawanōdhani.
 Paṇṇapūṇṇagunupēto wisuddhakarunālayo tathā dasahi rājūnañ dhammēhi samupāgato.
 Chatassō agati hitwā kārayantō winichchhayañ janañ saṅgahawatthuhi saṅgahēsi chātuhipi,
 Chariyāñ bōdhisattānan dassento dakkhi pāninañ pitḍwa puttē sō sattē anukampittha bhūpati.
 Daliddē dhana dānēna kāsī punnamanōrathē sukhitē sabbabhōgānañ jiwittassa guttiyā,
 Sādhawō saṅghahēndtha niggahēna asādhawō gilānē wejjakammēna saṅgahēsi mahāmāti.*

This monarch constructed eighteen wihāros; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty eighth year of his reign, fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetthatisso, then raised the chhatta in Lankā. He was a skillful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects. Pursuant to the direction of his father, he sculptured a statue of Buddho, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chhatta, and inlaid it with ivory in various ways; and having administered the government of Lankā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.

His son Buddhadāso then became king: he was a mine of virtues and an ocean of riches. By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly Alakkhāmanda, the city of Wessawano. Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This monarch exemplified to the people, in his own person, the conduct of the Bōdhisattos; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them; and he protected the rich in their property and life. This wise (ruler) patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

*Athekadiwasāñ rājā hatthikkhandhawaraṅgato Tissawāpiñ nahānatthañ gachchhamāno mahāpathē,
 Addasēkañ mahāndagan kuchchhirōgasamappitañ Puttābhayawihārassa passē wammikamatthakē,
 Uttānamudarērōgañ dassētun daṇḍasaṇṇitun nīpannañ sōtha chintēsi “nāgō rōgīti” nichchhayañ,
 Athōruyiha mahāndagā mahāndagasamīpagō ēwamāha mahāndago mahāndagamānāgawañ:
 “Kāraṇaṇ tē, mahāndaga, ṇātamāgamanē mayā ; tumhē khalu mahātējā khīppaṇ kupa nasīlino,
 “Tasmā phusitwā tē kammañ kātuñ sakkā na tē mayā ; aphasitwāpi no sakkā : kinnu kātabba mīthini ?”
 Ewañ wutte phanivā sō kēwalañ phanamattano bilassanto pawēsetwā nīpajjittha samāhito.
 Athētamupasaṅkamma uchchhaṅgagatamattano satthañ gahetwā phālēsi udarañ tassa bhōgino.
 Niharitwā tato dōsañ katwā bhēsaṇṇamuttamañ sappāñ tañ tañ khañēnēwa akāsi saḥhitañ tadā.
 “Attānāmēwathōmēsi mahākāruṇṇatañ mama tirachchhāndapi jānīsu sādhu rajjanti mē’atañ”
 Diswā sukkhitamattānañ pannaḡō sō mahīpatiñ pūjītun tassa pādāsi mahagghamaṇimattano.
 Sīdā mayāya Sambuddhapāṇimāya akārayi maññ tañ nayanāñ rājā wihārē Abhayutturē.
 Ekōpi bhikkhu bhikkhanto gāmaṇhi Thusawattikē sukkhañ bhikkhañ labhitwāna chirabhikkhaya sāncharaṇ.
 Khīrañ sappānakañ laddhā paribhujjittha kuchchhiyañ ; pānakā bahawō hutwā udarañ tassa khādayuñ.
 Tatō sō upasaṅkamma tañ nivēdēsi rājino ; rājāha “jāto sūloyaṇ, kadāhārēti kīdiso ?”*

On a certain day, the rāja, while proceeding along the high road, mounted on his elephant, to bathe at the Tisso tank, saw in the neighbourhood of the Puttābhayo wihāro a mahanāgo, on a white ants' hill, stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nāga is suffering from some disease ;" and descending from his state elephant, and approaching the distressed mahanāgo, thus addressed him : "Mahanāgo, it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted ; but as thou art also addicted to fits of rage, on sudden impulses, on that account, it is impossible for me to approach thee, and treat thy complaint. Yet without approaching thee, I can effect nothing. What is to be done ?" On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the ant hill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nāga's stomach ; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rāja) then thus meditated : "My administration must be most excellent ; even the animal creation recognizes that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rāja set that gem in the eye of the stone image (of Buddha) in the Abhayagiri wihāro.

A certain priest, who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thussawattiko received some boiled rice, which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rāja, he stated his complaint to him. The king inquired of him, "What are thy symptoms ; and where didst thou take food ?" He replied, "I took my meal at the

Sô dha " Thusawattimhi gámé khiréna bhôjané bhuttéti." Rájá aññosi " khíran sappánakañ " iti.
Tad éwa asso éhópi siráwédhatikichchhi sô rájá tassa siráwédhañ katwá áláya lôhitañ,
Páyetiá samanañ áha, muhuttañ witinámayañ " assalôhita métanti " tañ sutwá samano wami.
Pánaá lôhiténéwa nikkhamiñsu ; sañhi ahú bhikkhu ; rájá niwedési tutthiméwa panattano.
" Ekasatthappaháréná pánaá samano hayó kató arogá sammá mé wejjakammamahó iti."
Piwantó tóyamékôhi deḍḍubhañḍamajúniya achchhohari taḍá ási tató jítôhi deḍḍubho,
Antôtu dittha tuñḍaṇ sô, téna dākkhēna pilito rájánunagamá ; rájá nidánañ tassa pucchhiya.
Anto sappôti wiññáya sattāhamupavásiyáñ sunahātuwilittancha sayané sādhusanthaté,
Sayápesi tato sēti nidāyamukhamuñhamattanó wiwaritwá taḍá suttó tató tassa mukhantiké,
Mañsápesiñ thapápesiñ sarajjuñ tassa niggato gandhēna tañ ḍasitwāna antopavisiṭu mārabbhi.
Rajjuyátha gahetwāna samāḍḍhiya pátiyañ udaké pítayitwāna idañ wachanamabruwi.
" Wejjo ahosi sammá Sambuddhassa kira Jiwako kammañ wíjjati lókassa katañ kintēna dukkarañ ?
" Idisañ Payira sópi kammañ natthettha sañsayó sabbālarēnakubbanto aho puññodayo mama."
Tathá Hellóligámamhi chaḍḍalimūlhagabbhiníñ jātañ sattasuwarésu sagabbhañ sukhitañ aká.

village Thussawattiko, mixed with milk." The rája observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint which required his blood vessels to be opened. The rája performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rája then thus addressed the delighted priest: "By one puncture of my own surgical instrument, both the priest afflicted with worms, and the horse have been cured; surely this medical science is a wonderful one!"

A certain person while drinking some water, swallowed the spawn of a water serpent, whence a water serpent was engendered which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rája; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach, causing him to be bathed and well rubbed, and providing him with a well furnished bed, he kept him in it awake, for seven days. Thereupon overcome (by his previous sufferings) he fell sound asleep with his mouth open. (The rája) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. Instantly drawing him out by the string, and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rája) made the following remark: "Jiwako was the physician of the supreme Buddho, and he knew the science. But what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple, with equal zeal for the benefit of all, my merit is pre-eminent."

Similarly (by his medical skill) he rendered a chandála woman, of Hellóligámo, who was born barren, pregnant seven times, without submitting her to any personal inconvenience.

Wātd bādhēna ēlōpi bhikkhu uṭṭhāpito ahu gopānasi gatītamhi dukkhā mōchési buddhimā.
Piwantassāpi maṇḍūkabijayuttañ jalañ lahuñ nāsikā bilano gantwā bijamāruha matthakañ,
Hijjitwā, dsi maṇḍuko : sō wuddho tattha gacchhati mēghassāgamanē tēna sōniñ kajjati mānawañ.
Phāletwā matthakañ rājā maṇḍūkamaṇiṇiya ; sō kapālāni ghatetwāna kāsī pākātikañ lhanē.
Hitatthañ dipawāsīnañ gāme gāme mahipati kāretwā wejjasālayo wejje tatthaniyojayi.
Sabbesañ wejjasatthānañ katwā “Sāratthasaṅgahañ” yōjēsi wejjamēkēkañ rājā gāmadwipanchaḷē.
Add wisancha khetṭāni wejjānamupajjwanāñ ; wejje hatthinamassānañ balassancha niyōjayi.
Piṭhasappinamandhānañ sādāyōcha tahiñ tahiñ kārēsi sahaḥhōgēna sādāyōcha mahāpathē.
Nichehamassōsi saddhammañ sukkatwā dhammabhānakē dhammabhānakuwaṭṭancha paṭṭhapēsi tahiñ tahiñ,
Sātākantarato katwā sattawaṭṭhimmahādayo diṭṭhē diṭṭhē pamōchési dukkhamhū dukkhiṭē janē.
Athēlāliwasañ rājā rājādharaṇamaṇḍito saddhiṅgacchhati sēnāya dēwehiwiya Wāsawo,
Taṅ diswā sirisobhaggamaggappattañ mahipatiñ rājiddhihiwirājantañ, baddhaweṇē bhawantarē,
Kuṭṭhi ekēpi kujjitwā, hatthēnd haniyūwanīñ poṭṭhento tancha poṭṭhento bhūmiñ kantariyaṭṭhiyā,

There was a certain priest so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a “gopānasi” rafter. This gifted (king) relieved him from his affliction. In another case, of a man who had drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rāja, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rāja having composed the work, “Sāratthasangaho,”* containing the whole medical science, ordained that there should be a physician for every twice five (ten) villages. He set aside twenty royal villages for the maintenance of these physicians ; and appointed medical practitioners to attend his elephants, his horses, and his army. On the main road, for the reception of the crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (those objects). Patronizing the ministers who could propound the doctrines of the faith, he devotedly attended to their doctrines, and, in various parts, provided the maintenances required by the propounders of the faith. Earnestly devoted to the welfare of mankind, disguising himself, by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.

Subsequently, on a certain occasion, the rāja was moving in a procession, arrayed in royal state, and escorted by his army, like unto Wāsawo surrounded by his heavenly host ; when a certain person afflicted with a cutaneous complaint, who had formed an enmity against the rāja in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomps of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language, kept striking the ground with

* This work, which is composed in the Sanscrit language, is still extant. Native medical practitioners profess to consult it.

Akkósési anékéhi aḷḷósawachanehicha. Wippakāramimañ diswá dūratōwa mahānati ;
“ Nāhañ sarāmi sattassa kassāpi kata mappiyañ : pubbē wériñ ayañ jātu ; nibbāpessāmi tañ iti :”
Anāpési sumipattāhañ purisañ ; “ Gacchha kuṭṭhino amukassābhijānāhi chittāckāranti.” Sō gatō.
Sahāyōwiya kutthissa samīpamhi nisīdiya ruṭṭho kimatthañ hontōti pucchēhi. Sabbamawōcha sō.
“ Dāso mé Buddhādāsōyañ : rājāhu puñṇakammunā awamañṇāya mañ mayihañ pūratō yati hatthind.
“ Jānāpessāmi attānañ katipāhēna ; sō yadi hatthamme eti, kāretwā sabbañ dāsdaniggahañ.
“ Nōche hatthañ mamāyādi māretwā galalōhitañ piwissāmi : nasandēho nachirēnēwa passasi.”
Sō gantwā narapāssa pawattin tañ niwēdayi : “ Pubbē wērimamāyanti nichchhinitwā” mahāmati.
“ Hīnōdētumupāyēna yuttañ wērinti wēriṇo sādhusaṅgaṇha tañ twanti” purisañ tañ niyōjayi.
Sō kutthimupasaṅkamma sahāyōwiya āha tañ “ Rājānañ tañ windsetuñ chintetwā kālamettakañ,
“ Alabhanō sahāyam mé nāsakkiñ tassa ghātane ; laddhā tumhē nayissāminattha kammē manōrathañ.
“ Etha, gēhē wasitwā mé, hōtha mé anuwattakā ahamēwassa nāsēmi katipāhēna jiwitāñ ”
Iti wutwāna tañ kuṭṭhiñ netwā sō gharamattanō sunahānasuwilittācha, niwatthañ sukhumambarañ,
Subhuttañ madhurāhārañ, yōbbanīthīkatāddarañ sayāpēsi manuṇṇamhi sayanto sādhu santhatē.

his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated): “ I resent not the hatred borne me by any person. This is an animosity engendered in a former existence ; I will extinguish it :” and gave these directions to one of his attendants: “ Go to that leper, and thoroughly inform thyself what his wishes be.” He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. “ This Buddha-dāso (in a former existence) was my slave ; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will suck his blood. This imprecation will be brought about at no remote period.”

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, “ It is the enmity engendered in a former existence ; it is proper to allay the animosity of an exasperated person ;” and gave these instructions to the said attendant: “ Do thou take especial care of him.” Returning to the leper again, in the character of a friend, he said ; “ All this time, I have been thinking of the means of putting the rāja to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much desired wish : come away ; residing in my house, render me thy aid. Within a few days I will myself take his life.” After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body ; fine cloths for raiment ; savory food for his subsistence ; and on a delightful bed, beautifully decorated, he arranged that a lovely female of fascinating charms should recline.

*Eténēwa niyámēna katipāhañ niwásiya ñatwá tañ játwissásañ sukhitañ pitinindriyañ,
 Raṇṇādinnañ watwána khajjaḥojjāḍḍikañ adā dwattikkhattuñ nisēdhetwá tenajjhīṭṭho tamaggahañ.
 Bhūpāḍḍēna kamēnāsi wissatthotiwa. Bhūmipo matōti sutwá tassāsi hadayañ phalitañ wiḥā.
 Ewañ rōgētīkīchēhēhi rājā sarīramānuse thapēsi wejjāḍḍipassa tikīchēhantamanāgatē.
 Panchawisati hatthēna pāsādēnōpasobhitañ, Mahāwihāré Mōrawhapariwēnamakārayi.
 Samana Gōlapānuncha adā gāmadwayañ tahiñ dhammaghōsakabhikkhūnañ bhōgē kappiyaḥāraḥ.
 Wihārepariwēnécha sampannachatupachchayē wāpiyō dānasāḍḍayō paṭimāyōcha kārayi.
 Tassēwaraṇṇō rajjamhi mahādharmakathiyatī Suttāni pariwattēsi Sihalāya niruttiyā.
 Asitī puttā tassāsuñ sūrawiraṇṇagarūpino āsitiyā sāwakānañ nānakā piyālassanā,
 Śāriputtāḍḍi nāmēhi puttēhi pariwāritō Buddhādāso, Sasambudḍha rājāwiya wērochatha.
 Ewañ katwā hitañ dipāwāsinañ tidiwangatō wassē ē⁷ūnatīnsamhi Buddhādāso narādhipo.
 Tatō jeṭṭhasutō tassa Upatissōsi bhūpati sabbarājagunōpētō nichchasilō mahādayō,*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind ; still, however, withholding the information for two or three days ; (at last) he presented him his meals, saying that they were provided by the rāja. By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him ; and by degrees he became a most devoted subject to the rāja. On a certain occasion on hearing (a false rumour) that the king was put to death, his heart rent in twain.

Thus the rāja, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāwihāro the pariwēno called Mōriya, in height twenty five cubits, and conspicuous from its upper story ; and to the priests resident there, who could propound the doctrines, he provided servants to attend on them, and dedicated to them the two villages Sumano and Gōlapānu, as well as wihāros, pariwēnos, the four sacerdotal requisites most fully, and tanks, refection halls, and images.

In the reign of this rāja, a certain priest, profoundly versed in the doctrines, translated the Suttans (of the Pitakattaya) into the Sihala* language.

He had eighty sons, valiant, energetic, well formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddhō. The rāja, Buddhādāso, surrounded by his sons, who were called Śāriputto, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddhō (attended by his disciples.)

Thus this ruler of men, Buddhādāso, having provided for the welfare of the inhabitants of the island, passed to the Déwalōko in the twenty ninth year of his reign.

His eldest son, Upatisso,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious

* Several portions of the other two divisions also of the Pitakattaya have been translated into the Singhalese language which alone are consulted by the priests who are unacquainted with Pali.

† The individual name of Śāriputto before he became one of Buddhō's disciples

*Dasapunnakriyā hitvā dasapunnakriyādiyi rājadhammēcha pūresi rājā pāramitālasa.
 Gaṇhi saṅgahawatthūhi chatūhika chatuddisaṇ mahāphālimhi dāpēsi rājā rājānubhōjanaṇ.
 Paṅgūnaṇ pasawattinaṇ andhānanchēwa rōginā wisalabhōgasālayō dānasālācha kārayi.
 Uttaramhi disābhāgē chetiyamhūtu maṅgalā thūpancha patimāgēhā paṭimanchāpi kārayi,
 Karontō tancha sō rājā mābhijjantu jaṇā itī. Kārāpēsi lumārēhi nāpetwā gūlatanḍulaṇ.
 Rājuppalaṇḥaṇ Gijjhakūṭam Pokkharapāsayaṇ Wālāhassanḥa Ambutthi Goṇḍigāmaṇhi wāpikaṇ,
 Wihāraṇ Khaṇḍarājāncha wāpiyōchā thirōdakā appamānāmi puṇṇāni kārāpēsi tahiṇ tahiṇ,
 Wassamānēpi yo wassē sayanē sannisiṇṇako kēwalaṇ witi nāmēsi rattiṇ hēlo janassiti.
 Natwā amachcho taṇ netwā uyiyānaṇ chhādayi gharā tēwaṇ patichchha attānaṇ dukkhaṇ nāsi pāninaṇ.
 Kāl: tassāsi dubbhikkharōgaḍukkhēpi pūṭō dipō dipō pamopāpatamasō sō sumānaso,
 “ Bhikkhū ” pucchhittha “ kiṇ bhantē dubbhikkhādi bhayaṇḍikē lōlē lōkāhitaṇ natthi kataṇ kinchi mahesinā.”
 Gaṅgārōhana suttassa uppattiṇ tatthā niddisūṇ; Sutwātaṇ saḍḍasowaṇṇaṇ bimbasaṇḍuldhadhātuno;
 Katwā Saṭṭhusilūpattaṇ sōdakaṇ pānisampuṇe ṭhapetwā tassa taṇ rūpamārōpetwā mahārathaṇ;*

courses, the rāja conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rāja extended his protection, according to the four protective rules; and provided the principal alms-offerings from the royal stores. He built extensive store and alms houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Mangala chētiyo, he constructed a thūpo, image apartments, and an image. This rāja adopted this course, in the expectation of securing the attachment of his subjects. He had confectionary also prepared, which he caused to be distributed by the youths (in his suite).

In various parts of his kingdom, he executed the following unexampled works of piety: the Rājuppala, Gijjhakūta, Pokkharapāsaya, Wālāhassō, Ambutthi, and the Gondigāmo tanks; as well as the Khaṇḍarāja wibāro and tank which should constantly contain water.

This individual (before he ascended the throne,) while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign, the island was afflicted with drought, disease and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: “Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddho (in his time,) for the alleviation of the world?” They then propounded the “Gaṅgārōhana suttan” (of Buddho). Having listened thereto; causing a perfect image (of Buddho) to be made of gold, for the tooth relic, and placing the stone refectory dish of the divine teacher filled with water on the joined hands of that (image),

*Sayaṇ silaṇ samādāya samādetvā mahājanaṇ mahādānaṇ pavattetvā abhayaṇ sabbapāninaṇ.
 Alaṇkatvācha nagaraṇ dēvalōkamaṇoharaṇ dipavāsihi sabbēhi bhikkhū pariwārito,
 Otārittha mahāwithiṇ bhikkhū tattha samāgatā bhaṇantā Ratanāṇ sultaṇ sinchamānā jālan taḷā,
 Rājagēhantikē withimaggē pākārasanti. ē witaṇṇsu tiyāmantē kurumānā padaḷkkināṇ.
 Bhijjamānē ruṇē wassi mahāmēghō mahitalē rōgāturaḷcha sabbēpi sukkitākaṇsu ussawaṇ.
 “ Yadā dubbhikkhārōgāḷi bhayaṇ dipamhi hessati ēwamēwa karontāti :” niyōjēsi narādhipo,
 Arulho chētiyaṇ kunthakipillādimaṇvekkhiya, punchhitvā mōrapinjēna sanikaṇ yātiwanābhiccha ;
 Saṇkhaṇsōdakamādāya charantā sandhōwanē daḷkkinā parakōṇamhi kāretvā rājagēhato :
 Upōsathagharāṇ buddhapaṭimāgēhamēwacha pākāreṇa parikkhittaṇ uyyānancha mānōramaṇ.
 Chādudasi panchadasi yāwa palḷhassa aṭṭhami pātipadikaya pakkhancha aṭṭhaṇṇasamupāgutaṇ,
 Upōsathaṇ samādāya samādānaṇ tahiṇ wasi yāwajiwancha sō bhunji mahāpālimhi bhōjanaṇ,
 Marantēcha kalandānamuyyānē bhattamattanō katvā niwāpaṇ dāpēsi ; tudaḷjāpicha wattati.
 Chōraṇ wajjhamupānitaṇ diwā saṇwēgumānaso chhawaṇ susānā ānetvā khipitvā lōhacumbhiyaṇ :
 Datvā dhanaṇ palāpetvā chōraṇ rattiyamuggatē suriyē kujjhittē chōraṇwiyajjhāpayi tan chhawaṇ.*

and raising that image into his state car, he went through the ceremony of receiving “sila,” which confers consolation on all living beings ; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the “Ratanasuttan,” and at the same time sprinkling water, arranged themselves in the street at the end of which the palace was situated ; and continued throughout the three divisions of the night to perambulate round its enclosing wall.

At the rising of the sun a torrent of rain descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command : “Should there at any time be another affliction of draught and sickness in this island, do ye observe the like ceremonies.”

On visiting the chētiyo* (in the midst of the inundation), observing ants and other insects (struggling on the flood), with the feathers of a peacock's tail, sweeping them towards the margin (of the chētiyo), he enabled these (insects) to rescue themselves ; and continuing his procession, he sprinkled water as he proceeded, from his chank.

He constructed to the south west of his palace an upōsattha hall, a hall for the image of Buddho, surrounded by an enclosing wall, and formed a garden.

On the fourteenth and fifteenth days of each half month, as well as on the eighth and first days of each quarter, renewing the vows of the “attasil” order, and undergoing the ceremonies of the upōsattho, he tarried there on those occasions ; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food) ; he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden ; which is continued unto this day.

This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a chaldron, and bestowing money on the offender, allowed him to escape in the night ; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

* Supposed to be the Ratanakeli.

*Akū dipamhi sabbesān chētiyānañ mahamañ Thūpāramēcha thūpassa hēmachumbata¹chenu²añ.
 Dwāchattāḍisa wassāni katwāwāñjhañ³hanampi sō katwāpuṇṇamupāganji dēwarāja sahaṇṇa⁴añ,
 Rañño tassa kanīṭṭhēna Mahanāmena wallabhā⁵ dēwī satthañ nipādetwā tamatthānamhi mārayi.
 Pabbajitwā kanīṭṭhō sō jīvamānamhi bhātari ; katē rājanikhindāya dāvatṭitwāsi bhūputi ;
 Mahēsīn attano kāsī mahēsīn bhātughātiniñ. Gilānasālākārēsi mahāphāḍicha wā⁶lthayi.
 Lōhadwāraralaggāma Kōṭipassāwanawuhayo tayō wihārē katwāḍā bhikkhūnamabhayuttarē.
 Wihārañ kārayitwāna Dhūmara⁷khamhi pabbatē mahēsīyānayēnāḍā bhikkhunañ thērawāḍinañ.
 Nawakammancha jinnēsu wihārēsu sakārayi dānasīlaratōwattha pūjakōcha ahū⁸ sālā.
 Bodhimaṇḍasamipamhi jāto brāhmanamānawō, wījjāsippakalāwēdi tisu wēḍesu pāragō,
 Sammāwīñṇātasamayō sabbawāḍawisāratō wālatthi Jambūlipamhi āhindantō pawāḍīnō.
 Wihāramēkañ āgama, rattin⁹ pātāñ, jalīmanañ, pariwattēti sampunnapadañ suparimaṇḍalañ.
 Tatthēko Rēwatōnāma mahāthērō wījāniya ; “ Mahāpañṇō ayañ satto damētun¹⁰ wattatati ” sō.
 “ Konu gaddrabharāwēna wirawantōti ? ” abruwe. “ Gaddrabhīnañ rawē atthañ līñ jānāsīti ? ” āha tañ*

He celebrated a great festival for all the chētiyos in the island ; and made a metal covering, ornamented with gold, for the thūpo at the Thūparāmo. Having completed a reign of forty two years, without having in a single instance indulged in a fête of festivity, confining himself to ceremonies of piety, he departed to be associated with the chief of the dēwas.

His consort, who ought to have cherished him, caused him to be put to death by means of his younger brother, Mahanāmo, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rāja, throwing off his robes, he became the sovereign ; and made the queen who had put his elder brother to death his own consort.

He founded an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Kōti mountains, at the Lōhadwāraralaggāmo, he built three wihāros, and conferred them on the priests of the Abhayagiri establishment. By the afore-said queen a wihāro was built at the Dhammarakkhito mountain, for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated wihāros ; and was a constant contributor towards the maintenance of religion.

A brāhman youth, born in the neighbourhood of the terrace of the great bo-tree (in Māgadha), accomplished in the “ wījja ” and “ sippa ; ” who had achieved the knowledge of the three “ wēdos,” and possessed great aptitude in attaining acquirements ; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudīpo, established himself, in the character of a disputant, in a certain wihāro, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahā thērō, Rēwato, becoming acquainted with him there, and (saying to himself), “ This individual is a person of profound knowledge ; it will be worthy (of me) to convert him ; ” inquired, “ Who is this who is braying like an ass ? ”

“*Ahañ jāneti*” wuttó só ósdrési sakammatañ, wuttañ wuttañ wiyákási, wiródhampicha dassayi.
Tēnahi “*Twañ sahañ wālamótāréhicha*,” chóditó, *Pālimāhābhīdhammassa atthamassa nasódhiyā*.
Aha “*Kasséso mantóti?*” “*Buddhamantóti*” sobbruwi. “*Dēhimētanti wuttēhi?*” “*Ganha pabbajjatan*” iti.
Mantatthi pabbajitwā só ugganhi Pitakattayañ “*Ekāyanó ayañ maggó*” iti pachehhdta maggahi.
Buddhassawiya gambhira ghósattānañ wiyākaruñ “*Buddhaghósóti*” só; sóhi *Buddhōwiya mahitale*.
Tattha Nānodayaṇ nāma katwā pakaranañ; tatā Dhammasaṅganiyākāsi kaṇḍaṇ só Atthasāliniñ.
Parittatthakathanchēwa kāmārābhi buddhimā; tañ diwā Réwato théro idaṇ wachanabruwi.
“Pālimattamidhānitaṇ: natthi Atthakathā idha; tathāchariyāwādācha bhinnarūpā nawijjarē.
“Sihalatthakathā suddhā; Mahindēna matimatā Saṅgītiyaṁārullaṇ Sammasambuddhadēsitaṇ,
“Sāriputtadīgītanātha kathāmaggaṇ samekkhiya, katā Sihalahāsāya Sihaleṣu pawattati.
“Taṇ tattha gantwā, sutwā twañ; Māgadhaṇaṇ niruttiyā pariwattēhi: sā hōti sabbalōkahitā wahā.”
Ewaṇ wutté pasannosó nikkhamitwā tató, imaṇ dipamāgā imassēwa raṇṇō kālē, mahāmāti.

(The brāhman) replied to him, “Thou canst define, then, the meaning conveyed in the bray of asses.” On (the théro) rejoining, “I can define it;” he (the brāhman) exhibited the extent of the knowledge he possessed. (The théro) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted, said, “Well, then, descend to thy own creed;” and he propounded to him a passage from the “Abhidhammo” (of the Pitakattaya). He (the brāhman) could not divine the signification of that (passage); and inquired, “Whose manto is this?” “It is Buddho’s manto.” On his exclaiming, “Impart it to me;” (the théro) replied, “Enter the sacerdotal order.” He who was desirous of acquiring the knowledge of the Pitakattaya, subsequently coming to this conviction: “This is the sole road (to salvation);” became a convert to that faith. As he was as profound in his (ghósó) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghósó (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudīpo) composed an original work called “Nānodayaṇ;” he, at the same time, wrote the chapter called “Atthasālini,” on the Dhammasaṅgīni (one of the commentaries on the Abhidhammo).

Réwato théro then observing that he was desirous of undertaking the compilation of a “Parittatthakathan” (a general commentary on the Pitakattaya), thus addressed him: “The text alone (of the Pitakattaya) has been preserved in this land: the Atthakathā are not extant here; nor is there any version to be found of the wādā (schisms) complete. The Singhalese Atthakathā are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo, who had previously consulted the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sāriputto and others, and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Māgadhas. It will be an act conducive to the welfare of the whole world.”

Mahāvihāraṇ sampattō vihāre sabbasāhunaṇ Mahāpadhānaghāraṇ gantvā Sanghapālassa santikē. Sihalattakathaṇ sutvā Thērāwādancha sabbasō, dhammassāmiṣṣa ésōwa adhippāyōti nichchhiya. Tattha saṅghassa mānetvā “Kātumaṭṭhakathaṇ mama ; potthakē dētha sabbēti” dha ; wimaṇsitun satī. Saṅghōgāthādwayaṇ tassādāsi “Sāmatthiyaṇ tawa ettha dassēhi ; taṇ diwā, sabbē dēmatī potthakē.” Pitakattayamethēwa saddhimattakathāya so “Wisuddhimaggaṇ” nāmākā saṅgahetvā samāsato ; Tatō saṅghaṇ samūhetvā Sambuddhamatakōwidaṇ mahābōdhi samīpamhi so taṇ wāchētumārābhi. Dēwatā tassa nēpuṇṇaṇ pakāsētūṇ mahājanē chhādēsuṇ potthakaṇ sōpi dwattīlakkhattumpi taṇ aḷḷ. Wāchētūṇ tatiyē wārē potthakē samulāhatē potthaḷḷadwaya maṇṇampi saṇṭhāpēsūṇ tahiṇ maru. Wāchayimsu tadā bhikkhu potthaḷḷ attayamēkatō : ganthato, atthatochāpi pubbāparawasēnawā ; Thērāwādēhi, pālhi, padēhi, wyanjanēhicha, appaṭṭhattha nahunēwa potthakēsūpi tisupi. Atha ugghōsayi saṅghō tuṭṭhahattō wisāsato “Nissaṇ sayāṇ sō Mettēyyo” iti watvā punappunaṇ. Saddhimattakathāyadā potthakē Pitakattayē Ganthākarē wasantō sō vihāre dūrasāṇkarē.

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahawanso). On reaching the Mahāvihāra (at Anurādhapura) he entered the Mahāpadhāna hall, the most splendid of the apartments in the vihāro, and listened to the Singhalese Atthakathā, and the Thērāwādā, from the beginning to the end, propounded by the thēro Sanghapāli ; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned : “I am desirous of translating the Atthakathā ; give me access to all your books.” The priesthood for the purpose of testing his qualifications gave only two gāthā, saying : “Hence prove thy qualification ; having satisfied ourselves on this point, we will then let thee have all our books.” From these (taking these gāthā for his text), and consulting the Pitakattaya, together with the Atthakathā, and condensing them into an abridged form, he composed the commentary called the “Wisuddhimaggan.” Thereupon having assembled the priesthood, who had acquired a thorough knowledge of the doctrines of Buddho, at the bo-tree, he commenced to read out (the work he had composed). The dēwatās in order that they might make his (Buddhaghōso’s) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of propounding it, the dēwatās restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification, nor in a single misplacement by transposition ; nay even in the thēra controversies, and in the text (of the Pitakattaya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, “Most assuredly this is Mettēyyo (Buddho) himself ;” and made over to him the books in which the Pitakattaya were recorded, together with the Atthakathā. Taking up his residence in the secluded Ganthākaro vihāro at Anurādhapura, he translated, according to the grammatical rules

*Pariwattēsi sabbāpi Sihalattha¹ athā tadā sabbēsaṃ mūlahāsāya Māgadhyāniruttiyā.
 Sattānaṃ sabhahāsānaṃ sā ahosi hitāwahā : thēriyāchariyā sabbē Pālīwiya tamaggahū.
 Atha kattaḥa¹ icche su gatēsu parinittitaṃ vanditūṃ sō mahābōdhiṃ Jambūlipamupāgami.
 Bhutwā drāwisawassāni Mahānāmo mahāmahaṃ¹ ātwa puṇṇāni chittrāni yathākammamupāgami.
 Sabbepetē¹ dharaṇipathayō machchumachchetum tute nō saṃkhiṇsu pachitasubalā sālhusampannaḥhōgā ēwaṃ
 sabbēnidhana wasagā honti : sattāti nicchehaṃ rāgaṃ sammāwinayatu dhanē jīwitēchāpi dhimā.*

Iti sujanappasādasaṃwīgatthāya katē Mahāwansē “ Sattarājiko ” nāma Sattatiṃsatimo parichehhēdo.

ATTATINSATIMO PARICHEHHEDO.

*Mahāndmasutō āsi damilikuechhisambharō Sotthisēno ; tatha Sanghā dhitdechāsi mahēsiyā.
 Sotthisēno tulā rajjaṃ patwā, Sanghāya nāsito tasmīnyēwa linē bhērīṃ charāpetwā tadātu sā
 Attanō samikassālā chhattagāhaka Jantunō. Chhantagāhakawāpiṇ sō katwā saṃwachechharē matō.
 Athamachchō mahāpaṇṇō saḥayō tassa taṃ mataṃ antōwatthumhi jhāpetwā ; wihichōraṃ mahābalaṃ,*

of the Māgadhas, which is the root of all languages, the whole of the Singhalese Atthakathā (into Pālī). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the thēros and achārayos held this compilation* in the same estimation as the text (of the Pitakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudīpo, to worship at the bo-tree (at Uruwēlāya in Māgadha).

Mahanāmo having performed various acts of piety, and enjoyed (his royal state) for twenty two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men, therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty seventh chapter in the Mahāwanso, entitled, the “ seven kings,” composed equally for the delight and affliction of righteous men.

CHAP. XXXVIII.

Mahanāmo had a son, named Sotthisēno, born of a damila consort ; by the same queen he had also a daughter called Sanbā. This Sotthisēno, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Sanghā ; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chhattagāhako. He formed the Chhattagāhako tank, and died within that year.

His confidential minister then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who had been a plunderer of crops,

* This is the Pālī version of the Atthakathā now used by the Buddhists of Ceylon.

Rajjayoggóti chintetwá, katwá tañ bhúpatiñ, rahó antóyéwa niwásetwá rájá rógdtturo iti.
Sayañ rajjañ wicháresi. Chhané patté mahájaná " Rajáche atthi amhēhi sakkhimevuti " ghósayañ.
Tañ sutwá narapālō sō saḍḍālañ āramañ itō samānute mahānāgē n. " ēsō yoggō mamāti " sō
Dāthadhātugharatthānē sudhanāgañ samālisī Rañño dnāti wattē sō, agā druyiha tañ purañ.
Katwá padakkhinañ, gantwá pāchinadwārātō bahi patame chētiyatthānē kātuñ nagaramappayī.
Mahāchētiyattēyē hatthikārekāsī tōraṇañ, Mittasēno bahuñpūñña' atwā wassēna sō chutō.
Mittasēnañ raṇe hantwā damilo Pandu nma' o āgato paratiramhā Lañkārajjamā druyī.
Janā lulinā sabhēpi Rōhanañ samupāgatā : āraṇḍāyā issarañ dumiā ēwañ kappayu.
Yē Subhassu balat'hassa bhātā Mōriyawansajā palayitwā narā wasañ kappayinsu tahiñ tahiñ.
Tēsamaggaṇatamō Nandivāpigaṇe luttumbi' o Dhātusēnawhayō āsī Dāthānūmocha tañ suto,
Gamē Ambiliyāgumhi wasamputtē durē laḥhi Dhātus na Silātissābōdhincha samajātikē.
Mātusō lariyō tēsañ sakkhāpab'ajjawattati Dighasandakatāwāse. Dhātusēnopi mānawo
Santike tassa pabbajja, rukkhamūlamhi ēl aṇā sajjhadyati, pawassittha mēghō ; nāgō tapassiya.

was worthy of being raised to the monarchy placed him on the throne ; but kept him also confined within the palace, and giving it out that the rája was suffering from sickness, himself administered the government.

At a certain festival, the populace clamorously called out ; " If we have a king, let him shew himself." On hearing this call, the monarch arrayed himself in regal attire ; but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, " Such an elephant will suit me," sent for the white elephant kept at the tooth relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rája) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first chētiyo ; and he built a triumphal arch within the square of the Mahā chētiyo, formed by the wall ornamented with figures of elephants. Mittasēno having performed many acts of piety died within the year.

A certain damilo, named Pandu, landing from the opposite coast, put Mittasēno to death in the field of battle, and usurped the kingdom of Lauká. All the principal natives fled to Rōhana ; and the damilos established their power on this (the Anurādhapura side) of the river (Mahāwāluka).

Certain members of the Mōriyan dynasty dreading the power of the (usurper) Subho, the bálattho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhātusēno, who had established himself at Nandivāpi. His son named Dhā á, who lived at the village Ambiliyāgo, had two sons, Dhā usēno and Silātissabōdhi, of unexceptionable descent. Their mother's brother (Mahāwāmo) devoted to the cause of religion, continued to reside (at Anurādhapura) in his sacerdotal character, at the edifice built by the minister Dighasandano.* The youth Dhātusēno became a priest in his fraternity, and on a certain day while he was chaunting

* Minister of Dewānanpiatisso : vide p. 102.

Parik'hipitwá bhógiki chhádayitwá phanénacha pottha'ancha kumárancha rakkhi: Tañ passi mátulo;
Sisé á iri sañkárán tassa ruttho paró uatí; tasmín chittañ nadúvési tampilisiwána mátulo;
"Uttamó watayañ satto rájā hessuti," nichehhayañ; "rakkhita'bóti," áláya tañ wiháramupágato.
"Bhó nisa diwábhagayañ kattabbó wítima' ití, sa' kháwési kumáran tañ. Pañtuko tañ wijániya,
"Ganhathenanti" pesesi séwa'e tassa rattiyañ. Disawána supinañ théro niharittha kumára' añ.
Tasmín nek' hantamuttampi sewaká pariwaríya paríwentena passínsu. Tató nikkhamma te ubhó,
Dak'hinasm á disábhá Gónandamañ mahánadín patwá sampunnamatthañsu gantukámápi wégasá;
"Yathá nadvóyá warasi amhē! añ twimpí wáraya wú, mñ gáretwá etthēhi watwá thero tadá nadiñ;"
O'arittha kumáran saddhiñ. Disawána te ubhó nágarája tulá é'lo pitthimpádisi tēna só.
Uttaritwá kumáran tañ netwá pachchantamánasāñ ladidhā'hiro dunnā bhutwá sesampattēna tassadā.
Chittilárina thérāmi bhattañ pakī hippabhūmiyañ bhunji. Théro tañ jāni bhunjiteyañ mahiñ ití.
Pañdu rájāpi katwána rájañ wassamhi panchimé chutó, puttó Phariñdópi, tatiyó. tassa bhátuko.
Kaniñthó Khuddaparindó kubbañ rajjañ; mahañ mahiñ Dhátusenannugé sabbē wihethesi mahājanē.
Saṅgahēsi janē Dhátusēno yujjhitha rájino. Só soḷasahi wassehi puñṇapápakaró mató.

at the foot of a tree a shower of rain fell, and a nága seeing him there, encircled him in his folds and covered him and his book with his hood. His uncle observed this; and a certain priest jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, came to this conclusion: "This is an illustrious (youth) destined to be a king;" and saying to himself, "I must watch over him," conducted him to the wiháro; and thus addressing him: "Beloved, do not omit, night or day, to improve thyself in what thou shouldest acquire," rendered him accomplished.

Pandu having heard of this, sent his messengers in the night, commanding, "Seize him." The théro foreseeing in a dream (what was to happen) sent him away. While they were in the act of departing, the messengers surrounded the pariwéno, but could not find them. These two escaping, reached the great river Góno in the southward, which was flooded; and although anxious to cross, they were stopped by the rapidity of the stream. (Mahánámo) thus apostrophising the river: "(O river, as thou hast arrested our progress, do thou, spreading out into a lake equally delay him here;" thereupon, together with the prince, descended into the stream. A nága rája observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théro he turned the rice out on the ground (in order that he might not eat out of the same dish with him), and ate it. The théro then foresaw that this individual would possess himself of the land.

The rája Pandu died after a reign of five years. His son Pharindo, and thirdly his younger brother Khuddaparindo, administered the government; but a constant warfare was kept up by Dhátuséno, harassing the whole population which had not attached itself (to him).

Dhátuséno protected (his own) people, and waged war against (the usurper) rája. That impious character dying in the sixteenth year of his reign, the other, third, individual

*Tinitaró tató dsi rájá. Māsadiwayéna tañ Dhátuséno wināsési téna katwá maháhawañ.
 Hané tasmiñ mahipālé Dáthiyó damiló tató rájá wassattayé kutwá Dhátuséna ható tato.
 Pithiyó damiló satta māsé nanñhannañ gató Dhátasénéna yujjhitwá. Wansó pachchhijja dāmiló,
 Athási rájá Lañ dyañ Dhátuséno narādhipo, bhātarāsaha dipamhi damilé d; aghātaké.
 Upāyēhi anekēhi ekarissappamānaké khamlhdwārē niwāsetwá katwá yulldhamasésato,
 Sōdhetwá mēliniñ sālhu, latwawa sukhitañ junañ, sāsanañcha yathā thané thapesi parandśitañ.
 Damilē yenuwattinsu kulina kulagāmivā. “Tē mañwā sāsanañwā no rakkhīsūti” pakujjiya,
 Tēsañ gāme gahetwāna gāmekāsi sarak ha’ ē. Rōhanaāgammā tē sabhē kulina tamupattahauñ.
 Tēsañ sakkārasammāna yutha yōgama’ dsi sō : amachchē attano duk’ ha sahāyēchabhitōsayi.
 Bandhāpetwā mahagaṇṇaṇ kēdāro’ ūthirōlake mahāpalimhi bhikkhūnañ salōhattanācha dāpayi.
 Paṇṇurōgātūratthānañ sālyōkāsī budldhimā Kālāwāpincha ganhitwā bandhi Gōnammahānadiñ.
 Mahāwihārañ kutwāna pattiyuttamanākulan tathā bōldhigharanācha dāssanēyyamakārayi.
 Bhikkhawō paritōsetwā pachchayēhi chatūhipi Dhammāsōkōwa sōkāsī saṅgahan Pitakattayē.
 Athārasa wihāracha thēriyānamakārayi sampannañhōgē dipamhi atthārasaṇa wāpiyo,*

became king. Dhátuséno, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damilo Dáthiyó was rája for three years, when he also was put to death by Dhátuséno. The damilo Pithiyó then (succeeded), and in the course of his warfare with Dhátuséno was killed in seven months. The damilo dynasty then became extinct.

Thereupon the monarch Dhátuséno became the rája of Lanká. With the co-operation of his brother he entirely extirpated the damilos, who had been the devastators of the island by their various stratagems,—by having erected twenty one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

Some of the natives of rank, male as well as female, had formed connections with the damilos. Indignant at this defection, and saying, “These persons neither protected me, nor our religion,” (the rája) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Rōhana rallied round him; on whom he conferred, with due discrimination, every protection and honor; but more specially gratified those devoted officers who had personally shared his own adversities.

Damming up the great river (Maháwáluká), and thereby forming fields possessed of unfailing irrigation, he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with “sáli” rice. This wise ruler founded also hospitals for cripples, and for the sick. He formed an embankment across the Gōno river, including the Kālāwāpi tank. Employing his army therein, he restored the Mahāwihāro, as well as the edifice of the bo-tree, rendering it most beautiful to behold. Like unto Dhammāsōko, having thoroughly gratified the priests, by fully providing them with the four sacerdotal requisites, he held a convocation on the Pitakattaya. He built eighteen wihāros for the fraternities who had composed the “thērawádá”; and to ensure full crops in the island

[illegible]

he formed also eighteen tanks, (at those places): viz. at the Kálawápi tank, a wiháro of that name, also the Kótipasso, the Dakkhinágiri, the Waddhanámo, the Pannáwaliako, the Bhallátako, the Pásanasinno; in the mountain division, the Dhátuséno, the Manganehapurawíti; to the northward, the Dhátuséno; to the eastward, the Kambawitti; in the same direction the Antaramégiri; at Attálho the Dhátuséno; the Kassapitthikó, at the mountain of that name; in Róhano, the Dáyagámo, the Sálawáno, and Wibhísano wiháros, as well as the Bhilliwáno wiháro. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and wiháros; viz. the Pandulako, Hambatthi, the Mahádantó, &c. bestowed them on the same parties. Pulling down the Mayurupariwéno, which was twenty five cubits high, he reconstructed an edifice twenty cubits high. Assigning the task to prince Séro, he caused the fourth of the fields at Kálawápi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Maháwáto, which was in a dilapidated state. At the three principal thépos, he erected chítaras. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the nága festival of the bo-tree held by Dêwánanpiatisso. He there made an offering of six hundred statues of virgins having the power of locomotion*; he held also a festival of inauguration in honor of the divine sage. From the period that the bo-tree had been planted, the rulers in Lanká have held such a bo-festival every twelfth year.†

Causing an image of Mahá Mahindo to be made, and conveying it to the edifice (Amba-málako) in which the théro's body had been burnt, in order that he might celebrate a great festival there; and that he might also promulgate the contents of the *§* *Dípawanso*, distributing a thousand peices, he caused it to be read aloud thoroughly. He ordered also

* The word is literally rendered. It is possibly a clerical error: † This festival is no longer celebrated, and has probably been discontinued from the period that Anurādhapura ceased to be the seat of Government.

§ The Mahavamsa, whether brought down to this period or only to the end of the reign of Mahāsena to which alone the Tika extends, there is no means of ascertainment.

*Bhikkhussa attano sisé saṅkārōṭṭirayaṇāṇ saraṇ lābhaṇ nāddasi wutthassa pariwēnassa attano.
 Pāṭikammaṇ bahuṇ āsi wihārē Abhayuttarē silā Satthussa kāreṣi mandirāncha samāṇ ipaṇ.
 Buddhādāsaṇṇe nettē natthē nagghamanidwayaṇ akāsi nettaṇ Satthussa raṇsichulāmanin tathā,
 Maṇihī ghaṇṇulchi kēsāwattaṇ suṇttamaṇ hemawutthaṇ tathēwuyyaṇ lōmaṇsōwuyya chawaraṇ,
 Pādājāṇ suvannassa padumaṇ dipaṇuttamaṇ nānārāgambāraṇ tattha pūjayittha asaṇṇhiyaṇ.
 Akāsi patimāgehe bahumaggāchetiyē bōdhisattēcha tatthāsuṇ Kālaselussa Satthuno,
 Upasambhawoyassāpi Lōkānāthassa kārayi raṇsichulāmaṇimēwa Abhisēkawhayassacha,
 Buddhabimbassa l āreṣi pubbē wuttaṇ pīlandhanaṇ. Wāmapassamhi bōdhissa bōdhisattagharān tathā,
 Metteyassacha l āreṣi sabbaṇ rājapīlandhanaṇ, samantā yōjane tassa tūlārāṇṇkhaṇcha yōjayi.
 Kārāpēsi wihārēsu dhātūrājāwcha pantiyo, tathā satasakassēhi mahābōdhigharāṇ waraṇ.
 Thūpāramamhi thūpassa pūjaṇ jīṇṇaṇ wisōdhanāṇ dāthādhātugharēchāpi jīṇṇassa patisaṇṇkharāṇ,
 Dāthādhātulakarāṇṇāncha raṇsīncha ghaṇaṇ utthimaṇ mahagghamaṇisaṇṇkiṇṇaṇ suvannapadumaṇiṇcha;
 Dāthādhātumhi pūjesi, pūjaṇchākā. Asaṇṇhiyā chawarādini dāpēsi bhikkhūnaṇ dipawāsinaṇ.*

sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest (formerly) resident in the same wihāro with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri wihāro, and for the stone statue of Buddho an edifice, with an apartment (for the image). On the gem set in the eye of the image of the divine teacher by Buddhādāso being lost, this (rāja), in a similar manner, formed the eye with the “chulāmani” jewel (a part of his regal head dress). The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the “unnan” lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lamp, as well as innumerable cloths of various colors. In the image apartment, he constructed many splendid chétiyos, where there also were (images) of Bōdhisattos.

For the granite statue of Buddho, as well as for the statue of the saviour of the world, called the “Upasambhawo,” he converted his “chulāmani” head ornament (into the ornament placed on the head of Buddho’s statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhisēko, he invested these (images also) with their equipments. To the Bōdhisatto *Mettéyyo, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yōjana all round it. He caused the wihāros to be painted with ornamental borders of the paint called the “dhātu;” as well as the superb edifice of the great bo, expending a lac thereon. At the Thūparāmo he repaired the thūpō and held a festival; he also repaired the dilapidations at the temple of the tooth relic. He made an offering to the “Dāthādātu” (tooth relic) of a casket thickly studded with radiant gems, and flowers of gold; and held a festival of offerings in honor of the tooth relic. He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at

* The Buddho who is to appear next, to complete the five Buddhos of the present “Mahābhaddakappo.”

Kárapetwá wiháresu nawa⁷ ammañ tahiñ tahiñ pákárécha gharassá:á sudhá:ammañ manóharañ.
Maháchétiyattayé katwá sudhá:ammamaháraháñ suwannachhattañ káresi tathá wajirachumbatañ.
Maháwiháre pápena Mahásénéna násité wasiñsu Dhammaruchchi bhi:kkhu Chétiyapabbaté.
Katwá Ambatthalañ therawadinañ dātukāmaḷo yāchito tēhi tēsaucha adāsi dharanīpati.
Dhātupatthānanāmancha káretwá kañsalóhajañ dānawattāmparavattēsi ammanēhi dwipanchahi.
Antóbhichha lāretwá nagurassa jindāyē pañimāyócha pūjēsi Dhammasó⁷ asamósamó.
Tassa puññāni sabbāni wattumputipadañ naró lóhinama samatthóti mu⁷hamattañ nīlassitañ!
Tassa puttā duwé ásuñ Kassapo bhinnamātuko samānamātu kēchēwa Moggallāno mahabbaló.
Tathá pánasamú éká dūhitaucha manóramá bhāgintiyassa pūlāsi sindāpachehancha tancha so.
Wīnālósēna tālasi kasá yurusu sōpi tañ. Rájá diswána dhítāya wattāñ lóhitamaḷ:khitañ;
Natwé tammátarañ tassa naggajjhápēsi kījhiya. Tatōppabhūti sō hadithawēro saḡgamma Kassapañ,
Rājjenētañ phalóbbhetwá, bhinditwá pituntarē, saḡghahetwá janañ. Jew igāhañ gāhāpayi patin.
Ussápēsi tato chhattañ Kassapo pitupaḷḷhiyē wīndsetwá janē laddha sabbhapāpasahāyako.
Moggallāno tato tena kātu:āmo mahāhawañ aladdhabalatāyāgá Jambhūtipañ balatthiko.

the several wiháros. At each of those places, he caused the enclosing wall of the edifice to be beautifully plastered. At the three principal chétiyos, having had the white plastering renewed, he made a golden chhatta for each, as well as a "chumbatan" of glass.

On the Mahawiháro being destroyed by the impious Maháséno, the priests of the Dhammaruchchi sect had settled at the Chétiyo mountain. Being desirous of rebuilding, and conferring on the thérawadá priests (the opponents of the schismatics), the Ambatthalo wiháro (at the Chétiyo mountain), and being also solicited by them to that effect, the monarch bestowed it on them.

Having celebrated a festival in honor of the "Dúthádātu" relic, at the dedication of a metal dish, he kept up offerings (of rice,) prepared from ten ammunams of grain; and, like unto the unsurpassed Dhammasóko's, constructing image houses both within and without the capital, he made offerings to those images of Buddho also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!

He had two sons born of different, but equally illustrious, mothers, named Kassapo and the powerful Moggallāno. He had also a daughter, as dear to him as his own life. He bestowed her, as well as the office of chief commander, on his nephew. This individual caused her to be flogged on her thighs with a whip, although she had committed no offence. The rája on seeing his daughter's vestments, trickling with blood, and learning the particulars, furiously indignant, caused his (nephew's) mother * to be burnt naked. From that period the (nephew), inflamed with rage against him, uniting himself with Kassapo, infused into his mind the ambition to usurp the kingdóm; and kindling at the same time an animosity in his breast against his parent, and gaining over the people, succeeded in capturing the king alive. Thereupon Kassapo, supported by all the unworthy portion of the nation, and annihilating the party who adhered to his father, raised the chhatta. Moggallāno then

* She must have been the sister of the king, as it is only a sister's son who could be designated nephew. The term does not apply to a brother's son.

*Mahārajjanā winaśena viyēgenacha sinunō bandhūgāranivāśena duḥkhitampi naraḥhiṇaṇ,
 Duḥkhopētumapaṇṇo sō cha Kassaparajakaṇ: “nidhi rājakulē, rāja, wuttā tē pitarā iti?”
 “Nōti” wuttē. “Na jānāsi chittamāssa, bhūmipa, Moggallānassa gōpēti nidhiṇ sōti?” taḥabbrawa.
 Suttvā taṇṇapito dūtē pāhesi pitusannikaṇ “āchikkhantu nidhikkhānamiti” vattvā narādhamo.
 “Mārētumavakkē pāpassa tassupāyo” ti chintiya, tuṇhi ahōsi: te gantvā rājakassa nivēṇayun.
 Tatōtwa paḥuppitvā pēsavittha punnappunāṇ: “sādhu disvā sahāyam mē, nehātvā Kālāwāpiyaṇ,
 Marissānti” chintetvā, āka dūtē: “sachē mamaṇ Kālāwāpiṇ gamāpētha saḥkā pātanti.” Tē gantvā,
 Rāṇvo ahaṇsu. Rājāpi tutthahattāhōlhanattāhilo pēsisi dūtē datvāna rathāṇ jippēva cha ṭhina.
 Ewaṇ gachchhati bhūpālo rājento rathāṇ kkhānto lājamassāpi, kinchi mettāṇ adasi sō.
 Taṇṇakkāditvā pasāditvā tasmīṇ paṇṇamadā tadā Moggallānassa taṇṇāttuṇ saṇṇakaṇ dvāraṇāyakaṇ.
 Ewaṇ sampattiyōnāma chālāvijjipātāpamā: Lasmā tāsupamajjēyya kkhindāma sachētaṇṇa.
 “Rājā tēti” sutvāna thēro sō tassa sōhātō luddhūmāsoḍḍanaṇ maṇṇāṇ sākulaṇcha vartā; saraṇ.
 “Rājā rōchēti tēti” gōpayitvā upāwisi. Gantvā rājāpi wadditvā tē amantamupāwisi*

endeavoured to wage war against him, but being destitute of forces, with the view of raising an army, repaired to Jambudipo.

In order that he might aggravate the misery of the monarch, already wretched by the loss of his empire as well as the disaffection of his son, and his own imprisonment, this wicked person (the nephew) thus inquired of the rāja Kassapo: “Rāja, hast thou been told by thy father, where the royal treasures are concealed?” On being answered “No.” “Ruler of the land, (observed the nephew), dost thou not see that he is concealing the treasures for Moggallāno?” This worst of men, on hearing this remark, incensed, dispatched messengers to his father, with this command: “Point out where the treasures are.” Considering that this was a plot of that malicious character, to cause him to be put to death, (the deposed king) remained silent; and they (the messengers) returning, reported accordingly. Thereupon, exceedingly enraged, he sent messengers over and over again, (to put the same question). (The imprisoned monarch) thus thought: “Well, let them put me to death, after having seen my friend, and bathed in the Kālāwāpi tank;” and made the following answer to the messengers: “If ye will take me to the Kālāwāpi tank, I shall be able to ascertain (where the treasures are).” They, returning, reported the same to the rāja. That avaricious monarch, rejoicing (at the prospect of getting possession of the treasures), and assigning a carriage with broken wheels, sent back the messengers.

While the sovereign was proceeding along in it, the charioteer who was driving the carriage, eating some parched rice, gave a little thereof to him. Having ate it, pleased with him, the rāja gave him a letter for Moggallāno, in order that he might (hereafter) patronise him, and confer on him the office of “Dwāraṇāyako” (chief warden).

Thus worldly prosperity is like unto the glimmering of lightning. What reflecting person, then, would devote himself (to the acquisition) thereof?

His friend, the thēro, having heard (the rumour) “the rāja is coming,” and bearing his illustrious character in mind, laid aside for him some rice cooked of the “māsa” grain, mixed with meat, which he had received as a pilgrim; and saying to himself, “the king

Ewañ nisinné sampattarajjiviya ubhōpitē aññamaññādhilāpēna nibbāpēsuñ mahālaran.
Bhōjayitwāna tañ théro ōwaditwā anēkadhā appamadē niyōjēsi dassetwā lōkadhammatañ.
Tatō wāpimupāgama ōgayihitwā yuthāsul hañ nahāyitwā piwitwācha dhēwañ rājasewakē.
“Etta²am mē dhanam bhōti.” Sutwā tañ rājasewakā, dharitwā purāñ rañño, niverēsuñ narissaran.
“Dhanañ rakkhati puttassa, dipe bhindati mānasē, jīwantōyanti :” kujjhutwā ānāpēsicha bhūpati,
“Mārehi pitarañ mēti :” “diṭṭhā piṭṭhīti wērino” haṭṭhatutthēhi. Ruṭṭho sō saḍḍālañ āramaññito,
Rājānamupasaññammu purato tassa chañkam. Rājā diswāwa chintēsi, “Pāpiyōya mantrā mama,
“Kāyañwiya dukkhūpetwā : narañ nētumicchhati; rōsuppāḍēna tassēwa kiñ purēmi manērathan²”
Iti mettāyamañno tañ dha, “Sēnāpatipati, Moggallāne twayichēwa ēkacitto ahañ iti.”
Husañ chāḷēsī sīsāñ. Sō diswā tañ jāni bhūpati. “Nāna mūrēti ajjāti taḷā sāhāsikhōpi so.”
Naggañ katwāna rājānañ ayaśāñkhalikabandhanan puratthābhimukhañ katwā, antō bandhiya bhittayan,
Mattikāya willimpēsi. Ewañ diswāpi paṇḍito kōhī rajjeyya bhōgēsu jīvitēpi yasēpiwā.
Dhātusēno narindō sō ēwañ puttahatō, gatō attārasahi wassēhi dēwardjussa santiḷaṇ.

would like it,” he carefully preserved it. The rāja, approaching and bowing down to him, respectfully took his station on one side of him. From the manner in which these two persons discoursed, seated by the side of each other, mutually quenching the fire of their afflictions, they appeared like unto two characters endowed with the prosperity of royalty. Having allowed (the rāja) to take his meal, the théro in various ways administered consolation to him; and illustrating the destiny of the world, he abstracted his mind from the desire to protract his existence.

Then repairing to the tank, diving into, and bathing delightfully in it, and drinking also of its water, he thus addressed the royal attendants : “My friends, these alone are the riches I possess.” The messengers, on hearing this, conducting him to the rāja’s capital, reported the same to the monarch. The sovereign enraged, replied : “As long as this man lives, he will treasure his riches for his (other) son, and will estrange the people in this land (from me);” and gave the order, “Put my father to death.” Those who were delighted (with this decision) exclaimed, “We have seen the back (the last) of our enemy.” The enraged monarch, adorned in all the insignia of royalty, repaired to the (imprisoned) rāja, and kept walking, to and fro in his presence. The (deposed) king, observing him, thus meditated : “This wretch wishes to destroy my mind in the same manner that he afflicts my body : he longs to send me to hell : what is the use of my getting indignant about him : what can I accomplish ?” and then benevolently remarked, “Lord of statesmen ! I bear the same affection towards thee as towards Moggallāno.” He (the usurper) smiling, shook his head. The monarch then came to this conclusion. “This wicked man will most assuredly put me to death this very day.” (The usurper) then stripping the king naked, and casting him into iron chains, built up a wall, embedding him in it, exposing his face only to the east, and plastered (that wall) over with clay.

What wise men, after being informed of this, would covet riches, life, or prosperity !

Thus the monarch Dhātusēno, who was murdered by his son in the eighteenth year of his reign, united himself with (Sakko) the ruler of déwas.

Kālawāpimayañ rājā gantāpento samāhitañ passitvā bhikkhūmekanta vuttāpētuñ samādhito.

Asakkontō khipāpēsi pañsuñ bhikkhussamatthakē sanāpāpikō wipākōyañ tassa ammassa dīpito,

*Dasāpi tē rājawarā sabhōgā upāgamuñ machchumukhañ abhōgā, anicchataṃ bhōgawato dhanecha disvā
sapañño vibhawañ na icchhe.*

Iti sujanappasādasānwēgatthāya katē Mahāwañse “Dasarājakōṇāma” aṭṭhatinsatino parichchēdo.

This rāja, at the time he was improving the Kālawāpi tank, observed a certain priest absorbed in the “samādhi” meditation; and not being able to rouse him from that abstraction, had him buried under the embankment (he was raising) by heaping earth over him. This was the retribution manifested in this life, for that impious act.

Thus the ten kings (mentioned in this chapter) who were pre-eminently endowed with prosperity, (nevertheless) appeared in the presence of Death in a state of destitution. The wise man, seeing that in the riches of the wealthy there is no stability, will cease to covet riches.

The thirty eighth chapter in the Mahāwanso, entitled, the “ten kings,” composed equally for the delight and affliction of righteous men.

THE END OF THE FIRST VOLUME

CEYLON

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ERRATA.

ERRATA.

Page.	line.	
1	22	for Rewato read Réwato.
2	1	for <i>Attalassincha</i> read <i>Althadassincha</i>
—	35	for pusso read phusso.
3	5	for <i>ṭhānēwē hāsayañ</i> read <i>ṭhānē wihāsayañ.</i>
—	6	for <i>Tē bhayaṭṭhā bhayan dyāchuñ abhayañ Jinañ</i> read <i>Tē bhayaṭṭhā bhayañ yaḷḷhā dyāchwañ abhayañ Jinañ.</i>
—	9	for <i>tathāsinō</i> read <i>tatthāsi nō.</i>
—	11	for <i>tatthā pavitthēsu</i> read <i>tattha pavitthēsu.</i>
—	12	for <i>dhammalēsayi</i> read <i>dhammamalēsayi.</i>
4	7	for <i>kārapetwīna, upakkamī</i> read <i>l ārapetwīnapakkamī.</i>
—	8	for <i>Uḷḷhanchulābhayo,</i> read <i>Uḷḷhanchulābhayo.</i>
5	3	for <i>Mātūmahāmātā</i> read <i>Mātā māhū māta.</i>
—	6	for <i>Budḍhānōmatiyādyēwa</i> read <i>Budḍhānūmatiyādyēwa.</i>
—	9	for <i>Jētūyānē</i> read <i>Jētūyyānē.</i>
—	15	for His maternal grandmother having bestowed this invaluable gem-throne on him, read His grandmother having bestowed this invaluable gem-throne on his mother,
6	1	for <i>wāpīdansiya</i> read <i>paṭṭhassayi.</i>
—	5	for <i>Kalyāṇiyañ rājā</i> read <i>Kalyāṇiyañ nāgarājā.</i>
—	9	for <i>Adhivāsāyētwa</i> read <i>adhivāsāyētwa.</i>
7	6	for <i>uggannatwā</i> read <i>uggantwā</i>
8	2	for <i>passanāgā</i> read <i>passañ</i> ; <i>agā:</i> for <i>lōkā lipo</i> read <i>lōkadipo.</i>
—	9	for <i>Suruchcha</i> read <i>Suruchi piccha</i> : for <i>thatiā</i> read <i>tathā.</i>
—	10	after <i>duwē</i> repeat <i>duwē</i> again
—	14	for <i>duwāḷisāḷḷha</i> read <i>duwāḷasādḷwē.</i>
9	1	for <i>Ma' hāḷēwāḷikānīcha</i> read <i>Mahāḷēwāḷikānīcha.</i>
—	5	for <i>sahassurassa</i> read <i>Sihassarassa.</i>
—	6	for <i>duwē</i> read <i>duwē.</i>
—	7	for <i>Sehahanu</i> read <i>Sihahanu.</i>
—	35	for <i>Dēwadatta</i> read <i>Dēwadattō.</i>
10	2	for <i>Bōḷhisattho</i> read <i>Bōḷhisattō.</i>
—	5	for <i>dhammamālēsāyē</i> read <i>dhammamālēsāyī</i> : for <i>Dwāpanādsē</i> read <i>Dwāpanādsēwa.</i>
—	8	for <i>Ajāsattuno</i> read <i>Ajītasattuno</i>
11	2	after <i>Yamasāḷānamantārē</i> add <i>warē.</i>
—	7	for <i>Samatthē ṭhapanatthātā</i> read <i>Samattē ṭhapanañ tathā.</i>
—	—	for <i>Muninā anuggahañ</i> read <i>Muninānuggahañ.</i>
12	2	for <i>su' lapaḷḷi hamhi, tatthikā</i> read <i>suḷḷapakaḷḷahitattthikā.</i>
—	4	for <i>thiragunapēdā</i> read <i>thiragunūpēdā.</i>
—	6	for <i>Wihārapatisanḷarē</i> read <i>Wihārapāṭisankārē.</i>

Page.	line.	
12	13	for <i>appamatto</i> read <i>appamattó</i> .
13	2	for <i>sannipátĩnsu</i> read <i>sannipatĩnsu</i> .
—	4	for <i>kĩhĩchi</i> read <i>kehicha</i> .
—	7	for <i>wisajjĩtuñ</i> read <i>wissajjĩtuñ</i> .
—	9	for <i>náyakówidá</i> read <i>nayakówidá</i> .
—	37	for “wédého” read “wédo.”
14	2	for <i>wattĩnēlatañ</i> read <i>wattanē'atan</i> .
—	3	for <i>atĩwajátapamajjĩ</i> , read <i>atĩwajátapúmojjá</i> .
—	7	for <i>jahĩyutĩ</i> read <i>jahĩyáti</i> .
15	3	for <i>atĩhawassáñi tikkamun</i> read <i>atĩhawassáñitikk amun</i> .
—	4	for <i>puttópĩ taraan</i> read <i>puttó pítaraan</i> .
—	6	for <i>amachañ</i> read <i>amachchañ</i> .
—	11	for <i>Wajjĩsu</i> read <i>Wajjĩsu</i> .
—	14	for <i>Ajásattu</i> read <i>Ajátasattu</i> .
—	27	and <i>passim</i> , for <i>Wisáli</i> read <i>Wésáli</i> .
16	1	for <i>Nāḥappantañ</i> read <i>Nakappatitañ</i> .
—	2	for <i>wadittañ</i> read <i>wádlittañ</i> .
—	4	for <i>ganatwá</i> read <i>gantwá</i> .
—	6	for <i>Páthĩyuké</i> read <i>Páthĩyaká</i> .
—	8	for <i>bahussata</i> read <i>bahussutu</i> : for <i>passitun</i> read <i>passitun</i> .
—	9	for <i>Thérá</i> read <i>Théró</i> .
—	10	for <i>mahattanā</i> read <i>mahantatá</i> .
—	26	for <i>ukkhĩpētan</i> read <i>ukkhēpanĩyan</i> .
17	3	for <i>nagāñhitañ</i> read <i>nagāñhi tañ</i> .
—	5	for <i>ganḍhaḥāṭĩñ</i> read <i>ganḍhakutĩñ</i> : for <i>Wajjabhúmiyañ</i> read <i>Wajjibhúmiyan</i> .
—	9	for <i>māgatá</i> read <i>samāgatá</i> .
—	10	for <i>maganū</i> read <i>magamun</i> .
—	11	for <i>sakamañtāññ</i> read <i>sakamattāññ</i> .
—	32	and <i>passim</i> , for <i>Pupphāpura</i> read <i>Pupphapura</i> .
18	1	for <i>Bhārikanté</i> read <i>Bhārikañ té</i> .
—	8	for <i>sammanĩti</i> read <i>samanni</i> .
—	16	for <i>Lóhākumbiyá</i> read <i>Lóhākumbhi</i> .
19	1	for <i>therá</i> read <i>théran</i> .
—	11	for <i>arahattāñi mēchcheni</i> read <i>arakantá nimuchini</i> .
20	1	for <i>tĩttḥapesantañ</i> read <i>tĩttḥapĩsuñ tañ</i> .
—	4	for <i>Saṇḥatásarakantañ</i> read <i>Saṇḥatásarakattañ</i> .
—	8	for <i>dassahassiká</i> read <i>dasasahassiká</i> .
21	1	for <i>wáḍchi</i> read <i>wáḍhihi</i> .
—	7	for <i>dwáwisatĩñ</i> read <i>dwáwisati</i> .
—	9	for <i>Morĩyāññ</i> read <i>Móriyāññ</i> : for <i>wañsejātañ</i> read <i>wansé jātāñ</i> .
—	11	for <i>wāñsĩ</i> read <i>wassāñi</i> : and for <i>tassá</i> read <i>tassa</i> .
—	13	for <i>ēkarajjamapāpunĩ</i> read <i>ēkarajjamapāpuni</i> .
—	15-17	for <i>Subbattha</i> read <i>Sabbattha</i> .

ERRATA.

iii

Page. line.

- 21 17 for Kassapo read Kassapīya.
- 18 for "There were twelve théra schisms," read "There were twelve schisms, including the Théra schism, (which was suppressed at the first convocation, in the first year of the first century.)"
- 19 for "formerly noticed" read "named hereafter."
- 20 to 24 — The passage contained in these lines to be corrected as follows. * "Thus in the second century (after the death of Buddho) there arose † seventeen schisms; the rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudīpo (during the second century);—the Hémawatá, the Rájagiriya, and the Siddhattiká, as well as (that of) the Pubbaséliya and Aparaséliya priesthood, and the Wádariya. The Dhammaruchiya and Ságaliya schisms took place in Lanká (in the fifth and eighth centuries after Buddho's death).
- 29 for Chánako read Chánakko.
- 22 8—9 for méga read miga.
- 24 for Himáwanto read Himawanto
- 25 for malakan read ámalakan.
- 29 for Chadanta read Chhadanta.
- 34 for muppulan read uppalan.
- 23 5 for mahimá read matimá.
- 6 for pásadthiké read pásandhiké.
- 7 for santañ read yantañ.
- 11 for Sumánassa read Sumanassa.
- 18 for Dharmásóko read Dhammasóko.
- 34 for western read eastern.
- 24 1 for upatthási read upatthási.
- 4 for gūnagani read gānagāni.
- 5 for pubbē wasanniwāsēna read pubbēwa sanniwāsēna: for ajdyathá read ajdyatha.
- 6 for chikkinati read wikkhinati.
- 9 for táttha read tattha.
- 10 for wanijó read wānījō: for purañ read pūrañ.
- 25 2 for patthayañ read patthayi.
- 3 for chetiká read chetiká.
- 8 for káran read karañ.
- 10 for sambuddhabhasitañ read sambuddhabhāsitañ.
- 12 for upajjhāyas.ā read upajjhāyassa.
- 26 4 for sotthi read satthi.
- 9 for dhamma'handhāsi read dhammakhandatī.
- 35 for "ratamattya" read ratanattayan.

* These alterations have been made on a more careful examination of the explanation continued in the *Tiśā*

† Exclusive of the first schism which was suppressed in the first century

- Page. line.
- 27 4 for *Anōtattōlakājēsūn* read *Anōtattōlakājēsū*; for *tē pitakānañ* read *tēpitakānañ*.
- 11 for *l etunālāhi sōbhitañ* read *l etunālā'hisobhitañ*.
- 13 for *pitunnatunnatā* read *pīlunnatunnatō*.
- 17 for *tripitika* read *tēpitaka*.
- 23 2 for *dittapubbe wasihitē* read *dittā pubbē wasihī tē*.
- 6 for *manussēsū papajjitwā tadūpadāwaghātañ* read "*manussēsūpapajjīti tadūpadāwaghātañ*."
- 7 for *Alāpatinān* read *Alāpatīṇaṇ*.
- 12 for *Ahū Upālī thērassa thērassa lāhōwihārikō, Dāsakō; Sōnakō tassā dwē tē sādāhiwihārikā* read *Ahū Upālīthērassa thērō sādāhiwihārikō Dāsakō; Sōnakō tassa; dwē thērō Sōnakassamē*.
- 14 for *priests* read *saints*.
- 22 for *they supplicated of the great sage to be born among men for the removal of this calamity* read *they thus supplicated the great sage "vouchsafe to be born among men, for the removal of this calamity."*
- 25 for *Chandawo* read *Chandawajji*.
- 34 for *his disciples* read *the disciples of Sōnakō*.
- 23 4 for *nāṇḍisi* read *nāṇḍi*.
- 6 for *upasampajja* read *upasampajji*.
- 14-17 for *vehédo* read "*wédos*."
- 34 for *pitaka* read *pitakattaya*.
- 33 7 for *wuttā* read *wuttī*.
- 9 for *Wuttahantīti* read *Wuttāhantīti*.
- 23 for *irtūs* read *utūs*.
- 33 for *Lord! why art thou silent?* read *Lord! why wast thou silent?*
- 31 2 for *Jānāmiti* read "*Jānāmiti*."
- 5 for *niggaṇhi* read *niggaṇhi*.
- 8 for *tiwēdā dūhi* read *tiwēdōdadhi*.
- 11 for *thērō* read *thērē*.
- 12 for *lujjhitwā* read *lujjhitwō*.
- 30 for *triwéhe lo* read "*tiwé lo*."
- 32 4 for *nirujjhassati* read *nirujjhissati*.
- 6 for *lōnamamantōti* read *lōnānamantōti*.
- 10 for *upasampādāyitwa* read *upasampādayitwa*.
- 14-16 for *vehélos*, read *wédhos*.
- 35 for *vipassanan* read *wipassanan*.
- 33 3 for *kalamā manté migéranné* read *kālamanté migē ranné*.
- 4 for *āraṇṇe* read *araṇṇé*.
- 5 for *rājjañ* read *rājjañ*.
- 7 for *Ahā'i tamhi* read *Ahātītamhi*.
- 10 for *wjantamāndsawāñ* read *wijāyantamāndsawāñ*.
- 12 for *uppamitwā* read *uppatitwā*.
- 17 for *the théro Moggali* read *the théro son of Moggali*.

ERRATA

Page.	line.	
34	13	for <i>sabbā rāma</i> read <i>sabbārama</i> .
35	1	for <i>Purabhérin</i> read <i>Puré bherin</i> .
—	6	for <i>sabbatthā</i> read <i>sabbathā</i> : for <i>nanthadhikāpicha</i> read <i>natthādhikāpicha</i> .
36	9	for <i>abhāsiuñ</i> read <i>abhāsiyuñ</i> .
—	11	for <i>pubbajjañ</i> read <i>pubbajjā</i> .
—	13	for <i>Sāngamittañcha</i> read <i>Sanghamottancho</i> .
—	14	for <i>Mōhindo</i> read <i>Mahindo</i> .
37	4	for <i>wissuta</i> read <i>wissutā</i> : for <i>achriyā</i> read <i>āchariya</i> .
—	8	for <i>kunta</i> read <i>kanta</i> for <i>kappāyi</i> read <i>kappayi</i> .
—	18	for <i>Dhammapati</i> read <i>Dhammapālāti</i> .
—	27	for with a young female kuntikinnarya read with the lovely female kinnari
38	2	for <i>naladdhañ</i> read <i>naladdhañ</i> .
—	3	for <i>āyikkhayantikañ</i> read <i>ayukkhayantanañ</i> .
—	11	for <i>Kunti</i> read <i>Kanti</i> .
—	12	for <i>pawāttayūñ</i> read <i>pawattayun</i> : for <i>āsāyam</i> read <i>hasāwam</i> .—
—	34	for kuntikinnaryā read lovely kinnari.
39	3	for <i>Tussopasamane</i> read <i>Tassópasamanāñ</i> .
—	5	for <i>patisédhaññ</i> read <i>paṭisedhanañ</i> .
—	9	for <i>rājasasanañ</i> read <i>rājasāsanañ</i> .
—	10	for <i>nakaroma</i> read <i>nakarōma</i> : for <i>mūlhamānasañ</i> read <i>mūlhamānasañ</i> .
—	12	for <i>āsanamhi</i> read <i>āsanamhi</i> .
—	33	for <i>embicile</i> read <i>imbecile</i> .
40	3	for <i>ubhinnañchātu</i> read <i>ubhinnañchati</i> .
—	4	for <i>mahārajā</i> read <i>mahārājā</i> .
—	5	for <i>rathésaha</i> read <i>rathésabho</i> .
—	13	for <i>anesuñ rājā</i> read <i>anésuñ</i> ; <i>rāja</i> .
41	7	for <i>manussācha</i> read <i>manussañcha</i> .
—	8	for <i>thalangēhi</i> read <i>talatdhehi</i> : for <i>mahi</i> read <i>mahan</i> .
—	10	for <i>Patichcha kamman</i> read <i>Patichcha kamman</i> : for <i>chetanassa</i> read <i>chetanassa</i> .
—	13	for <i>Ratiwaddhane</i> read <i>Ratiwaddhane</i> .
42	1	for <i>pakkāsītūāna</i> read <i>pakkāsītūāna</i> .
—	2	for <i>wiyāharinsu</i> read <i>wiyākarinsu</i> .
—	5	for <i>tutthamāno</i> read <i>tutthamanō</i> .
—	21	for <i>is</i> read <i>was</i> : for <i>vibhajja</i> read <i>vibhajje</i> .
—	31	for <i>Yasso</i> read <i>Yaso</i> .
43	9	for <i>Ekhinini</i> read <i>Ekhinini</i> .
—	10	for <i>satthambhiddhavi</i> read <i>satthamabhidhame</i> .
44	2	for <i>āropiyāsutañ</i> read <i>arōpiyāsutañ</i> .
—	9	for <i>mātalassa</i> read <i>mātālassa</i> .
—	10	for <i>sādhana</i> read <i>sādhana</i> .
— 43, 19	for	They puttook of the nature of the lion in the roaring of their heads and feet of He puttook of the nature of the lion in the roaring of their heads and feet
45	2	for <i>puttasakka</i> read <i>puttasakka</i> .

ERRATA.

Page. Line.

- 45 7 for *tatiy* read *tatiyé*.
- 9 for *wijjhintuñ* read *wijjhitun*.
- 11 for *Tathásiyáwa* read *Tathási yáwa*.
- 12 for *adáyasapurañ* read *adáya sapurañ*.
- 46 2 for *sampaticchhitwa* read *sampaticchhitwa*.
- 3 for *Nangarañ* read *Nagarañ*.
- 5 for *Kujjho* read *Kuddho*.
- 9 for *Kujjho* read *Kuddho*.
- 14 for *sáhasénatthahito* read *sáhasénettha bhito*.
- 47 10 for *wattamuttó* read *wuttamattó*.
- 11 for *apéchecha* read *upechecha*.
- 27 for *Uppulwanno* read *Uppalawanno*.
- 48 6 for *bhakkétuñ* read *bhakkétuñ*.
- 12 for *Yakkhiñ* read *Yakkhiñ*.
- 14 for *sami* read *sáni*.
- 49 1 for *wuttemattáwa* read *wuttamattewa*.
- 4 for *wasañ* read *wayañ*.
- 10 for *dátukamá* read *dátukamá* : for *kahámiti* read *káhmíti* "
- 50 1 for *adissamané* read *adissamáné* : for *kathammar émi* read *kathammarémi*.
- 2 for *saddanté* read *saddañ té* : for *saññápaténéwa* read *saññápathénéwa*.
- 3 for *ganhatibrawi* read *ganhatibrawi* : for *wilayantési* read *wilayanési*.
- 4 for *rajápilandhassá* read *rájá pilandhassa*.
- 7 for *Tambapannattha punñiyo* read *Tambawannatthapánayo*.
- 9 for *tassattrajánattá* read *tassattrajá nattá*.
- 10 for *Sihalañtuná* read *Sihalañtu tá*.
- 13 for *dwijáwasam* read *dwijáwásam* : for *gama-* read *gána-*
- 16 for On that signal fall to with blows, read Guided by the direction of that signal, deal
out thy blows.
- 24 for "Tambapanniyo" read *Tambawannapánayo*.
- 51 1 for *natthitáya* read *natthitáya*.
- 2 for *kumarassábhiséchané* read *kumárássábhiséchané*.
- 3 for *Pandawáñ* read *Pandawuñ* : for *pábhatamdhá tañ* read *pábhathamábhatañ*.
- 5 for *Pandhawa* read *Pandawo*.
- 6 for *unasatta* read *únasatta* : for *dhitarancha* read *dhitarécha*.
- 52 3 for *tanakdraná* read *tawakdraná*.
- 4 for *ṭamañṇattra* read *tamañṇattra*.
- 5 for *gátá* read *gatá* : for *yattrámanussanañ* read *yattrámanussánañ*.
- 6 for *bahiré* read *báhiré* : for *diswá wasáhasópagá* read *diswáwa sahasópagá*.
- 7 read this line thus "Punápinópanókásamésayantiidhamágatát"—*atikótuhulé yakkhé, yakkho*
sáhasékó pana.
- 8 for *wiyalantayi* read *wilayannayi*.
- 12 for *Puttadhitáhi waddhitwá* read *Puttadhitábhīwaddhitwá*.
- 33 for Sumanta mountain read *Sumanakúto* (*Adam's peak*).
- 53 4 for *Thána táda amachéhanañ adási*, read *Dhanānālá amachéhanañ adási*.

- Page. line
- 53 10 for *nasseyitha* read *nasseyotha*. for *rajahetun* read *rajahetu*.
- 12 for *pikkhantā* read *pekkhantā*.
- 19 for offices read riches.
- 54 4 for *tatā* read *tātā*.
- For the 5th verse read “*Lankañ nekagunañ katan, mama bhātussa santakan; tassachehayēcha tathēwa rajjañ kārētu sōbhanañ.*”
- 6 for *rajja kumārako gamissamiti* read *rājakumārō “gamissāmīti”*
- 20, 21, 22 Read “My children, I am advanced in years; repair one of you to Lankā the realm of my brother, which possesses every (natural) advantage: on his demise rule there over that splendid kingdom.”
- 26 after Gónagāmakatittha a bracket.
- 27 for Mahakundura river read the great Kanduro river.
- 55 1 for *ādāya sakañ* read *ādāya sō sakañ*.
- 2 for *aṇṇāpadésēna* read *aṇṇūpadésēna*.
- 5 for *āropiyā* read *ārōpiyā*.
- 6 for *Gangāyakhipi* read *Gangāya khipi*: for “*ganhantupahu* read “*ganhantu pahu*,
- 7 for *pabbajitākarañ* read *pabbajitākārā*.
- 9 for *amachchē* read *amachchā*: for *samappyi* read *samappayun*.
- 10 for *manōrathañ* read *manōrathā*.
- 11 for *sahāgata* read *sahāgatā*.
- 15 for Widudhabhassa read Widudhabho.
- 26 for Gónagamaka read Gónagāmakatittha.
- 56 3 for *ēkathūnike* read *ēkathūnike*.
- 5 for *sāyatō* read *sā yatō*.
- 13 for “mantras” read “mantos”
- 25 for Baddakachchānā read Bhaddakachchānā.
- 57 6 for *Chitta* read *Chittā*.
- 10 for *mātuvarōchayi* read *mātu ārōchayi*.
- 11 for *ārochayi* read *ārōchayi*.
- 12 for Rōhana read Rōhanō.
- 58 6 for *rājā puttā* read *rājaputtā*: for *ubhapana* read *ubhōpana*.
- 7 for *katwā namakarañ* read *katwānamakarun*.
- 59 1 for *Ummādachittāyanta* read *Ummādachittayānattā*.
- 9 for *wanchitañ nēwachōhi* read *wanchitañnē wachēhi*.
- 14 for Doramadala read Dwāramandalako.
- 15, 17 for Tumbakandura read the Tumbaro mountain stream.
- 60 2 for *kumarañ* read *kumāran*.
- 4 for *nēhē* read *nēhi*.
- 5 for *nēsi so*: *tañwachasosutwā* read *nēsi sō tañ wachañ sutwā*.
- 10 for *wyākaē* read *wyākatē*.
- 11 for *karayissasi* read *kārayissasi*
- 13 for *tātā ti* read *tātāti*.
- 30 for *vēhēdos* read *wēdos*

Page. line.

- 61 5 for *Harikanda* read *Girikanda*.
— 6 for *Harikandu* read *Girikanda*.
— 9 for *árochésuñ* read *árochésuñ*.
— 10 for “*saparisó katta yásiti ?*” read *saparisó*, “*katta yasiti ?*”
— 11 for *bhatténdáyache* read *bhatténdáyáchi*.
— 22, 23 for *Harikunda* and *Harikundasiwo*. read *Girikando* and *Girikandasiwo*
— 25 for *karissa* read *karissan*.
— 30, 31 for He inquired of her, “where art thou going, together with thy retinue ?” read attended
by his retinue, he inquired, “where art thou going ?”
62 2 for *bhájápayité* read *bhájápayi té* : for *patiwasówa* read *patiwasówa*.
— 3 for *punnagunupetá* read *punnagunúpétá*.
— 6 for *bhátará* read *bhátaró*.
— 13 for *orantutó* read *óruñ tató* : for *bhátaré* read *bhataró*.
63 2 for *tésañrajjamappési* read *tésañrajjamappési*.
— 3 for *tathó patissa gámanhi* read *tathópatissagámanhi*.
— 9 for *tálapañtíncha* read *tálapattáncha*.
— 10 for *ámárayi* read *ámárasí*.
— 12 for *wassani* read *wassáni*.
— 30 for *Kachchháka* read *Kachchhaka*.
64 3 for *chamupatín* read *chamúpatín*.
— 4 for *rájaprikkhárañ* read *rájaprikkháran*.
65 4 for *játassaré* read *játassaré*.
— 5 for *abhisékañ* read *abhisékan*.
— 6 for *poróhita* read *puróhita*.
— 7 for *upakáranta* read *upákarattá* : for *jetthanánta* read *jetthan tan*.
— 10 for *Girikandadesantasseva* read *Girikandadesañ tasséwa*.
— 12 for *Chittarájáñta* read *Chittaráján tañ*.
— 13 for *dasinañ* read *dasín tan* : for *kataññúniwésayi* read *kataññú niwésay*.
— 25 for “prohito” read *puróhito*.
— 33 for the territory *Girikandaka* read the prince *Girikando*.
— 39 for *know* read *knew*.
66 3 for *rattikhiddá* read *rattikhiddá*.
— 6 for *purasodhaké* read *purasódhake* : for *dwésatáni* read *duwesatáni*.
— 32 for *Pusána* read *Pásano*.
— 37 for *Pasandhika* read *Pásandhika*.
67 2 for *wiyádhapápurathimé* read *wiyádhapápurathimé*.
— 4 for *wattaméwacha* read *wattaméwacha*.
— 8 for *dharáni patittañ* read *dharanipatittan*.
— 12 for *wanúyánañ* read *wanúyyánañ*.
— 19 for *hospital* read *college*.
68 1 for *uyyánatthána* read *uyyánatthána*.
— 3 for *dasá hesuñ* read *dasáhésuñ*.
— 9 for *tatá, suwannawanna* read *latá súwannawanna*

ERRATA.

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Page.	line.	
68	11	for <i>tanhi</i> read <i>tahin</i> : for <i>sajivāwiya dissari</i> read <i>sajivāwiya dissari</i> .
—	12	for <i>wétthaka</i> read <i>wéthaká</i> .
—	40	for <i>maalaka</i> read <i>malaká</i> : for <i>anguliwelakhá</i> read <i>anguliwéthaká</i> .
69	1	for <i>puñña wijamhitañ</i> read <i>puññawijambhitañ</i> .
—	2	for <i>muttātātācha</i> read <i>muttā, ti tācha</i> .
—	7	for <i>pariwārité</i> read <i>pariwāritó</i> .
—	8	for <i>sankhañha</i> read <i>sankhañcha</i> .
—	12	for <i>tassá machchassa</i> read <i>Tassámachchassa</i> .
—	13	for <i>wasagharānicha</i> read <i>wāsagharānicha</i> .
—	34	for <i>puróhitto</i> read <i>puróhitó</i> .
—	35	for <i>setthitto</i> read <i>settho</i> .
70	1	for <i>harichandalañ</i> read <i>harichandanañ</i> .
—	2	for <i>punjañ</i> read <i>punchañ</i> : for <i>anjanacha</i> read <i>anjanāñcha</i> .
—	7	for <i>dēsisi</i> read <i>dēsisiñ</i> .
—	13	for <i>sāmbhattetó</i> read <i>sāmbhattinó</i> .
—	18	for the clay of arunā read the medicinal aruna clay.
—	34	for <i>Tāmalettiya</i> read <i>Tāmalitti</i> .
71	1	for <i>sāmihterata</i> read <i>sāmihité ratá</i> : for <i>Lankahita sukhé</i> read <i>Lankāhitasukhē</i> .
—	2	for <i>wachanó</i> read <i>wachanópi</i> : for <i>patarittapiti</i> read <i>pawitatapiti</i> .
—	12	for <i>Itthiyawuttiyañ</i> read <i>Ittiyawuttiyañ</i> .
—	30	for <i>Māhāratta</i> read <i>Maharattha</i> .
72	2	for <i>khēpatidārūno</i> read <i>khēpati dārūno</i> .
—	5	for <i>Phalanti sanayó</i> read <i>Phalantisaniyó</i> .
—	6	for <i>ginsāpenti</i> read <i>bhinsāpenti</i> .
—	8	for <i>bhawēyyaman</i> read <i>bhāwēyya mañ</i> .
—	9	for <i>khēdyasi</i> read <i>khēdyāsi</i> : for <i>mamopari</i> read <i>mamōpari</i> .
—	10	for <i>tawēsassa</i> read <i>tawēwassa</i> .
—	14	for <i>Madānikódhañ</i> read <i>Mādāni kódhāñ</i> .
—	16	for <i>Aravālo</i> read <i>Arawālo</i> .
73	1	for <i>patipajjisun</i> read <i>patipajjisun</i> .
—	6	for <i>kasāwañ pajjētā</i> read <i>kasāwapajjētā</i> .
—	9	for <i>sāññattamanamataggañ</i> read <i>sāññuttanawataggañ</i> .
—	12	for <i>Gantwā parāntakañ</i> read <i>Gantwāparāntakañ</i> .
—	29	for <i>dēwadutta</i> read <i>dēwadūta</i> .
—	33	for “anōmatugga” discourse (of Buddho) read the “anawatagga” section of Buddho’s discourses.
74	1	for <i>sahassāñ</i> read <i>sahasāni</i> : for <i>dhammāmatā mapayisi</i> read <i>dhammāmatāmapāyāsi</i> .
—	3	for <i>Mahādharmakkhito</i> read <i>Mahādharmarāḥ kito</i> .
—	5	for <i>Gantwānañ</i> read <i>Gantwāna</i> : for <i>kālakāram</i> read <i>kālakārāma</i> .
—	6	for <i>santali</i> read <i>sattali</i> .
—	8	for <i>wisuñ</i> read <i>wisuñ</i> .
—	22	for <i>kālakārāna</i> read <i>kālakārāmo</i> .
—	24	for <i>Mālikādēvo</i> read <i>Mūlakādēvo</i> : for <i>Dhandābinnasso</i> read <i>Dhandhabinnasso</i> .

Page. line.

- 74 32 for Sôwanabhumi read Suwannabhumi.
 75 2 for *mnha* read *mahā*.
 — 3 for *hitā* read *bhita*.
 — 7 for *Sonuttarā* read *Sônuttara*.
 — 8 for *Jinasāsakaddhanan* read *Jinassa kaddhanan* : after *tahin* add *tahin* again : for *bhawiyako*, read *bhawiyako*.
 76 4 for *atajan* read *atrajañ* : for *jalabhinñan* read *chhalabhinñan*.
 — 5 for *sañghaṇ* read *sangahaṇ* : for *Dakkhinagiriṇ* read *Dukkhināgiriṇ* : for *tatthā* read *tattha*.
 — 12 for “*kālaṇṇā*” read *kālaṇṇū* : for *saṇṇattaṇ* read *saṇṇattaṇ*.
 — — for *bahussawaṇ* read *mahussawaṇ*.
 — 32 for the noble (twin) princes Ujjenio and Mahindo. read the noble Ujjenian prince Mahindo.
 77 1 for *janātu* read *jānātu*.
 — 2 for *Missangaṇ* read *Missanagaṇ* : for *tadhēwa* read *taḍḍhēwa*.
 — 3 for *Magindō* read *Mahindō*.
 — 4 for *bhāginidhātu* read *bhaginidhātu* : for *Bhaṇḍakanāma kō* read *Bhaṇḍakanāmakō*.
 — 6 for *Thattha* read *Tattha* : for *upōsathō* read *upōsathē*.
 — 7 for *wihāra* read *wihārā*.
 — 9 for *sadisohatahātu* read *sadisōhitahātu*.
 — 18 for *Magindo* read *Mahindo*.
 78 12 for *saddiṇṭi* read *saddhiṇṭi*.
 — 23 for the théro came in sight of the monarch ; but he (the metamorphosed déwo) vanished. read the théro being perceived by the monarch, he himself (the metamorphosed déwo) vanished.
 — 34 for “*irsi*” read “*isi*.”
 79 1 for *īdisakā raṇṇē* read *īdisakāraṇṇē*.
 — 9 for *Natitācha aṇātīcha* read *Nāti tēcha aṇṇā tēcha*.
 — 19 for replied read solved.
 80 2 for *sāyanēha* read *sāyanhē*.
 — 5 for *satō* read *sati* : for *sāyanō* read *sāsanō*.
 — 6 for *wasatambhākasantikē* read *wasatambhākasantikē*.
 — 21 for the “*āgata*” sanctification read the state of sanctification
 81 10 for *Nārōgāma* read *Nārōhāma*.
 — 18 for *Sondipasse* read *Sondipasso*.
 — 34 for (Thuparāmo) read (Pathamachétiyan).
 82 3 for *uchchāsanē* read *uchchāsānē*.
 — 8 for *dsanapaṇṇatti* read *dsanapaṇṇattiṇ* : for *pathawi* read *pathawi*.
 — 11 for *wasanti* read *wasantiṇ*.
 83 1 for *sachchasaṇṇattamēwacha* read *sachchasaṇṇuttamēwacha*.
 — 2 for *Bhiyo* read *Hiyo* : for *thēradassanmichchannā* read *thēradassanamichchannā*.
 — 4 for *hatthito* read *hatthino* : for *sadhetuṇ* read *sādhētun*.
 — 5 for *sayanāti* read *sayanāni*.
 — 7 for *nagarā* read *nāgarā*.

ERRATA

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Page. line.

- 83 8 for *sattakappōwā: appo* read *Satthukappōwakappō*.
 — 25 to 29 for these lines. read Thus, this théro, who had become like unto the divine teacher, and a luminary to the land, by having propounded the doctrines (of Buddho) in Lanká, in the native language, at two places, on the occasion of the promulgation of that religion, established (the inhabitants) in that faith.
- 84 1 for *daḷḷkinādwárató* read *dakḷḷhinādwárató*.
 — 3 for *daḷḷḷhinādwárá* read *daḷḷḷhinādwárá*: for *théri* read *thérō*.
 — 5 for *sayāṇa hasamayó* read *sāyanha samayō*.
 — 6 after *yāma* add *tañ*.
 — 9 for *chhāyudakūpétuñ* read *chhāyūda:upétan*.
 — 11 for *sasañ* read *sāyañ*: for *dwara* read *dwāra*.
 — 12 for *sādhunī* read *sādhūnī*.
 — 17 for *gates* read *gate*.
 — 22 for *Missa* read *Missako*.
- 85 4 for *kappá kappésukōwido* read *kappákappésu kōwido*.
 — 7 for *Sāsa pancha* read *Sā sapancha*.
 — 10 for *daḷḷḷhinā* read *daḷḷḷhina*.
 — 11 for *pubbājissanti* read *pubbājissati*.
- 86 1 for *ākarī* read *ariki*: for *toyé* read *tóyé*.
 — 2 for *kampiti* read *kampiti*.
 — 4 for *pupphachutthi* read *pupphamutthi*: for *puthawi* read *puthuwi*.
 — 5 for *Rājagēho* read *Rājagehā*.
 — 6 for *puthawi* read *puthuwi*: for *jantāghāra* read *jantāghara*.
 — 9 for *puthawi* read *puthuwi*.
 — 10 for *tiṇṇan* read *tiṇṇaññañ*.
 — 12 for *puthawi* read *puthuwi*.
 — 18 for under a "picha" tree read under a (muchaló) tree (where the Lohamahapāya was subsequently built).
 — 27 for "irsi" read "isi".
- 87 6 for *namhaniḷḷhamma* read *tamhā nikkhamma*.
 — 7 for *hatthatanuruha* read *hatthatanūrukā*.
 — 8 for *puppanutthiñ* read *pupphamutthiñ*: for *puthawi* read *puthuwi*.
 — 9 for *sagamma* read *sangamma*.
 — 11 for *wākarī* read *wyāḷari*.
 — 12 for *bhōjēsu* read *bhōjēsū*.
 — 14 omit the words pleasure garden.
 — 15 for that garden read the royal garden.
- 88 1 for *thattheva* read *étthēva*.
 — 2 for *thitattānananthānā thānawidū* read *thitattānañ thānathānawidū*.
 — 3 for *Kakudhāwagā* read *Kukudhawagā*.
 — 4 for *Thūparahañ* read *Thūpārahañ*: for *puta* read *puta*.
 — 5 for *champaḷā* read *champaḷa*: for *pūjēsa* read *pūjēsi*: for *phalañ* read *thalañ*.
 — 6 for *puthawi* read *puthuwi*.

- Page. line
- 88 9 for *Maháméghanañ* read *Maháméghawanañ*.
— 12 for *gantwá* read *hantwá*: for *balawáditó* read *balachódito*.
— 13 for *tádihi* read *tálihi*.
— 14 for *mahárájudipamhi* read *mahárája, dipamhi*.
— 34 for *Punakha* read *Punakho*.
89 5 for *atihattóhi wádiya* read *atihattóbbhiwádiya*; for *púra* read *pura*.
— 8 for *Nisinanampidha* read *Nisinnampidha*; for *pannakáre* read *pannakári*.
— 10 for *uyyanañ* read *uyyánañ*.
— 11 for *patiggahito* read *paṭiggahitē*.
— 12 for *désisi* read *dísisi*: for *tará* read *ará*.
— 13 for *sayanhasamayé* read *sáyanhasamayé*; for *bhodhiṭṭhánarohan* read *bhodhiṭṭhánarahañ*.
— 35 for the sanctification of maggaphalan read the states of probation and sanctification
90 1 for *tatthá* read *tattha*; for *hitattha* read *hitatthañ*.
— 3 for *tadantaráñ* read *tadanantarañ*.
— 5 for *bhikkuni*: read *bhikkunī*.
— 6 for *SásawannaKaṭṭhañ*, read “*SasuwanṇaKaṭṭhañ*: for *tañ* read *tañ*: for *Tathágato*, read
Tathágatō,
— 7 for *Patitṭhápétuñ maddasi* read *Patitṭhápétumaddasi*; for *bodhi* read *bódhiñ*.
— 8 for *paná* read *pana*: for *Tathágato*, read *Tathágatō*,
— 11 for *dasapana* read *dasapána*: for *pattamaggapalán ahun* read *pattamaggapalánahun*.
— 12 for *Attanó* read “*Attano*.
— 13 for *thapetwá* read *ṭhapetwá*; for *paná* read *pana*.
91 2 for *Waddamáná* read *Waddhamáná*.
— 3 for *ththá* read *tatthá*; for *tada* read *taddá*.
— 4 for *Waradipo* read *Waradipé*.
— 6 for *naghé* read *nagé*.
— 7 for *sásantaradhánanacha* read *sásanantaradhánanacha*.
— 12 for *atihattóhi* read *atihattóbbhi*.
92 4 for *bojjéhi* read *bhojjéhi*.
— 6 for *Akálapuptha lankáre* read *Akálapupphāṇkáré*.
— 7 for *tará* read *ará*.
— 11 for *tadantarañ* read *tadanantarañ*.
— 12 for *manósilaya* read *manósildya*.
— 14 for lord of universe, read lord of the universe.
— 22 for the sanctification of “maggaphalan” read the states of probation and salvation.
93 1 for *dakkhinó* read *dakkhinē*.
— 2 for *Patitṭhápétu* read *Patitṭhápétuñ*.
— 3 for *Jinassa* read *janassa*.
— 4 for *dhammañ désanañ* read *dhammadésanañ*.
— 5 for *mutṭhito* read *mutṭhito*.
— 7 for *bhikkhuni* read *bhikkhuniñ*.
— 10 for *gottanó* read *gottatō*.
— 13 for *hinsanañ* read *bhinsanañ*.
— 25 for the bliss of maggaphalan read the states of probation and sanctification.

ERRATA.

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Page.	line.	
93	33	for Wésálanagara read Wisálanagara
—	35	for Mandádipo read Mandadipo
94	1	for wiyasanañ read wydsanañ
—	9	for wadiya read wādiya.
—	10	for chintiyá read chintiya.
—	12	for pannakáré read pannákáré.
—	13	for páhatéhicha read pabhatéhicha.
95	3	for wissahassáni read wisahassáni : for tarā read narā
—	5	for tathhá read tattha.
—	7	for tañchittamaññya read tañ chittamaññya : for tathhá read tattha,
—	12	for nisinnó sókamálakó read nisinnósókamálaké.
—	18	for sanctification of “maggaphalan” read states of probation and sanctification.
—	36	for Asókó read Asókamálakó.
96	4	after Sudassanamálakó insert a comma.
—	6	for chatutthañ read chatutthó.
—	17	for bliss of maggaphalan read the state of probation and sanctification.
97	2	for puthawissaro read puthuwissaró : for aññāti read aññāni : for bahunt read bahūni.
—	12	for désiyāsi wisópamañ read désiyāsiwisópamañ.
—	19	for Gothábayo read Góthábhayo.
—	33	for sanctification of “maggaphalan” read states of probation and sanctification
98	1	for “Ná read “Na.
—	3	for Sambuddháya read Sambuddhánāya.
—	5	for puthawissara, read puthuwissara.
—	7	for nawataggiyañ read anawataggiyañ.
—	8	for Maháméghawandramañ read Maháméghawandráman.
—	12	for ádiyā read áliya,
—	13	for chief of the victors over sin read glorious personage.
—	29	for “anámataggañ” read “anawataggañ.”
99	1	for Mahápadāmo read Mahápadumó.
—	2	for simañ dissáyitwa read sitañ dassayitwá.
—	3	for sonnarajāta read sonnarajata.
—	4	for pupphaharitañ read pupphabharitañ : for juttādi read chhattādi.
—	6	for wélukképahatéhicha read chélukképahatéhicha.
—	9	for Kumbalawátantañ read Kumbhikáwátāñ : for Mahádipañ read Mahānipan.
—	10	for Khuddhamadhúlañcha read Khuddamátulañcha.
—	11	for kottagó read kottāgo.
—	12	for Abhayépalákapásánañ read Abhayébalákapásánañ.
—	16	for holding the plough shaft, defined the line of boundary, read holding the plough, exhibited the furrows.
—	32	for Kumbolawátan read Kumbhikáwátan (potter's clay pit) : and for Mahádipo read Mahānipo.
—	34	for Khuddamadula read Khuddamátulo : for Maratta read Marutta.
—	38	for Abhayapalákapásánañ read Abhayébalákapásánañ.
100	2	for Tēlumpālingó read Tēlumpālingo : for Nāluchatukāgo read Tālachatukāgo.

Page. line.

- 100 6 for *Sihasiná* read *Sihasiná* : for *tiratowajañ* read *tirato wajañ*.
 — 8 for *dinnása simáya* read *dinnáyasi táya*.
 — 15 for *Té lumpáli* read *Té lumpáli*.
 — 18 for (Thuparámo) read (Pathamachétiyan).
 — 24 for *Sihasiná* read *Sihasiná*.
 — 25 for “irsi” read “isi”
- 101 1 for *Chatthi* read *Chhatthé* : for *nisajjá* read *nisajja*.
 — 2 for *désanaññá* read *désanaññu*.
 — 3 for *pawattinañ*, read *pawattanañ*,
 — 5 after *sattahi* insert a comma.
 — 7 for *mantiká* read *mattiká*.
 — 10 for *bahuni* read *bahūni*,
 — 11 for *Sunabháta* read *Sunaháta*.
 — 21 for produced for nine thousand munis and five hundred persons. read procured for eight thousand five hundred persons (among whom was the princess Anulá).
 — 34 for *Sunahata* read *Sunaháta*.
- 102 2 for *Apassiyá* read *Apassiya*.
 — 3 for *upéché tañ ténécha* read *upechcha tañ ténéwa*.
 — 6 for *paṭhammidañ* read *paṭhamamidañ*.
 — 7 for *ágammáchalamatiméttha* read *ágammámalamatiméttha*.
 — 8 for *paṭiggahanó* read *paṭiggahanó*.
 — 11 for *Jabbisadiwasé* read *Chhabbisadiwasé* : for *ásálhiñ* read *ásálhi*.
 — 16 for (apassiyá) read (apassiya).
 — 24 for profound read immaculate.
 — 32 for “ásálhó” read “ásálhi”
- 103 1 omit one *déwiyo*.
 — 3 for *áhuté* read *áhú té*.
 — 4 for *ágató mahiti* read *ágatómhiti*.
 — 6 for *Maháritṭhámahámacheho* read *Maháritṭhó mahámachchó* ; for *hátuhi* read *bhátuhi* ; for *sattḥiñ* read *saddhiñ* : for *rájánamhito* read *rajánamabhitó*.
 — 8 for *purimato* read *paritó* : for *árahápetwa* read *árahápetwá*.
 — 11 for *tassakhósimañ* read *tassakhó simuñ* ; for *tadahéwayo* read *tadahéwa só*,
 — 12 for *Buddhé* read *Baddhé*.
- 104 1 for *wásatṭhi* read *dwásatṭhi*.
 — 2 for *Déwamanussá ganá* read *Dewananussaganá* : for *kuttiñ* read *kittiñ* : for *yáchamupachchécha* read *yawamupéchécha cha*.
 — 6 for *Wuttháwassañ* read *Wutthawassañ* : for *awóchéda* read *awóchédañ*.
 — 7 for *Manujádipá* read *Manujádipa*,
 — 9 for *kúto* read *kutó*.
- 105 1 for *lachchhayi* read *lachchhasi*.
 — 2 for *sumanagatiñ* read *sumanógatiñ*.
 — 3 for *baḍḍrá* read *baḍḍra*.
 — 6 for *Pattapurāñ* read *Pattapūrañ*.

ERRATA.

xv

Page.	line.	
105	7	for <i>dakkiṇaṇ</i> read <i>ḍakkhiṇaṇ</i> .
—	8	for <i>Datṭhaṇ</i> read <i>Dāṭṭhaṇ</i> .
—	10	for <i>ṭhapētaṇ</i> read <i>ṭhapitāṇ</i> : <i>kattikajanapūjāhi</i> read <i>kattikachchanapūjāhi</i> .
—	11	for <i>rajaṭo</i> read <i>rājaṭo</i> : for <i>puttapuraṇ</i> read <i>puttāpūran</i> .
—	30	for <i>sighted</i> read <i>gifted</i> .
106	6	for <i>jananūkéhi</i> read <i>jannukéhi</i> .
—	9	for <i>nágé</i> read <i>nāgó</i> .
—	12	for <i>thúpaṭṭhāná</i> read <i>thúpaṭṭhānaṇ</i> : for <i>āḍḍrawallahi witṭhaṇ taṇ</i> read <i>āḍḍrawallahi witṭhatāṇ</i> .
—	13	for <i>sodāpetwá</i> read <i>sōdhāpetwá</i> .
107	1	for <i>órupanattṭhāya</i> read <i>órópanattṭhāya</i> .
—	2	for <i>bandhasamaké</i> read <i>kandhasamaké</i> : for <i>ná</i> read <i>na</i> .
—	4	for <i>tatṭhē</i> read <i>tattha</i> .
—	5	for <i>rājāturitamānasó</i> read <i>rājā turitamānasó</i> .
—	9	after <i>tassóparitó</i> add <i>thúpaṇ</i> .
108	3	for <i>katāhaké</i> read <i>kaṭṭhaké</i> .
—	7	for <i>dhatu dónamatta</i> read <i>dhātú dónamattá</i> .
—	10	for <i>aṭṭha</i> read <i>aṭṭhā</i> .
—	17	for <i>parinibānan</i> read <i>parinibbānan</i> .
—	28	for “ <i>dróna</i> ” read “ <i>dónó</i> ”.
109	2	for <i>gamatóchápi</i> read <i>gámatochápi</i> .
—	3	for <i>bhaṭṭhá</i> read <i>haṭṭhá</i> .
—	5	for <i>pūjāmakārayi</i> read <i>pūjamakārayi</i> .
110	1	for <i>Sanghamittatṭhérincha</i> read <i>thérincha</i> .
—	2	for <i>mannetwá</i> read <i>mantetwa</i> .
—	4	for <i>Tata</i> read <i>Tāta</i> ,
—	7	for <i>paṭṭité</i> read <i>paṭṭané</i> .
—	8	for <i>rāmmaṇ Puppapuraṇ</i> read <i>rammaṇ Pupphapuraṇ</i> .
—	10	for <i>wasatá</i> read <i>wasaná</i> : for <i>sikkhanti</i> read <i>pékkhanti</i> .
—	11	for <i>Nagarassakadésamhi</i> read <i>Nagarassékadésamhi</i> .
—	26	for <i>Puppa</i> read <i>Pupphapura</i> .
—	33	the words, which had previously been the domicile of the minister <i>Dóno</i> . to be included within parentheses.
111	5	for <i>nantu</i> read <i>nattu</i> .
—	9	for <i>bhásiyá</i> read <i>bhásiya</i> .
—	13	for <i>kórómāti</i> read <i>karómiti</i> .
—	31	for “ <i>Lord!</i> is it meet” read “ <i>Lord!</i> is it, or is it not, meet”.
112	1	for <i>atāhataṇ</i> read <i>katāhaṇ taṇ</i> .
—	3	for <i>waddhikaṇ</i> read <i>watthikaṇ</i> : for <i>bāḍāsūriya</i> read <i>bālasuriya</i> .
—	4	for <i>disāya</i> read <i>ḍighaya</i> .
—	5	for <i>Upāgammá</i> read <i>Upāgama</i> : for <i>wiwiḍḍhādāramāliniṇ</i> read <i>wiwiḍḍhādāhajamāliniṇ</i> .
—	8	for <i>sāhukaṇ</i> read <i>sādhukaṇ</i> .
—	10	for <i>pinitó</i> <i>puṭhawipati</i> read <i>pinito</i> <i>puttuwipati</i> .
—	11	for <i>pūjētṭwá</i> read <i>pūjētṭwāna</i> .
—	13	for <i>Sarārohēyāwa</i> read <i>Sarārohēyā wa</i> .

- Page. line.
- 113 1 Transfer the inverted commas from *ahan* to the end of the next line, to *kaṭṭhakē*.
 — 2 for *sākhāya* read *sākhāyañ* ; for *patitthātu* read *patitthātu* ; for *idhahēwa* read *idhahēma*.
 — 3 for *purassa* read *pūrasa*.
 — 5 for *tikkhamitwā* read *nikkhamitwā* ; for *otaruñ* read *ōtaruñ*.
 — 6 for *Tampāṭahāriyan* read *Tampāṭihāriyañ*.
 — 9 for *manōrama* read *manōramā*.
 — 11 for *patiṭṭhitā* read *patiṭṭhita*.
 — 12 for *tuiyānañ* read *turiyānañ*.
 — 13 for *migapākkhinañ* read *migapakkhinañ*.
 114 1 for *chabbāṇa* read *chhabbanna* ; for *sōbhayisucha* read *sōbhayinsucha*.
 — 2 for *sakatāgammahābādhi* read *sakatāhammahābōdhi* ; for *sattuhāni* read *sattahāni*.
 — 5 for Read this verse *Suddhē nabhasi dassitthu sā kaṭṭhē patiṭṭhitā mahājanassa sabbassa mahābōdhi manōramā*.
 — 6 for *Pāthirēhi* read *Pāṭihirēhi* ; for *punā* read *puna*.
 — 13 for *gāhatō* read *gahitō*.
 — 34 for southeast read eastern.
 115 1 for *puṭṭhachittō* read *tuṭṭhachittō*.
 — 8 for *kulānīcha* read *kulānīcha* ; for *seṭṭha* read *seṭṭhi*.
 — 9 for *wāpi* read *chāpi* ; for *nāgayaḷkkhā namēwacha* read *nāgayaḷkkhānamēwacha*.
 — 10 for *Hēmasajjughāṭṭhēwa* read *Hēma sajjughāṭṭhēwa*.
 — 25 for Eighteen members read Eight members.
 116 1 for *thapāpetwāna pūjēni* read *thapāpetwāna pūjēsi*.
 — 2 for *pakkhēdinē pātipadētātō* read *pakkhē dinē pātipadē tātō*.
 — 3 for *tēhiyēwatthattahi* read *tēhiyēwattha attāhi* ; for *dinēnāhi* read *dinnēhi*.
 — 6 for *pūjayn* read *pūjayañ* ; for *ēwamēwa bhīpūjētu* read *ēwamēwābhīpūjētu* ; for *sākhū* read *sa'khā*.
 — 7 for *assuni* read *assūni*.
 — 11 for *pījā* read *pūjā*.
 — 12 for *ōlapārahā* read *balapāragā*.
 — 13 for *bhawañ* read *bhavanañ*.
 117 3 for *taḷāgamā* read *dhāṭāgamā*.
 — 4 for *Uttarañ* read *Uttarā*.
 — 6 for *pakāsetuñ* read *pakāsetuñ*.
 — 10 for *rajjēna yuttanō* read *rajjamuttanō*.
 118 2 for *Sō thirassa* read *Thirassa*.
 — 3 for *Tiw 'assa* read *Tiwa' kassa* ; for *gāmandwārēcha* read *gāmaddwārēcha* ; for *kaṭṭisucha* read *sulāṭṭisucha*.
 — 4 for *pupphasamā'ale pagghahitañ* read *pupphasamākulē pagghahita*.
 — 6 for *pawēsiyā* read *pawesiya*.
 — 7 for *Sumanass cha* read *Sumonassēwa*.
 — 10 for *sāhachcha* read *yāhachcha*.
 — 19 for *Tiwako* read *Tiw kko*.
 — 28 for princes read castes.
 119 3 for *jādayinsu* read *chhādayinsu*.

- Page. line.
- 119 6 for *tatthāganjuñ* read *tatthāganchuñ*.
 — 7 for *Kachharaggámé* read *Kācharaggámé*.
 — 8 for *āganjuñ* read *āganchuñ*.
 — 10 for *Pañsunāñ* read *Pansūnāñ* : for *punnó* read *punné*.
 — 12 for *manasó* read *mānasó* : for *alāticha* read *alāsicha*.
 — 13 for *thitattāné* read *thiteiṭṭhāné*.
 — 22 for *Kachharaggámo* read *Kācharaggámo*.
 — 23, 35 for *Tiwako* read *Tiwakko*.
 — 27 for south eastern read eastern.
 — 36 for *Issarasāmanako* and *Pattama* read *Isserasamanako* and *Pathamo*.
 120 1 for *Kāchharaggámaké* read *Kācharaggámaké*.
 — 7 for *tahiwasi* read *tahiñ wasi*.
 — 8 for *tataya* read *taya*.
 — 13 for *Kāchharaggámo* read *Kācharaggámo*.
 — 14 for These bearing four fruits two each, (produced) thirty bo-plants, read These bearing
 four fruits each (produced) thirty two bo-plants.
 — 18 the words " of five hundred virgins and five hundred women of the place " to be enclosed
 in a parenthesis
 — 22 for *setti* read *setthi*.
 — 24 for *bhódāhara* read *bódhāhara*.
 — 32 for *arittan* read *arittthan*.
 — 39 for " *Hattākakan* " read " *Hatthālhakan* ".
 121 4 for *Suññāgārāhīlāsini* read *Suññāgārābhīlāsini*.
 — 7 for *wandiyā* read *wandīya*.
 — 12 for *widdhiñ* read *wuddhiñ* : for *anekabhutāyattōti* read *anēkaḥbhutayuttōti*.
 122 5 for *mahēsīñ té* read *mahesitté*.
 — 7 for *attanó tattha* read *attanónatthā*.
 123 1 for *kānāyitwāna* read *kārayitwāna*.
 — 3 for *pabbāwajjūsi tatthāne* read *pabbajjawasitatthāne*.
 — 10 for *Hatthalhākawhayan* read *Hatthālhākawhayan* : after *passaye* add *dwé mé*.
 — 13 for *pariḥ khāramuttamañ pawāraṇaya* read *saparikkhāramuttamañ pawāraṇaya*.
 — 14 for *Nangadīpé* read *Nāgadīpé*.
 — 30 for *Patamo* read *Pathamo*.
 124 3 for *wento* read *wijitē* : for *chattālisañ* read *chattālisāñ*.
 — 10 for *sōwanatōniyā thiradōhañhipāpetwa* read *sowanatōniyā thiradehan ihipāpetwa*.
 — 11 for *gahayitwa* and *kāḷakañ* read *gahayitwa* and *kāḷitan*.
 125 3 for *gātēhicha* read *gātēhicha*.
 — 10 for *yōjanantayé* read *yōjanattayé*.
 — 22 for round the great Thupo read round the (site of the destined) Mahāthūpo.
 126 5 for *thērāṭṭhādayōpicha* read *thēdrithādayōpicha*.
 127 6 for *puṭhawipati* read *puṭhawēpati*.
 — 9 for *satthiwasassadāhuṇan* read *satthiwasassāni sādhuṇan*.

Page.	line.	
127	20	for (also wiháros) at the Wanguttaro mountain ; at the mountain called Páchino ; and at the Rahérako mountain ; in like manner at Kolambo the Kálakó wihari <i>read</i> at the Wanguttaro mountain the Páchinawiháro ; and in like manner at the Rahérako mountain, the Kólambálako wiháro.
128	1	for <i>Sódariyanañ</i> read <i>Sódariyánañ</i> .
—	2	for <i>Chólarat̃ṭha</i> read <i>Chólarat̃ṭhá</i> : for <i>damilá</i> read <i>damiló</i> .
—	6	for <i>hiwañ</i> read <i>giwan</i> .
—	7	for <i>ghat̃ṭeti</i> read <i>ghat̃ṭési</i> .
—	9	for <i>widátiya</i> read <i>widáliya</i> .
—	10	for <i>gunasaratañ</i> read <i>gunasáratañ</i> .
—	11	for <i>pawáriyá</i> read <i>pawáriya</i> .
—	16	for of the illustrious "Uju" tribe <i>read</i> , descended from an illustrious race.
129	3	for <i>átapekhipi</i> read <i>átapé khipi</i> .
—	4	for <i>sámaghattayi</i> read <i>samaghattayi</i> .
—	5	for <i>winichhasatthdya</i> read <i>winichchayatthdya</i> ,
—	6	for <i>rájá</i> read <i>rāja</i> .
—	8	for <i>Baliggahi</i> read <i>Baliggáhi</i> : for <i>Tadáppabhúti</i> read <i>Tadáppabhuti</i> .
—	9	for <i>puṇṇand hēsūñ</i> read <i>puṇṇándhēsūñ</i> : for <i>khuddaká watakánipi</i> read <i>khuddakádwatáknipi</i> .
—	10	for <i>pidisi</i> read <i>pidisi</i> : for <i>iddhi</i> read <i>iddhiñ</i> .
—	11	for <i>suddhadit̃ṭhisamánokathamilabhimanussó</i> read <i>suddadit̃ṭhisamánó kathamihahi manussó</i> : for <i>jahéyyati</i> read <i>jahéyyáti</i> .
130	5	for <i>kádiyá mari</i> read <i>kádiyámari</i> .
—	7	for <i>bhatundama makárayi</i> read <i>bhátundmamakárayi</i> .
—	9	for <i>ádiwa</i> read <i>ddicha</i> .
—	10	for <i>talachckayó</i> read <i>tálachchayé</i> .
131	3	for <i>rájadwáre</i> read <i>rájaddwáre</i> .
—	4	for <i>bhunjamáné</i> read <i>bhunjamánéna</i> .
—	6	for <i>lélhasasandésañ</i> read <i>lélhasandésañ</i> .
—	8	for <i>Suddhadewinnáma</i> read <i>Suddhañ déwiñ náma</i> .
—	9	for <i>sowaṇṇakī hliyā</i> read <i>sowaṇṇukkhaliyá</i> .
—	11	for <i>tatha</i> read <i>tathá</i> .
—	30	for <i>Sudhádéwi</i> read <i>Suddhadéwi</i> .
132	1	for <i>Silawannawá</i> read <i>silawattaw á</i> .
—	2	for <i>tini</i> read <i>tini</i> .
—	3	for <i>tassá bádho</i> read <i>tassdbádhó</i> .
—	4	for <i>Siwikaya</i> read <i>Siwiṭṭaya</i> .
—	5	for <i>yá</i> read <i>sā</i> : for <i>pura</i> read <i>puré</i> .
—	6	for <i>yathárahá</i> read <i>yatháraháñ</i> .
—	8	for <i>ténató</i> read <i>téna nó</i> "
—	10	for <i>idhá</i> read <i>idha</i> .
—	12	for <i>awóchta</i> read <i>awóchatha</i> .
—	13	for <i>Sumédhasó</i> read <i>sumédhasá</i> .
—	31	for it is <i>read</i> ours is.

Page.	line.	
133	1	for <i>anēkadahā</i> read <i>anēkadā</i> .
—	3	for <i>agamā</i> read <i>āgamā</i> : for <i>kechchañ</i> read <i>kichechañ</i> .
—	4	for <i>santamānasa</i> read <i>santamānasā</i> .
—	8	for <i>akamayī</i> read <i>akāmayī</i> .
—	10	for <i>ahu</i> read <i>āhu</i> : for <i>nigha</i> <i>ātiya</i> read <i>nighātiya</i> .
—	13	for <i>susañkanē yatichchitañ</i> read <i>susañkatē yathichchitañ</i> .
134	1	for <i>dōhlē</i> read <i>dōhalē</i> .
—	4	for <i>tamōrupiha</i> read <i>tamōruiha</i> .
—	5	for <i>assañ piṭhēyēwa</i> read <i>assapiṭṭhēyēwa</i> .
—	7	for <i>bhayē</i> read <i>hayē</i> .
—	8	for <i>kārapesi</i> read <i>kārāpesi</i> .
—	12	for <i>dehariy</i> read <i>dehariyē</i> .
135	3	for <i>Lankātātē</i> read <i>Lankātālē</i> .
—	7	for <i>pāpāsañ</i> read <i>pāyāsañ</i> .
—	10	for <i>Tissanaman</i> read <i>Tissanāmañ</i> : for <i>darakā</i> read <i>dārāḷā</i> .
136	1	for <i>abunḡisu</i> read <i>abunḡinsu</i> .
—	2	for <i>uditṭha</i> read <i>uchchitṭha</i> .
—	3	for <i>tuddhakēna</i> read <i>taṭṭhakēna</i> .
—	4	for <i>bhunḡathā manticha</i> read <i>bhunḡathimanticha</i> .
—	5	for <i>adubhakā</i> read <i>adūbakhā</i> : for <i>bunḡatamanticha</i> read <i>bhunḡathimanticha</i> .
—	6	for <i>bhunḡataman iti</i> read <i>bhunḡathimañ iti</i> .
—	9	for <i>asēsi</i> read <i>nasēsi</i> .
—	10	for <i>pasāritāṇḡaṅgan</i> read <i>pasāritāṅgōhañ</i> .
—	14	for <i>pasuti</i> read <i>pasūti</i> .
—	31	for <i>unyielding</i> read <i>dumb</i> (unrelenting).
137	2	for <i>Gōṭṭhambaro</i> read <i>Gōṭhaimbaro</i> .
—	3	for <i>Pussadewo</i> read <i>Phussadēwo</i> .
—	4	for <i>khandharāḡiyā</i> read <i>khandharāḡiyā</i> .
—	5	for <i>bhāḡiniyā suto</i> read <i>bhāḡiniyā sūtō</i> : for <i>kōsōhitawattuguiho</i> read <i>kōsōhitawattaguihō</i> .
—	6	for <i>parisampantañ</i> read <i>parisappantañ</i> .
—	7	for <i>sa jijjati</i> read <i>sā chhijjati</i> .
—	8	for <i>Waddhō naḡgara māḡamma</i> read <i>Wuddhō nagaramāḡamma</i> .
—	11	for <i>Damilanañ</i> read <i>Damildānañ</i> .
—	15	for <i>Gōṭṭhaimbaro</i> read <i>Gōṭhaimbaro</i> .
—	16	for <i>Pussadewo</i> read <i>Phussadēwo</i> .
138	6	for <i>yōjananchayē</i> read <i>yōjanaddwayē</i> .
—	34	for <i>Kandalo</i> read <i>Kundalo</i> .
139	1	for <i>tañbrāhmana maddasa</i> read <i>tañ brāhmanamaddasa</i> .
—	4	for <i>Apaṇaḡandhamāḡāya</i> read <i>Apaṇā ghandamāḡāya</i> .
—	5	for <i>gati</i> read <i>gatiñ</i> .
—	6	for <i>purisāḡḡtiyo</i> read <i>purisāḡḡniyo</i> ; for <i>sachchhōṇēyañ</i> read <i>sachē jāṇēya</i> : for <i>imañhatthā</i> read <i>imañ hatthē</i> .
—	7	for <i>damild sannē wāsētun nēwa</i> read <i>damildsannē wāsetunnēwa</i> .
—	8	for <i>punnawaddhawattḡāni</i> read <i>punawaddhana wattḡāni</i> .

Page. line.

- 139 9 for *sakasantikañ* read *saihisantikañ*: for *waddhāna* read *waddhamāna*: for *rājasunantikañ* read *rājasutantikañ*.
- 10 for *pañṇakārēcha* read *pañṇāḍḍrīcha*.
- 13 for *dukūlaṭṭēna* read *dukūlapaṭṭēna*.
- 29 for to his prince read to his friend.
- 140 1 for *sā* read *sō*.
- 3 for *pahanē* read *pabhātē*.
- 5 for *sō yodhō* read *yōdhō*.
- 6 for *Hūnadawri* read *Hundari*.
- 7 for *lunji* in both instances read *junchhi*.
- 8 for *pitasuntikā* read *pitasantikā*.
- 10 for *Girināmēna* read *Girināmē*: for *Nicchelawitthikē* read *Nitthulawitthike*.
- 13 for *lunjitwāna* read *lunchhitwāna*.
- 24 for this line, substitute In the village Huṇḍarawāpi, in the Kulumbari-Kannikāyo.
- 31 for *Nicchelawitthiko* read *Nitthulawitthikō*.
- 141 1 for *āganjinsu* read *aganchhansu*.
- 3 for *Kattigāmamhi* read *Kittigāmamhi*.
- 7 for *pāḷatō* read *pākaṭō*.
- 10 for *kuṭumbamaputassa* read *kuṭumbaṇ puttassa*.
- 11 for *Thēra puttāha sō* read *Thēraputtābhayō*.
- 13 for *dwelhaṇḍan* read *dwikhaṇḍan*.
- 17 for *Kattegamo* read *Kittigāmo*.
- 142 1 for *yōdhā* read *yōdhō*: for *pakeṭō* read *pākaṭō*.
- 3 for *sutō jāto paṇṇakārapurassāra* read *sutē jāte paṇṇakārapurassārā*.
- 12 for this verse substitute *Naḷulanagara-Kaṇṇikāyaṇ gāmē Mahīsadōnikē Abhayassantiṇō puttō dēwō nāmaṇsi thāmawā*.
- 13 for *lanjantā* read *kanjattā*.
- 33 for this line substitute In the village Mahīsadōniko in the division Nakulanagara-Kannikā
- 35 for (khanjanta) read (khanjatta).
- 143 4 for *Gawaṭanāmakē* read *Gawīṭanāmakē*: for *Pussadēwōti* read *Phussadew ti*.
- 7 for *Ummādapussadēwōti* read *Ummādaphussadēwōti*.
- 8 for *Saddēwēdhi* read *Saddawēdhi*: for *wijjūwēdhi* read *wijjunwēdhi*.
- 9 for *padlhañ* read *paṭṭhañ*.
- 10 for *thalē aṭṭhusahañ yāte jalētu usahañ pana* read *thalē aṭṭhusaḥhañ yāti jaletu usahañ paṇṇa*.
- 12 for *wihārē Wāpīgāmakē* read *Wihārawāpīgāmakē*.
- 17 for *Passadewo* read *Phussadēwo*: for *Gawato* read *Gawito*.
- 21 for *pussadēwo* read *phussadēwo*.
- 32 for Near the Tulādhāro wihāro in the village Wāpīgāmo read Near the Tulādhāro mountain in the village Wihārawāpīgāmo.
- 144 1 for *arabhi* read *ārabhi*.
- 2 for *wāpīsamāpayi* read *wapīṇ samāpayi*.
- 5 for *-etesān* read *-ētēsan*: for *dasanampi* read *dasannampi*.
- 7 for *punará* read *punarāhā*.

Page	Line	
144	10	for <i>Gamañāraputtēna tan</i> read <i>Gamañārañjaputtañ tñ.</i>
—	11	for <i>suniyā</i> read <i>sūniya :</i> for <i>su^hhatatthiko</i> read <i>su^hhatti^o.</i>
—	28	<i>all</i> all these persons, protected in the fullest manner by the ruler or the king, was maintained on the establishment of his royal son Gamañā.
145	6	for <i>tayanañ</i> read <i>tāyā nāñ :</i> for <i>nañnatkaralakkhiyōhi</i> read <i>nañnathāra^lkhīyōhi.</i>
—	11	for <i>puttananākalakattikhānan nagacchhissama</i> read <i>puttānāñ kalakattikhānan nagacchhissama</i> after <i>sabbē :</i> add <i>tañ.</i>
146	1	for <i>jantayanēna</i> read <i>chhanayānēna.</i>
—	6	for <i>tam upāgami</i> read <i>tamupāgami.</i>
—	9	for <i>māpāyinsu</i> read <i>māpayinsu.</i>
—	10	for <i>najjāyō</i> read <i>najjāya.</i>
—	13	for <i>niyōjasi</i> read <i>niyōjayi :</i> for <i>tessañ</i> read <i>Tissañ.</i>
—	14	for <i>on a low hearse</i> read <i>in a covered hearse.</i>
—	26	for <i>Chulanganiyapittiya</i> read <i>Chulanganiyapittha.</i>
—	30	for <i>Jiwamadi</i> read <i>Jawamādī.</i>
147	1	for <i>Tissōkarā</i> read <i>Tissō kara :</i> for <i>samadhagañ</i> read <i>sabhagañ.</i>
—	2	for this verse read <i>Sabhagān khipi Tissōcha, sabhagān wolarūpiccha na chetkhi, tassā bhāḍan cha Tissō pattimhi pakkipi.</i>
—	4	for <i>bhunjanān</i> read <i>bhujamānāñ.</i>
—	5	for <i>dāse</i> read <i>dāṣe :</i> for <i>bhūpati</i> read <i>bhūpatin.</i>
—	10	for <i>H'alawāyulan ghāpitwa</i> read <i>H'alawāyāñ lung'hapita.</i>
—	12	for <i>kudhō</i> read <i>kudho.</i>
148	3	for <i>wacha</i> read <i>avōcha :</i> for <i>mancheti</i> read <i>manchetti :</i> for <i>no^hhena gac^he^h cettāna dāsa</i>
—	11	for <i>godhagattasso</i> read <i>gōthagattassa.</i>
—	12	for <i>Weyyawachcha Jārañ</i> read <i>Weyyawachche^h, dhara^h.</i>
—	13	for <i>pāvīsīsabbe</i> read <i>pāvīsī. Sabbē.</i>
149	1	for <i>brawi</i> read <i>bravi.</i>
—	2	for <i>chorōti</i> read <i>chōroti.</i>
—	4	for <i>kālāñ nabhwēyya</i> read <i>kālāñ nabha^hvēyya.</i>
—	7	for <i>Ramanā</i> read <i>Ramānāñ.</i>
—	9	for <i>sasantamanōti</i> read <i>sasantamanāti.</i>
—	12	for The instant (the king) had said read When the king was about to say.
—	20	for amicable sentiments read forgiving disposition.
150	1	for <i>dhātu</i> read <i>dhātun.</i>
—	2	omit <i>tañ.</i>
—	3	for <i>sahagāmote</i> read <i>sahagāmino.</i> for <i>dhassavāhet</i> read <i>dhassavāhe^h.</i>
—	5	for <i>Sadhāpetwāna</i> read <i>Sōdhāpetwāna.</i>
—	6	for <i>Mahāgāme wa</i> read <i>Mahāgāmetwa.</i>
—	7	for <i>agamaa</i> read <i>āgamā :</i> for <i>ghatōra</i> read <i>ghatōra^h.</i> for <i>cattō</i> read <i>cattō^h.</i>
—	25	for <i>Chatto</i> read <i>Chhatio.</i>
151	1	for <i>nagarar</i> read <i>nagarā :</i> for <i>Bhāmarakhicha</i> read <i>Bhāmarakhichā.</i>
—	3	for <i>kālanā jātā vāhitati</i> read <i>kālanā jānāva^hhitoti.</i>
—	7	for <i>ghāḍāsācā</i> read <i>ghāḍāsācā^h.</i> for <i>pārāma</i> read <i>pārāma^h.</i>
—	9	for <i>H'mmā</i> read <i>H'mmā^h.</i>

- 151 1 for *phakesun* read *thakesun* : for *dakkhinō* read *dakkeha*
 — 13 for *Wijitnagaran* read *Wijitnagaranā* : for *Todhanā* read *Todhanā*
 — 14 for *Bhāmini* read *Gāmani*.
 152 1 for *phakesun* read *thakesun* : for *dakkhinō* read *dakkeha*
 — 4 for *silāyutha* read *silāsudhā*.
 — 5 for *khirinsu* read *khipinsu*.
 — 7 for *ghawanān* read *ghātanān*.
 — 9 for *kumhi pusiya* read *kumbhi phusiya*.
 — 10 for *rajjane, tatāta*, read *rajjān té, tāta* : for *bojjetwā* read *bōjetwā*.
 — 11 for *sātakēna* read *sātakēna* : for *sumammitān* read *suwammitān*
 — 12 for *dwārabhūmiyañ* read *dwārañ bhūmiyañ*.
 — 13 for *pavaṭṭayi* read *pawattayī*.
 — 14, 15, 16 for these lines, read then closed the gates, and the king advanced his troops. The
 (elephant) Kandulo, as well as Nandimitto and Sūranimilo charged the southern :
 and Mahāsōno. Gōto and Thēraputto were similarly engaged at the other three
 gates. That city was protected
 153 1 for *tattha* read *tassa* : for *pathamakañ tañ* read *pathamañ katanā*.
 — 4 for *hatthucha* read *hatthuche*.
 — 5 for *Sānōcha* read *Sōnōcha*.
 — 7 for *Gihōto* read *Gotō*.
 — 11 for *Kāyapabbatañ* read *Kāsapabbatañ*.
 — 12 for *Jetthamūlān* read *Jetthamūlān*.
 — 15 for *Elārājino* read *Elārārājino*.
 — 19 for this line read the rampart. It, eighteen cubits high and eight "usabhos" long, fell; and
 — 27 for *dadambo* read *kadambo*.
 — 32 for "jetthamūlo" read at the commencement of the month of "Jettho"
 154 5 for *asina* read *asina*.
 — 11 for *Elāro* read *Elarōpi*.
 155 5 for *nawādapenti* read *na wādapenti*.
 — 11 for *abhinikkhami* read *abhinikkhami*.
 — 30 for *crimation* read *cremation*.
 156 3 for *Pussadēwati* read *Phussadēwōti*.
 — 6 for *sājābhimukha māgantwā ubbattē* read *rājābhimukhamāgantwā uppanṇēsi*.
 — 7 for *khaṇḍancha* read *kandancha*.
 — 8 for *Achcha* read *Achchcha* : for *khaṇḍo* read *kandō*.
 — 9 for *khaṇḍaṇ* read *kandān*.
 — 10 for *khaṇḍan* read *kandān* : for *chhannukañ* read *jannukañ*.
 — 12 for *Pussadēwo* read *Phussadēwō* : for *jetwā* read *chhetwā*.
 — 36 for to read in.
 157 1 for *sōahōcha* read *sō awōcha*.
 — 2 for *wattōcha* read *wuttōcha*.
 — 3 for *ēla* read *ila* : for *sakkaro* read *sakkāro*.
 — 6 for *khaṇḍantān asittō* read *kandān tañ asittō*.
 157 9 for *sarantō* read *saranto*.

- Page. Cor.
- 157 10 for *atavara* read *atavā*.
- 11 for *rajaduvarā* read *rajaduvarā* for *talavara* read *talamarukā*.
- 158 1 for *Piyagudipe* read *Piyangudipē*.
- 2 for *Kathanu* read *Kathanu*.
- 3 for *manopilēkañ* read *manōwilēkañ*.
- 7 for *maḥhunyētha* read *māḥhunyētha* : for *sapinsisu* read *sapinsu*.
- 8 for *ekañmarichawaddhiā* read *ekañ marichawattikañ*.
- 33 for *Duttagāmini* read *Dutthagāmani*.
- 159 5 for *Eha* read *Eka* : for *kilesā* read *kilesa*.
- 9 for *kilā* read *kila*.
- 10 for *upāyāna* read *upāyana* : for *Marichawatthi* read *Marichawattī* : for *thapayisucha* read *thapayinsucha*.
- 11 for *kuntadhārahā* *ujuka* *rājamānusa* read *kuntadhārakā* *ujukañ* *rājamānusa*.
- 160 1 for *waddhitha* read *waḍḍhētha*.
- 2 for *gandhāmālilēhi* read *gandhamālēhi*.
- 5 for *sannipātēsi* read *sunnipātēsi* : for *mahā* read *maha*.
- 6 for *tada* read *tadā*.
- 7 for *ḥhunimarichawatthikañ* read *ḥhunīñ marichawattikañ*.
- 8 for *marichawatthiñ* read *marichawattīñ*.
- 12 for *annapāṇadī* read *annapāṇdī*.
- 161 3 for *Bhoya* read *Bhōgā* : for *dasaddhi* read *dasaddha*.
- 7 for *maḥapapṇo* read *maḥapapṇo*.
- 10 for *ratana* read *ratana*.
- 162 1 for *chhchattālisa* read *chhachattālisa*.
- 6 for *Kassapa* read *Kassapa*.
- 9 for *tassa* read *tassā* : for *addhacha* read *atthacha*.
- 10 for *maddhito* read *maṇḍitō*.
- 11 for *wēdihāyacha* read *wēdikāyacha*.
- 12 for *dhajakulō* read *dhajākulo*.
- 13 for *thēra* read *thérā*.
- 163 1 for *āganna* *rānamuttaman* read *agammarānamuttaman*.
- 7 for *sajjhutā* read *sajjhutā*.
- 10 for *Nariwāhana* read *Nāriwāhana*.
- 164 2 for *dantawijāni* read *dantawijāni*.
- 3 for *phalikumha* read *phalikamhi* : for *seta* read *seta*—
- 5 for *chhantantambikā* read *chhattantambikā*.
- 7 for *sesésucha* read *Sēsésuche*.
- 8 for *sōhi* read *sōbhi*.
- 9 for *Tambalōhithikaheso* read *Tambalōhithikāheso*.
- 10 for *Lohapāsālo* read *Lōhapāsādē* : for *sanga* read *sangā* : for *sanghesannipattika* read *sango sannipati*.
- 11 for *Sōtāpattādayōpana* read *Sōtāpannādayōpana*.
- 12 for *arahantocka* read *arahantōcha*.
- 165 2 for *Pāsādamha* *wattāni* read *Pāsādamahē* *chattāni* : for *thapetwana* read *thapetwāna*.
- 3 for *wipulam* *pētachittā* read *wipulamapēta-hittā*.

- Page. line.
- 165 10 for *balimubbaritun* read *balimuddharitun*.
 — 30 for it is not fitting to exact compulsory labor; but in abandoning the exercise of that power, read it is not fitting therefore that I should levy taxes, but on remitting those revenues.
- 166 6 for *mahattan* read *mahantan*.
 — 8 for *Sowaṇṇaḍḍijā tutthinsu* read *Sōwaṇṇaḍḍijānuttinsu*.
 — 9 for *wasilā* read *wāsilā*.
 — 10 for *sattā* read *satta* : for *Tambapitthe* read *Tambawitthe*.
 — 13 for *ewa* read *ēwa* : for *nuwedayun* read *nīwedayun*.
 — 32 for on the bank of read beyond : for *Tambapitto* read *Tambawittu*.
- 167 1 for *dakkhinō* read *dakkhinē*.
 — 2 for *Nagarāwānijo* read *Nagarā wānijo*.
 — 5 for *chitiyā* read *chintiya*.
 — 7 for *Haṭṭhō* read *Haṭṭho*.
 — 9 for *pana saminjēhi* read *panasaminjēhi*.
 — 10 for *ōrōhitwa* read *ōrōhitwa* : for *lēnasannamhi* read *lēnasannamho*.
 — 11 for *wāniji pi* read *wānījēpi*.
- 168 4 for *anayitwāna* read *ānayitwāna*.
 — 6 for *jayinsu* read *jāyinsu*.
 — 7 for *wāpiṇ pakkhantakandarē* read *wāpipakkantaḥ andarē* : for *ummāpupphani bhāsabhā* read *ummāpupphanibhāsabhā*.
 — 9 for *uppannā nassōti* read *uppannāntassōti*.
 — 11 for *pasannasōwa* read *pasannamanasōwa*.
 — 21 omit the word broken.
- 169 3 for *gulahā* read *gulapā*.
 — 4 for *maddiṇi* read *maddayi* : for *bhūmiyāthirābhāvatthū* read *bhūmiyā thirābhāmatthan*.
 — 7 for *iṭṭhahakā* read *itthikā*.
 — 8 for *maru ontu* read *marumbantu*.
 — 9 for *palāhanta* read *phalāhantu*.
 — 11 for *Niyāsēna* read *Niyāsēna* : for *lohapaddhaṇ* read *lōhapattāṇ*.
 — 12 for *tilatīlasanti tāya* read *tilatīlasittitāya* : for *-paddhaṇ* read *-pattāṇ*.
- 170 1 for *Mahāthūpattīthāna* read *Mahāthūpapatīthāna* : for *wippassanno* read *wippasannena*.
 — 3 for *sābbō* read *sabbō*.
 — 4 for *Buddhapūja* read *Buddhapūjā*.
 — 5 for *patitthāna* read *patitthāvatthāna* : for *soya* read *saya*.
 — 6 for *tatāḍḍhana* read *tē tūṇṇhana*.
 — 7 for *Naggarā* read *Nagarā*.
 — 8 for *naggarassa* read *nagarassa*.
 — 11 for *Sumanḍhitēhi* read *Sumanḍitēhi*.
 — 12 for *Sumanḍetāhi nekēhi* read *Sumanḍitāhi nekāhi* : for *sumanḍitā* read *sumanḍita*.
 — 17 for "asala" read "āsālhi".
- 171 1 for *thapiya* read *thapāpiya*.
 — 3 for *Nārādēsāpi āganun* read *Nārādēsāpi āganchhun*.
 — 4 for *bhikkhu* read *bhikkhū* : for *Rājāgahassa* read *Rājagahassa*.
 — 6 for *-āgama* read *-āgamā*.

ERRATA

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Page.	line.	
171	7	for <i>ágama</i> read <i>agana</i> .
—	8	for <i>-áramó</i> read <i>-arāmā</i> , for <i>tensa</i> read <i>tinsa</i> .
—	9	for <i>chattári-</i> read <i>chattárisa-</i>
—	11	for <i>maṇḍalé</i> read <i>maṇḍali</i> .
—	12	for <i>Yōnanaggaṭṭasanna</i> read <i>Yonaganagarasuddā</i> .
—	13	for <i>-wattāniyā</i> read <i>-wattaniya</i> ; for <i>-nūta</i> read <i>-natu</i>
—	26	for <i>Baddharakkhiṭo</i> read <i>Buddharakkhiṭo</i>
—	32	for <i>Rettinno</i> read <i>Uttinno</i> .
172	6	for <i>tathāyitaṇ</i> read <i>tathā thitan</i>
—	8	for <i>paṭimukkaṇ</i> read <i>paṭimukkaṇ</i> ; for <i>paribbhana-</i> read <i>paribbhamaṇa-</i>
—	10	for <i>-āvatthaṇ</i> read <i>-āvatṭaṇ</i> .
—	11	for <i>Dighadassi</i> read <i>dighadassi</i> .
—	13	for <i>mahantaṇ taṇ</i> read <i>Mahantaṇ tan</i> .
—	14	for <i>thēra sambhāva nāyacha</i> read <i>thērasambhāvanāyacha</i>
173	1	for <i>-āvatthaṇ</i> read <i>-āvatṭaṇ</i> .
—	7	for <i>puttha-</i> read <i>puthu-</i>
—	8	for <i>sakkapaḥkābhi sannaṭṭe</i> read <i>sakkapaḥkādāhisammatte</i>
—	9	for <i>suppatitō</i> read <i>suppatitō</i> .
—	10	for <i>Pabbattaraṇ</i> read <i>Pabbuttaraṇ</i> .
—	14	for <i>arahantē</i> read <i>arahattē</i> .
—	27	for <i>asāla</i> read <i>asāli</i> .
174	2	for <i>sabbādānīla</i> read <i>saddhādānīla</i>
—	5	for <i>sangha</i> read <i>sanghaṇ</i>
—	9	for <i>waṭṭhaki</i> read <i>waṭṭhaka</i> .
—	10	for <i>laddhāpansunaṇ</i> read <i>laddhāpansūnaṇ</i> .
—	11	for “ <i>Khapayissimī</i> ” <i>ēlāṇ</i> , read “ <i>Khapayissamī</i> ” <i>ēlāṇ</i> ” *
—	32, 33	for “I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.” The rāja rejected him, read “I will exhaust in one day, (in my work), the earth drawn in a cart by an hundred men.” The rāja rejected him (as so large a portion of earth mixed in the masonry would have the effect of producing tremors in the edifice.)
175	1	for <i>wyattō</i> read <i>wyattō</i> .
—	2	for <i>piyā-</i> read <i>piṇṇā-</i>
—	3	for <i>wutte</i> read <i>wutte</i> .
—	4	for <i>puttā</i> read <i>puttā</i> ; for <i>pura-</i> read <i>pura-</i> ; for <i>waddhahi</i> read <i>waddhāhi</i>
—	6	for <i>ādhidisaṇ</i> read <i>ādhisaṇ</i> .
—	8	for <i>-passaṇ</i> read <i>-passaṇ</i> ; for <i>natwana</i> read <i>natwāna</i> .
—	9	for <i>thapayissu</i> read <i>thapayissu</i> .
—	10	for <i>-chāraḥhi</i> read <i>-māraḥhi</i> ; for <i>amula-</i> read <i>amūla-</i>
176	1	for <i>nikāmayan</i> read <i>nikāmayāṇ</i> .
—	2	for <i>ganahantōyeva jāni</i> read <i>ganahantōyeva jāni</i>
—	3	for <i>tathāhōsi</i> read <i>tathāhosi</i> .

* This correction is adopted from the explanation contained in the ‘*Thupavamsa*’

Page.	line.	
176	4	for <i>mayhañ</i> read <i>dentī mayhañ</i> .
—	7	for <i>Jātimakula-</i> read <i>Jātimukula-</i>
—	9	for <i>Keliwaté</i> read <i>Kotthiwála</i> .
—	37	for <i>Kēlawátó</i> read <i>Kotthiwálo</i> .
177	1	for <i>ṇāpētun sa'kóté</i> read <i>ṇātun sakká</i> : for <i>nasakkóti</i> read <i>nasakkāti</i> .
—	2	for <i>amātiḥāsi</i> " read " <i>āmāti,</i> " <i>bh āsi</i> .
—	5	for <i>watthu-</i> read <i>wattha-</i>
—	9	for <i>watthu</i> read <i>wattha</i> .
—	11	for <i>saṅkaḥhi</i> read <i>saṇ' hāhi</i> .
—	19	for <i>Katthálo</i> read <i>Katthahálo</i> .
178	1	for <i>itthiyáduwé</i> read <i>itthiyódúwé</i> .
—	4	for <i>Rattibágé</i> read <i>Rattibhágé</i> : for <i>-passinó</i> read <i>-passato</i> .
—	6	for <i>Bhásató</i> read <i>Bhásaté</i> : for <i>ḍewalokañ</i> read <i>ḍéwalókañ</i> .
—	7	for <i>pasádāhi</i> read <i>pasádōhi</i> .
—	8	for <i>iṭṭhimattōwa</i> read <i>iddhimantōwa</i> .
—	9	for <i>ósālayinsu</i> read <i>ísādayinsu</i> .
179	3	for <i>chētiyá-</i> read <i>chētiya-</i> : for <i>pāsánó</i> read <i>pāsáné</i> .
—	5	for <i>pāsánó</i> read <i>pāsáné</i> .
—	6	for <i>Pupphá-</i> read <i>Puppha-</i> : for <i>manju-</i> read <i>manjú-</i>
—	7	for <i>Ekampedahanthāya</i> read <i>El añ pidahanatthāya</i> .
—	8	for <i>-manoramañ</i> read <i>manōramañ</i> .
—	10	for <i>-rajatata-</i> read <i>-rajata-</i> : for <i>hémamáya</i> read <i>hémamaya</i> .
—	12	for <i>-chitánanté</i> read <i>-witánanté</i> .
—	13	for <i>Chitāna</i> read <i>Witāna</i> .
—	14	for <i>ratanéwahi katánécha</i> read <i>ratanēhi katániwa</i> .
—	15	for <i>widhánicha</i> read <i>wiwidhánicha</i> .
180	1	for <i>mahanulāka-</i> read <i>mahāmalaka-</i> : for <i>sattharētu</i> read <i>santhārētu</i> .
—	3	for <i>pātimañ</i> read <i>palīmañ</i> .
—	6	for <i>Winahattho</i> read <i>Wināhattho</i> .
—	8	for <i>dhanagghacha</i> read <i>dhanagghācha</i> : for <i>atthandhuñ</i> , read <i>atthatá ahuñ</i> .
—	10	for <i>tánésu</i> read <i>thánésu</i> : for <i>tatthattha</i> read <i>tattha tattha</i> .
—	11	for <i>pabbajanampicha</i> read <i>pabbajjanampicha</i> .
181	3	for <i>-samitañ</i> read <i>-samitiñ</i> .
—	6	for <i>Pasālalajataḥṇicha</i> read <i>Pasālalajanaḥṇicha</i> .
182	1	for <i>-jātukantu</i> read <i>jātakantu</i> : for <i>-mandañ</i> read <i>maṇḍañ</i> .
—	4	for <i>ḍalāya-</i> read <i>ḍāḷisa-</i> : for <i>-sakhá</i> read <i>-sākhá</i> .
—	5	for <i>-niggāha-</i> read <i>-niggāhaká-</i>
—	7	for <i>-wuddhi-</i> read <i>-watthi</i>
—	8	for <i>-mdni-</i> read <i>-maní-</i>
183	2	for <i>-guna-</i> read <i>-gūna-</i>
—	8	for <i>nangarañ</i> read <i>nagarañ</i> .
—	9	for <i>-yātiñ</i> read <i>-yatiñ-</i> : for <i>jala-</i> read <i>chhala-</i>
—	10	for <i>charamanamhi</i> read <i>charamānamhi</i> .
—	11	for <i>-baddhañ</i> read <i>buddhañ</i> .

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Page.	line.	
184	1	for <i>jala-</i> read <i>chhalu-</i> : for <i>-naññānañ</i> read <i>-taññānañ</i> .
—	2	for <i>wuttó</i> read <i>wutthó</i> .
—	4	for <i>Sattāha</i> read <i>Satthāha</i> .
—	8	for <i>parayānatta-</i> read <i>parāyatta-</i>
—	38	after preserved add <i>Rāmagāmo</i> .
185	1	for <i>ndgehi</i> read <i>ndgēhi</i> .
—	3	for <i>sāmantó</i> read <i>sāmanté</i> .
—	8	for <i>rasmin-</i> read <i>rasmī-</i>
—	11	for <i>tassōpipari</i> read <i>tassōpari</i> .
—	30	for <i>Majērika</i> read <i>Manjērika</i> .
186	5	for <i>chaddwārē</i> read <i>chatuddwārē</i> .
—	7	for <i>nañakittihi</i> read <i>nāñakittihi</i> .
—	11	for <i>danḍadipika</i> read <i>danḍadipikā</i> .
—	21	for <i>Wessakammo</i> read <i>Wissakammo</i> .
187	2	for <i>Nimujjitwā puthawiyā</i> read <i>Nimmujjitwā puthuwiyā</i>
—	3	for <i>pallake</i> read <i>pallakē</i> .
—	9	for <i>-watthawā</i> read <i>wattuwā</i> .
—	10	for <i>ahu-</i> read <i>dhu-</i>
—	11	for <i>nangānan</i> read <i>nāgānañ</i> .
—	12	for <i>haṭa</i> read <i>haṭā</i> .
—	28	for <i>forty</i> read <i>one</i> (hundred).
188	5	for <i>nayuktañ</i> read <i>nayuttañ</i> : for <i>bhikkha, wo</i> read <i>bhikkhawa</i> .
—	11	for <i>ndgāsi</i> " read <i>ndgāti</i> "
189	2	for <i>wanchiṭamhā</i> read <i>wanchitamha</i> .
—	10	for <i>Santusino</i> read <i>Santusito</i> .
—	12	for <i>Pari-</i> read <i>Pāri-</i>
—	27	for <i>Wessakammó</i> read <i>Wissakammo</i>
—	30	for <i>Santusino</i> read <i>Santusito</i> .
190	4	for <i>Dutthagāmani</i> read <i>Dutthagāmanī</i> .
—	7	for <i>-dēwa</i> read <i>-dewe</i> .
—	9	for <i>ché</i> read <i>mé</i> : for <i>hatthāmonaso</i> read <i>hatthāmānaso</i>
—	14	for <i>sattā</i> read <i>satta</i> .
—	15	for <i>wichari</i> read <i>wīwari</i> .
191	5	for <i>changōta-</i> read <i>-changōtañ</i> .
—	6	for <i>uḍḍadhetwā</i> read <i>uḍḍaṭṭetwā</i> .
—	11	for <i>upāsathē</i> read <i>upōsathē</i> .
—	31	for "asāla" read "asālhi" : for "attarasala" read "attarasāla"
192	2	for <i>gañha-</i> read <i>gaṇa</i>
—	3	for <i>janndā</i> read <i>janatā</i> .
—	4	for <i>kāmdyó</i> read <i>āmdyē</i> .
—	7	for <i>Sanghōjāni tumarahati</i> read <i>Sanghō jānitumarahati</i>
—	9	for <i>gandha</i> read <i>gandhā</i> .
—	10	for <i>Mē davanachhapāsānā</i> read <i>Mēdawa machhapasānā</i>

- Page. line.
- 193 5 for *-rôgeṇ ena* read *-rôgēna*; for *asé* read *dsi*.
— 8 for *paṅgunchalaka-* read *pañchangulaka*.
— 10 for *-kunkutttha-* read *-kunkuma-*
— 31 for “*kunkuttahaka*” read “*kunkuma*”
- 194 3 for *pasanno* read *passanto*.
— 5 for *-putta-* read *-puttā-*
— 9 for *parivāriyaṇ* read *parivāriya*.
— 12 for *Ahattheró* read *Aha thēró*; for *mābhaye* read *mā bhāyi*.
- 195 1 for *sā rājjaraheta* read *sā rājjarahita*.
— 7 for *Ekūnasata* read *Ekūnasata*; for *Paritā* read *kāritā*; for *Lōtīhi* read *kōtīhi*.
— 10 for *aggahāyilāchhata’ō* read *aggahāyilāchhātā’ē*.
— 11 for *-piḍḍhaṇ* read *piṇḍahō*.
— 12 for *parajjhita* read *parājīta*; for *āgātassa* read *āgatassa*.
— 37 for *sown* read *sour*.
- 196 1 for *dhā* read *dhā*.
— 5 for *rajjāṇ mahānimaṇ* read *rajjamahāṇ imaṇ*.
— 6 for *-watthiyō* read *-watthiyō*.
— 7 for *tēlallo-* read *tēlallo-*.
— 8 for *Gathēpa’l hē* read *Gathē pa’kē*.
— 9 for *divasecha* read *divasesu*.
— 12 for *Tato-* read *Tatō-*; for *kathapēsīṇ* read *kathāpēsīṇ*.
- 197 3 for *tamne-* read *tammē-*.
— 4 for *ṭaṇ* read *taṇ*.
— 6 for *-pala’ō* read *chālā’ō*.
— 10 for *sattaṇ taṇ* read *sattannaṇ*.
— 12 for *chittampasā detwā* read *chittampasādetwā*.
— 23 for *Māliyaḍéwo* read *Maliyaḍéwo*.
- 198 1 for *imē* read *mē*.
— 4 for *sanwatthaṇ* read *yanwatthaṇ*.
— 7 for *rājāṇam tē pathetthitā* read *rājāṇaṇ tē rathē thitā*.
— 11 for *kanhāwinōdanaṇ* read *kankhā winōdanaṇ*.
— 12 for *jana-* read *jīnā*.
— 13 for *puppa* read *puppha*.
- 199 3 for *wavantē* read *wasatē*.
— 5 for *lhananyēwa Tusitā* read *lhananyēwa Tusitā*; for *niwattitwa* read *nibbattitwa*.
— 10 for *muchchatē* read *muchchatē*.
— 12 for *mātāmatā* read *mātā matā*.
- 200 1 for *pitā* read *phitā*.
— 12 for *W’laṅgached thikancheṇwa* read *W’laṅgawitthikancheṇwa*.
- 201 2 for *chattaṇ* read *chhattaṇ*.
— 6 for *Girikum hāraṇa aṇ* read *Girikumbhilaṇamakaṇ*.
— 7 for *-webbhayaṇ* read *whayaṇ*.
— 8 for *-sahēwaha* read *sahewaga*.
— 10 for *Sanghānuṇṇāya* read *Sanghānuṇṇāya*

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- Page. line
- 201 12 for *anūdarona, jāninsu* read *anadaro na janinsu* for *paribhasaya* read *paribhāṣay*
- 13 for *tinisahassāni* read *tīnisata sahasāni*.
- 15 for *kanchu-* read *kanchuka-*
- 202 2 for *satasaḥassa* read *satasahasāni*
- 3 for *mahāmahi* read *mahānhi*.
- 5 for *-māyancha* read *-māsancha*.
- 12 for *thapésicha* read *thapésicha*
- 29 for *Kurundupósako* read *Kurundapos* do
- 30 for *Mahārantāko* read *Mahārantako*.
- 203 1 for *sattā* read *satta* : for *brāhmaṇīyōcha* read *brāhmaṇīyā* *socha*
- 2 for *brāhmaṇīyassa* read *brāhmaṇatissa* do
- 5 for *Pandkāthaya* read *Pandū ābhaya-*
- 10 for *lahuñ* read *lahu*.
- 11 for *puttaḥāñchēva* read *puttaḥādhwēva*
- 13 for *piṇḍadanañ* read *piṇḍadānañ*.
- 14 for The aforesaid brāhmaṇ read The brahmin T see
- 204 1 for *paṭṭha-* read *haṭṭha-*
- 2 for *Sila-* read *Silā* : for *uase* read *was*
- 3 for *mahīpati* read *mahīpatī*
- 4 for *wasitēna* read *vasī tēna*
- 5 for *Somadēwimadawīyañ* read *Somadewimadawhaya-*
- 17 for *Sila-* read *Silā-* "
- 205 2 for *āgantañ* read *dyantan*.
- 4 for *Kumbhīlakamhā-* read *Kumbhīlakamuh-*
- 9 for *pāhanā* read *pāhūnā*.
- 11 for *Kāritu* read *Kāretuñ* for *ranowā* read *rañowā*
- 12 for *Raṇṇō sakkāto* read *Raṇṇā sakkāti*.
- 206 1 for *yathānam dganjisuñ* read *yathāthānamaganichhi* do
- 5 for *dassu* read *dassasu*.
- 9 for *-kumbamhe* read *-gamāamhe*
- 12 for *dakkiṇatō* read *dakkiṇatō*.
- 207 13 for *chiratthitthañ* read *chiratthitatthañ*.
- 208 8 for *piṇḍapatañ* read *piṇḍapātāñ*.
- 14 for *-padḍhañ-* read *-paṭṭhañ-* for *Dighabāha* read *Dighabāhū*
- 37 for *Wangapaddhankagullo* read *Wangapattankagull*
- 38 for *Dīghabāhugallo* read *Dīghabāhukagāl*.
- 209 1 for *chadussannañ* read *chattadassannañ*
- 3 for *karayī* read *kāravi*
- 4 for *-pēti* read *-pēsi*.
- 5 for *-ādasīyā* read *-āda-* "
- 12 after *tasmīñ* add *sā*.
- 14 for *poṭṭharanītan* read *poṭṭharavī*
- 210 1 for *purā-* read *purō*
- 10 for *Ambedadaga* read *Ambedāga* for *Ambedadaga* read *Ambedāga*

- Page. line.
- 210 30 for Ambédudoga read Ambédugo.
- 211 2 for -matthaso read metthaso.
- 4 for sumaya nī read sumayānī.
- 5 for wattchi read waiṭchi.
- 7 for lasumā- read lusumā : for so pḍnato read sōpḍnatō.
- 8 for utihā- read uthā-
- 9 for saṭṭhiā read saḍḍhiā.
- 10 for -ka nma' āraye r ad -kammamakāraya.
- 11 for kalapā read l'alāpā.
- 212 3 & 4 for goppa- read goppa : for puritē read pūrite.
- 7 for sudḍha- read sudḍhā.
- 13 for sahassa read saḥassassa.
- 14 for Muni read Mani.
- 40 for Muni read Mani.
- 213 1 for gaudha- read gantha- : for upatṭhāti read upatṭhāsi.
- 2 for -niya tañ read -niyatañ : for sāgha- read sāsa-
- 5 for wihārēsa read wihārēsu : for dhammasana- read dhammasana
- 6 for alittha- read atittha-
- 7 for thapayitwa read thapayitwa : for san'itthā- read niṭṭhā-
- 11 for dhajuggi'atō rañhi read dhajaggikatōrañhi.
- 214 4 for Tālasitwāna read Tālayitwāna.
- 6 for kārāyi read kārayi.
- 11 for -pubbatawhayañ read -pubbatasawhayañ.
- 215 6 for kārēsi read kārēsi.
- 7 for Lōpā-āle read Lōhapāśāle.
- 8 for Rajatōlēna read Rajatālēna.
- 9 for da'linō read daki'hiñē.
- 11 for -chumbatañ read chumbaṭañ.
- 12 for puḍā- read pūrit-
- 216 5 after Sivili add tan.
- 6 for ganiūñ read ganchhuñ.
- 8 for wachārakē read wichārakē.
- 11 for Chandanu'hasāwamandayitwa read Chandanu'hasiwañ maṇḍayitwā.
- 12 for sabba- read sabbañ.
- 13 for sa'hitō read sakhiñō : for dīraḷē ṭhitō read chārakē tithē.
- 36 for " This is the infant who stood in the relation of child of thy patron , read " This is thy patren's child ;—thy lord being incarcerated.
- 217 5 for Bhakkharahobbanhi read Hala'harasobbanhi
- 6 for kamad uikātarō read kamadāi kātawē.
- 9 for thesi read pesi.
- 10 for lāmba' nṇaucha read lāmbakannūcha.
- 13 for rathā- read ratha-
- 14 for Tikkhhat- read Tikkhat
- 15 for Tissawāpichhanañ read Tissawāpiñ chhanan.

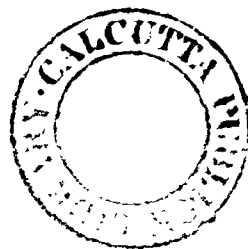
Page.	line.	
217	22	for Bhakkharobbo read Hakkhāressobbo.
218	6	for Hatth'ā utthan' read Hatthiutthan'.
—	11	for hantwā read gantwa.
—	12	for sattattha- read satta
—	13	for ahāsi read ahōsi.
—	25	for noses read horns.
219	2	for dsanañhi read āsanamhi.
—	3	for chē read me.
—	8	for Wasaha- read Wasa'ha.
—	11	for Rājagāha- read Rājagēha
—	12	for sahasa read sahasaṇ.
220	1	for bhāwaya read bhāwaya.
—	2	for Kapallapūwadēsato read kapullapūwadēsato
—	5	for a'āsēcha read akāsē.
—	6	for gēra- read hērā-
—	9	for gilā read gilāna. for manujādīpā read manujadipa.
—	18	for commencing from Kapullapūra read according to the pancake simile *
221	2	for khilamhi read khilamhi.
—	12	for -mayē read mahē.
—	14	for watta- in both cases read watta
—	15	for wīlha- read -wītthi-; for -wācha read wacha.
—	39	for Mahanikawīlhi read Mahanikawītthi.
222	5	for Wassa'bhūpati read Wassa'bhūpati.
—	9	for thapetwāna read thapetwāna.
—	12	for Sutttho read Tūtthō.
—	13	for thérātu read thérātu.
223	7	for -mattātu read mattātu; for sanchayun read sanchayan.
—	13	for pākawāḍḍhaya'ōsicha read pākawāḍḍhaya'ōsicha.
224	6	for Etī satta wihārō yā read Etē satta wiharē so.
225	1	for Bhātī' tissa- read Bhātīkatissa-
—	15	for ayōchachhinnaṇ read ayōchachhinnaṇ
—	16	for raṇṇētū read raṇṇōtū.
226	1	for Chuḍḍa- read Kuḍḍa-
—	5	for -pasānaṇ read pasālaṇ.
—	9	for Muchalapattāṇ read pasanno Muchalapattāṇe.
227	1	omit the first Tūthā; for Mai- read Marī
—	3	for -wīna read -wēna.
—	5	for -pūjā read -pūjā; for kātchā read kāreṭwa; for -ghōcka read socha.
—	9	for ratthāḍḍe dātthaṇ read ratthabhedātthaṇ.
—	11	for Suhaḍḍiwiya- read Suhaḍḍiwiya; for mahindi read mahindi; for tattha- read natthan
—	12	for puha- read pūga
228	1	for najjetwa read tajjetwa.

* For an explanation of this simile, vide the usurpation of Chandagutta, in the Introduction.

- Page. line.
- 227 2 for *ganṇi* read *ganehhi*.
 — 3 for *raicha* read *-ruiha*.
 — 5 for *-aganamhi* read *-anganamhi*.
 — 9 for *parito* read *parato* : for *-wadḍhan* read *vatto*.
 228 10 for *-kumārako* read *kumārako*.
 — 12 for *-chakkhané* read *-chakkhan*.
 — 13 for *punābhaya* read *punāha sē*.
 229 1 for *wallāḍha* read *wallabha*.
 — 5 for *chumbatan* read *chumbatan*.
 — 11 for *-yattan* read *-yuttañ*.
 — 13 for *dipā* read *dipé* : for *padlaté* read *padlute*.
 — 33 for *north eastern* read *Eastern*.
 230 9 for *ékó pawá-* read *ekópawá-*.
 — 13 for *tassádatu* read *nasaḥká dātu* : for *ṇ-chigámé* read *ṇché gime*.
 231 1 for *-dwaré* read *-dwáré*.
 — 3 for *baḍḍa-* read *baḍḍá*.
 — 4 for *ekkówa* read *ekukówa*.
 — 5 for *pana* read *pathi* : for *nibandhicha* read *nibandhica*.
 — 6 for *parissa-* read *parissá-*.
 — 8 for *katuñ* read *kātuñ*.
 — 10 for *tírassamá* read *térasa samá*.
 — 12 for *-dinewañ* read *-dinénéwañ* : for *nibandhuñ* read *nibandhuñ*.
 232 4 for *chhinna-* read *Jinna-*.
 — 5 for *manisómunhé* read *manisómauché*.
 — 11 for *niggahan* read *niggahan* : for *kitta-* read *kitta*.
 233 1 for *ālapatō* read *ālapantō*.
 — 12 for *Mañin dwe* read *Manidduwe*.
 — 13 for *puṭhawipati* read *puṭhuwipati*.
 — 14 for who was the maternal uncle of the rājā Gótabhayó and invoking him in the terms in which the king himself would use read To the said théro (also called) Gótabhayó, the maternal uncle of the king, addressing his invocations in the name of the rājā.
 234 4 for *sanghassa dānachiwarañ* read *sanghassáḍḍá chhachiwaran*.
 — 6 for *narapatichā* read *narupatinā* : for *-hétundā* read *-hétundā*.
 — 7 for *bhajatana* read *bhajaté na*.
 — 13 for *wine-* read *wīnaya*.
 235 1 for *chaddito* read *chhaddito*.
 — 6 for *pabbatā* read *dabbanā*.
 236 7 for *dhāranancho* read *dhāranancho*.
 — 8 for *nakāni* read *nē āni*.
 — 9 for *ūpasattetu* read *ūpasantētu*.
 — 11 for *kuhinc-* read *kuhané-*.
 — 13 for *na* read *nañ*.
 237 1 for *kakkira-* read *ṇayina*.
 — 2 for *amanāṇisu* read *amanāṇisu*.

Page	line	
237	8	for <i>Kothawatamhi</i> read <i>Kotai alamhi</i> .
—	13	for <i>Kambūlakan</i> read <i>Kumbalukañ</i> .
—	31	for <i>Kōtīlavāto</i> read <i>Kōthiwéto</i> .
238	4	for <i>nibbittó</i> read <i>nibbinnó</i> : for <i>saddhan</i> read <i>sabbañ</i> .
239	7	for <i>madbhayanancha</i> read <i>-machhayéntwa</i> .
—	8	for <i>laritó</i> read <i>láríté</i> .
—	9	for this verse read <i>Therassátha Mahindassa Samanindassa sūgaró sutadāna manandāna</i> <i>pawullīñ sabbamārito</i> .
—	11	for <i>ndgaréchiwa</i> read <i>ndgaréchéwa</i> .
240	4	for <i>yathá</i> , read <i>yatha</i> ,
—	5	for <i>thérassa s kina</i> read <i>thérassasóhina</i> .
—	12	for <i>sāyāñha</i> read <i>sayañhé</i> .
—	15	for and keeping up, during the period of their detention, there, the malastara, read resident both in the town and at a distance : and bestowing a blessedness a spiritual comfort to all living beings.
—	23	for <i>Dhammasakko</i> read <i>Asoko</i> .
241	6	for <i>Tassá amanuraññāntā</i> read <i>Tassānumaneraññāntā</i> for <i>raññāññāntā</i> read <i>raññā</i> <i>tabbāññāntā</i> .
—	8	for <i>Abhayatissa wasarahi</i> read <i>Abhayé, Tissarādsauhe</i> , for <i>sala</i> read <i>ila</i> .
—	11	for <i>-sambhavi</i> read <i>-sambhavi</i> , for <i>-piyu</i> read <i>-piya</i> .
—	12	for <i>madilla-</i> read <i>madilla</i> .
—	25	for the who called Abhayatissa, read the scholars called Abhayé.
242	9	for <i>akuró</i> read <i>ākuró</i> .
—	11	for <i>Paggapunnaganaupeto</i> read <i>Paggāpunnaganaupeto</i> .
—	14	after <i>jāvitassa</i> add <i>cha</i> .
243	2	for <i>mahāndagan</i> read <i>mahāndagan</i> : for <i>waraniha</i> read <i>waraniha</i> .
—	5	for <i>kuppa nasilino</i> read <i>keppanisilino</i> .
—	6	for <i>kātabha mīthini</i> read <i>kātabbāmetthini</i> .
—	9	for <i>sakkitañ</i> read <i>sūhitañ</i> .
—	13	for <i>chirabhikkhaya</i> read <i>chirābhikkhāya</i> .
—	15	for <i>sūloyañ</i> read <i>sūlōyañ</i> .
244	1	for <i>aññāsi</i> read <i>aññāsi</i> .
—	4	for <i>suhi</i> read <i>suhi</i> : for <i>bhikkhu</i> read <i>bhikkhu</i> : for <i>gattapana</i> read <i>mācapanattano</i> .
—	5	for <i>arogā</i> read <i>arogā</i> .
—	6	for <i>achehohare</i> read <i>ajjohāri</i> .
—	7	for <i>akāhena</i> read <i>akāhena</i> .
—	10	for <i>phapapesiñ</i> read <i>phapāpesiñ</i> .
—	13	for <i>kayira</i> read <i>kayira</i> .
—	14	for <i>cha ālinda-</i> read <i>chāṇḍālīñ mūla-</i> .
—	20	for the delighted priest, read the priest, in the impulse of his love.
245	1	for <i>gopānasi gatitumhi</i> read <i>gopānasigatē tapāñ</i> .
—	2	for <i>bilano</i> read <i>bilāto</i> .
—	3	for <i>Hijitua</i> read <i>Bhijitua</i> : for <i>manduko</i> read <i>manduko</i> .

- Page line
- 245 4 for *-apinya* read *-apaniya*.
- 12 for *ṛaddhawéṛé* read *badḥawéro*.
- 13 for *kanta-* read *katta-*.
- 246 2 for *wériñ* read *wéri*.
- 246 3 for *hónteti* read *bhontóti*.
- 5 for *yati* read *yáti*.
- 13 for *sunahána* read *sunaháta*.
- 14 for *sayanto* read *sayané*.
- 247 1 for *pitin-* read *pínitin*.
- 3 for *phalitañ withá* read *phálitāñ dwithú*.
- 4 for *wejjálipassa* read *wejjé dipassa*.
- 24 for *Sumano* read *Samano*.
- 248 5 for *hápetwá* read *dápetwá*.
- 7 for *-námi* read *náni*.
- 8 for *yó* read *só*.
- 9 for *uyiyánañ* read *uyyánañ* : for *náse* read *nákáse*.
- 10 for *-dukkhépi* read *dukkhéhi* : for *dipó pamopápatamasó* read *dipópamó, pápatamasó*.
- 11 for *bhayaḍḍiké* read *bhayaḍḍitē* : for *lókāhitañ* read *lókāhita*.
- 12 for *tatthá* read *tattha*.
- 13 for *bimba-* read *bimbañ*.
- 249 7 for *sanikañ yátiwandābhich* read " *sanikañ yátha wandanticha*."
- 8 for *charantá sandhowané* read *charatāsana dhówané*.
- 10 for *Chátuḍḍasi* read *Chátuḍḍasi* : for *pátipadikaya* read *pátipadi-*.
- 11 for *samādánañ* read *sampadánañ*.
- 12 for *Marantecha* read *Charantécha*.
- 27 for sweeping them towards the margin (of the chétiyo). he enabled these (insects) to rescue themselves; and continuing his procession, he sprinkled water as he proceeded. from his chank. read sweeping them aside. said "quickly escape into the wilderness; and providing himself with water in his chank he proceeding in his procession, purifying altars
- 250 5 for *waddhayi* read *waddhayi*.
- 8 for *-wattha* read *-watthu*.
- 11 for *pātañ jalimānañ* read *patañjāli matan*.
- 251 2 for *nasadhiyá* read *nasódhigá*.
- 4 for *pachchata maggahí* read *pachchūtamaggahí*.
- 5 for *so, sóhi* read *só hosi*.
- 8 for *tathāchariyá-* read *tathāchariya*.
- 10 for *passanosó* read *passanó só*.
- 252 3 for *sati* read *satiñ*.
- 5 for *sañthápésuñ* read *sañthapésun*.
- 10 for *nahunéwa* read *mahunéwa*.
- 12 for *Ganthākaré* read *Ganthākare*.
- 253 5 for *-pathayo* read *-patayo*.
- 254 4 for *Dattha-* read *Dathā-* : for *sadhu-* read *sadhā-*



ERRATA

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Page.	line.	
254	6	for <i>-yatttēyē</i> read <i>-yantayē</i> : for <i>hathikārikasi</i> read <i>hathipākārikasi</i> : for <i>-puyṇa-</i> read <i>-punnāñ</i> .
—	8	for <i>éwañ</i> read <i>éwa</i> .
—	11	for <i>Silātissā-</i> read <i>Silatissa-</i>
255	5	for <i>-énanti</i> read <i>-étanti</i> : for <i>Disawāna</i> read <i>Diswāna</i> .
—	6	for <i>nékkhan-</i> read <i>nikkhan-</i>
—	8	for <i>etthēhi</i> read <i>etthēti</i> .
—	10	for <i>-khiró dānañ</i> read <i>-khiródānañ</i> .
—	11	for <i>bhunjitēyañ</i> read <i>bhunjatāyañ</i> .
—	12	for <i>rājañ</i> read <i>rajjañ</i> .
256	2	for <i>Hanē</i> read <i>Hatē</i> .
—	3	for <i>māsē nanidhanañ</i> read <i>māsēna nīdhanañ</i> .
—	7	for <i>-gāmiwā</i> read <i>-gāmawa</i> .
—	10	for <i>kēddro-</i> read <i>kēddarē-</i>
259	9	for <i>bhāginiyassa</i> read <i>bhāgineyyassa</i> .
—	10	for <i>kasāyurusu</i> read <i>kasāyūrusu</i> .
261	5	for <i>mānasē</i> read <i>mānussē</i>



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